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The Latter-Day Saints' millennial star

22

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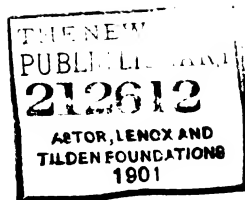
VOLUME XXXIV.

“THE LORD REDREMETH THE SOUL OF HIS SERVANTS: AND NONE OF THEM THAT
TRUST IN HIM SHALL BE DESOLATE.—*David.*”

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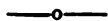
1872.



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ENTERED AT STATIONERS' HALL  
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NEW YORK
1895

PREFACE.



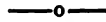
THIS volume adds the thirty-fourth to the bright constellation of MILLENNIAL STARS that have, for more than thirty-two years, steadily and clearly extended their aid in dispelling the darkness of the world's confusion.

Have we duly appreciated and profited by their genial light? And are we faithfully continuing so to do? Then, indeed, happy have we been, and happy are we, even though at times passing through circumstances seemingly adverse.

That this volume, with those that preceded it, may be speeded to the utmost in promoting true human progress and enlightenment, and that each succeeding STAR may with increasing magnitude add brilliancy to this benign constellation, until error and darkness are banished, is the earnest desire of the

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Holiness unto the Lord."

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Tuesday, January 2, 1872.

Price One Penny.

CHILDREN.

BY ELDER JAMES A. LITTLE.

CHILDREN are a continuation of the great life stream of eternity, ever flowing and increasing in volume to occupy immensity. They come to us pure from the presence of the Father, to receive their portion of mortality, in giving which we but pay the debt incurred to the Giver of life for our own existence. We only initiate them as others have us, into the shadowy regions of death, that they may have the privilege of passing through its portals to a more perfect life beyond.

As parents, we are too apt to throw ourselves upon our dignity, to consider our children too far beneath us, to look upon them as mere novices in the experiences of existence. If the former spiritual life helps to mould and develop the present, may not the egotism of adult age often assume more than the circumstances really warrant?

What is the great difference between the little daughter who smoothes the ruffles of her new apron with complacent pride, and the mother matron who goes into ecstasies over a new dress, or "a love of a bonnet," or between the little son who delights in his rocking horse, and the father who glories in the fast trotter, with which he can distance his neighbors? only that the older has tired of the toys which please the younger. If, as

spiritual existences, we were present when the foundations of the earth were laid, the few years we may have passed here more than our children are but a small item in the sum total of our existence, and it ill becomes us to pride ourselves, overmuch, on the great wisdom we may have acquired in so short a time.

There is no part of human existence which appears so full of pleasure as healthy childhood, when love shields and protects. Such a childhood is ever a bright spot in the memory—an oasis in the desert of life, which helps to keep the affections alive while in contact with chilling realities.

Hard is the fate of children whose expanding natures reach out for affection and sympathy to only meet with a cold repulse. Only an honest heart and a kind providence will keep such from vicious ways, for uncultivated affections leave a void for vice to creep in.

The child, whose days are passed with the mere privilege of living, who if fed and clothed, because some one conceives it to be a duty to keep it from starvation and nakedness, because it is a human being, whose little hands are forced to early toil, that it may earn the pittance which charity doles out to it; who retires to rest weary and lonely, with no mother's kiss or kind father's good

night, to quicken the impulses of love and peace in its bosom, can never entirely recover from the evil effects of the chills which withered the flowers of affection in the bud, to leave a desolate spot in the heart in after life.

The compulsory smothering of the affections in childhood and youth, often creates a confirmed habit in after life, and throws around us the icy coldness of reserve. This begets reserve in those who would sweeten our existence with the sympathies of real friendship, and shuts out the sunshine, that would otherwise cheer our journey through life.

Akin in misfortune to the real orphan, are those children who see in their father only the dignified guardian, watching for faults, to chastise with the greatest severity. Children, in order to thrive well, need to skip and play, as well, as the lambs in the meadow. They

need the invigorating influence of love, as well as the light and warmth of the luminary of day. They should be treated with more kindness than severity, with more patience than chastisement.

It speaks ill for the wisdom of a father, and the happiness of a home, when his presence checks hilarity and cheerfulness, and causes his little ones to slip away into the nooks and corners, to watch, like mice a cat, for him to disappear before coming out. Such a reigning spirit in a household is certainly the antipodes of that manifested by our Saviour, when he took little children in his arms and blessed them. Children generally remain in such a home but a short time after they are able to leave it, and the parents reap the natural results of their unwise course in occupying their firesides alone in their old age.—*Deseret News*.

MR. FITCH ON "MORMONISM."

—o—

One of the most interesting lectures of the season was that given at Malden last evening by the Hon. Thomas Fitch, of Nevada, on "Mormonism and the Mormons." * * *

The operations of the financial system defy precedent, and offer the most successful example on record of co-operation. Ordinarily capital induces labor, and labor in turn invites capital, but in Utah may be witnessed the phenomenon of wealth accumulated independent either of imported nucleus, commercial advantage or natural resources, for it will be remembered that Utah had achieved nearly her present industrial status before a pound of bullion had been taken from her mines. From a people poverty-ridden, sterile of resort, strangers to invention, untutored in art, without navigable waters uniting their prairies with the sea, devoid of railroads or other means of connection with commercial or manufacturing centres, destitute of everything except industry, there has been built up a structure of wealth and credit which to-day forces San Francisco and Chicago into eager strife for entrance to its portals and casts the reflex of its

glittering walls into the fogs of London.

I am not here to apologize for the Mormons, but I offer it as my candid opinion that the motives of those who engrafted polygamy upon a faith not otherwise especially obnoxious were sincere and conscientious. That they are struggling with an error of which they must unburden themselves we can but know. That they are honest in their error I cannot for a moment doubt. I believe that the great majority of the men and women who practise and uphold polygamy in Utah do so as a matter of religious conviction. I believe that in many cases the taking of a second wife is to the husband a painful religious duty religiously performed. I find in their condition in this respect something to excite my curiosity, little to move my hatred and much to elicit my compassion. Men and woman seem to me alike only the self-immolated victims of a cruel and uncompensating system of barbarism. There is missionary work to be done in Utah surely, but bungling politicians and careless adventurers are not the best husbandmen of the seed of reform. Thus far the Gentile emi-

grants have not largely increased the stock of available piety, nor been evangelists of unalloyed blessing. The mistake the Mormons have made is in being white and industrious. If they were only polygamous savages in place of polygamous Christians; if they could stain their cuticles a dusky red, call their bishops chiefs, their wives squaws, and their children papooses; if they would steal their horses instead of buying them, beg their blankets instead of weaving them, scalp emigrants rather than feed them, refrain from all honest labor and live as a tribe of noble mendicants upon the bounty of the United States government, they might become the darlings instead of the outcasts of eastern sentimentalists. (Applause.)

The destinies of Utah have thus far been shaped by a person whose motives may have been misapprehended, but whose ability has scarcely been overrated, for Brigham Young is unquestionably one of the boldest, most sagacious and capable of living men. He is an organizer, a harmonizer, a magnetizer. His power, self-instituted and self-poised as it is, is almost supreme with his followers. A hundred and fifty thousand people are busy to-day realizing his idealizations, articulating his plans, and giving earnest response to the spirit of his projects and purposes. To suppose him an impostor, a trickster, a veiled fiend of Khorassan, practising his juggler's arts before the walls of heaven and laughing at the delusion of his victims, is the greatest of misjudgments. It is impossible, divested of prejudice, to believe that he is other than a conscientious, benevolent man, who perhaps mistakes the reflections of his own observant powerful brain for revelations from on High. It may be said that he has ingrafted a feature of the effete and corrupt civilization of Asia upon a nineteenth-century community; that he has religionized sensuality and organized grossness. But with this one wrong he has linked a thousand vir-

tues. His people, who have grown in twenty-five years from a handful of fugitives, regard him with affection, reverence and pride, and he may almost be pardoned for mistaking his judgment for inspiration, favorable accidents for direct interpositions of Providence, for every storm that has gathered against his people has changed in its descent to a golden shower. For twenty years one-tenth of the earnings of a community now numbering 150,000 souls, and averaging from an early date in their organization more than half that number, has been poured into the treasury of a church of which Brigham Young is the spiritual president and sole temporal trustee in trust. That wealth has not been hoarded. The current report of "riches in the Bank of England" is such stuff as dreams are made of. The riches of the Mormon church will not be found in unproductive accumulations anywhere, but institutions of industry and skill, in railroads and steam wagons and telegraph lines, in woollen and cotton factories, grist, saw and paper mills, newspapers and co-operative stores.* *

Female suffrage exists in Utah, and the irrepressible woman's rights movement is virtually if not avowedly opposed to connubial felicity everywhere. This is not a marrying century. The cost of maintaining a wife is greater, women are confessedly more extravagant than formerly, and the same reasons which operate elsewhere will creep into Mormon institutions.

In closing his description of Mormon character and manners, Mr. Fitch proposed as the wisest way to a solution of the "problem" to leave polygamy to die, make a state of Utah, condone her past and admit her to the Union on the condition that polygamy shall not be legalized or perpetuated. He was closely listened to and frequently cheered during the evening. The lecture will be given in the city soon. The above is a very brief abridgement of one of the best lectures of the season.—*Boston Paper.*

He who blackens others does not whiten himself.

Deem every day in your life a leaf in your history.

Follow the wise few, rather than the vulgar many.

Keep thy heart with all diligence; for out of it are the issues of life.

CONFUSION WORSE CONFOUNDED.

The "Mormon question" is a tangled skein, and the more it is handled the more difficult it becomes to unravel. President Grant, in his annual Message to Congress, says: "The policy has been not to enquire into the wisdom of laws already enacted, but to learn their spirit and intent and enforce them accordingly." This is so obviously the duty of the Chief Executive of the Republic, that comment on it is unnecessary. But his application of this principle to Utah matters shows plainly that he has been seriously misinformed relative to the situation in this Territory. He says "Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States." The President is evidently not aware that no effort has been made to enforce the law of 1862 against polygamy, the only law on the statute books which the Mormons can be charged with disobeying. The influential press of the country have taken pains to ascertain this fact, and have so informed their hundreds of thousands of readers; but President Grant apparently has depended for his information upon the very men who have been acting exactly opposite to the policy laid down in the introduction to his Message, and instead of learning the spirit and intent of the laws and enforcing them accordingly, have been wresting law from its spirit and intent and bringing disgrace upon the judicial ermine and courts of justice.

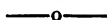
President Grant says polygamy exists in Utah, and intimates in plain language that the law against it must be enforced; Judge McKean in equally plain language says it is not polygamy, but adultery and lascivious cohabitation, and prosecutes men—not for marrying more than one wife—but for cohabiting with more than one woman. Now, however this question be finally settled—whether President Grant be right in declaring that polygamy exists in Utah, or Judge McKean in declaring that it is not polygamy—one thing we demand, that the officers of the government and the servants of the people in this Territory

carry out the policy of the President of the United States, announced in his Message, and enforce the laws according to their spirit and intent. We demand that prominent members of the "ring," their sympathizers, aiders and abettors, who are guilty of adultery and lascivious cohabitation—facts well known to the "ring" and the public—be indicted for their gross violations of the statute under which these present Utah prosecutions are being conducted. And if a prominent anti-Mormon chooses to play pious on Sunday, attempts to seduce the wife of his friend on Monday, and three nights afterward spends his time with an abandoned woman in a neighboring town, let him be indicted, prosecuted, convicted and punished, even though the garb of assumed purity be rent from him in so doing. We say, let the President's policy be squarely followed. Try the Mormons for their breach of the law of 1862 against polygamy, the only law of the kind on the statute book of any country, and let Congress provide for an appeal to the Supreme Court of the United States that the constitutionality of that law may be tested; and thus learn whether a religious community can be legally circumscribed in the exercise of their religion when it does not infringe upon the rights of any others.

The President's suggestion relative to the status of plural wives and their children makes confusion worse confounded. The propriety of passing a law to legitimize all children born prior to a certain period, in view of the execution of laws against polygamy, is suggested. That is: when the fathers of those children have been condemned and are being punished for being such fathers, the children are to be made legitimate—their natural supporters are to be incarcerated in prison, but the children are to be made the offspring of legitimate intercourse.

The subject permits of much being said upon it, but we will wait for Congress to express itself on the President's reference to the matter.—*Salt Lake Herald.*

THE METHODISTS ON THE WAR PATH.



The present movement against Mormonism appears to have been instigated mainly by the Methodists, and they do not seem to be at all backward in claiming credit for it. * * *

President Grant, it is well known, is a Methodist, and largely under the influence of Bishop Simpson and other leading members of the church, and we are now told that the government will strenuously back up the action of Judge McKean and his packed jury.

We trust that this report may prove to be unfounded, and that we shall be spared the mortifying spectacle of a government crusade against the Mormons because of their adoption of a social system not forbidden by the Constitution of the United States nor by the Territorial laws of Utah.

But it cannot be disguised that the Methodists, aided by government, have taken this matter earnestly in hand, and have shown a disposition to prosecute it to the bitter end. Many of the officers sent out by government to lord it over the Mormons are ardent Methodists, inspired undoubtedly by sectarian hate, and by a determination to root out polygamy if persecution can do it. We have elsewhere exposed the high-handed attempt of Judge McKean and his jury to turn the laws of the Territory against the framers of the laws, and to twist a simple provision against adultery into a provision against polygamy.

The prejudices of the public against the polygamic system—prejudices, be it understood, which we fully partake—are so great that there is danger of our being blinded to the enormity of this outrageous injustice begun under Methodist auspices, after an utter inaction of more than twenty years on the part of the United States government toward the people now branded as criminals by a Methodist judge and a jury from which all persons friendly to the Mormons were excluded.

But if we shut our eyes to the wrongs of the Mormons, simply because we disapprove of their polygamy, then is the chapter of our liberties not worth the paper on which it is written. Having crushed out the Mormons, without any

warrant from the constitution, and the laws, why should not the Methodists turn their attention to the Spiritualists and enlist the action of government against them?

The danger is imminent that a monstrous wrong will be inflicted, and that the people of the United States, through religious and social prejudices, or through inattention to the legal features of the case, will be made partakers in this violation of law and right.

There is not even the color of law for the attempt to punish, under their own laws, the law-makers of Utah for their marriage system. The whole argument of Judge McKean is a miserable shift and quibble—a piece of lying sophistry on the face of it—and he utterly ignores the fact that there is no authority whatever for his arbitrary ruling that polygamy is adultery. Show us the Methodist parson who will dare to call Abraham and Isaac, and the rest of the Old Testament patriarchs, adulterers. He cannot do it without first repudiating Christianity; and he could not do it then without repudiating all the laws by which the real meaning of words is established.

Unless we would deliver over this great country to the narrow rule of bigoted sectarians, let us see to it that the present attempt on the part of the Methodists to put an end to nonconformity among the Mormons is resisted by an aroused and impartial public opinion. Remember that this country is America, and that we live in the nineteenth century.—*Banner of Light.*

The Methodists are not slow to take all the credit that they are entitled to by Brigham Young's assertion that the prosecutions of the saints have been brought about by the Methodist church. Judge McKean, himself a Methodist, accepts the declaration as correct in a letter to the *East*, and the *Zion's Herald* puts it down among the choice morsels of its organization. Dr. Newman commenced the crusade with a Theological discussion in the *Tabernacle*, and got disgracefully beaten. Then came the camp meeting, disturbing the tranquility of the city for a

week without any visible waste of divine grace. The powers of the air failing to touch the incorrigible saints in a weak spot, the vengeance of the Eternal was brought down upon them through the arm of the judiciary and the federal government. This has proved more successful, demonstrating the value of the Cromwellian maxim, "Trust in God" first, but be sure and "keep your powder dry." Punishment proved easier than conversion.

The fact is converting Mormons to Methodism is among the impossibilities. The larger portion of the present members of the Mormon faith were original Methodists. They were converted from that sect, and although converts sometimes go back to their old faith, it is not often. Mental and spiritual experiences carry men and women forward, but seldom backward. Having once attempted to navigate that unfathomable sea of mystery which connects the present life with the future, spiritual instinct, and a morbid longing for "more light," constantly press the religious inquirer onward, by progressive steps, from creed to creed, and sect to sect. They cannot go back to the simple faith of their earlier religious experience. That which has once been tasted and rejected is forever after repugnant. Religious life, like everything else in nature, is progressive, or it is nothing. Deeper thought and wider experience may rise doubts in the mind, as the storm and sun cover the horizon of the ocean with cloudy exhalations. And as the sailor seeks clearer skies by constantly pushing forward, so the skepti-

cal devotee naturally seeks the solution of his mental difficulties in that mysterious foreground, whose secrets may possibly disclose the ever vanishing Truth.

The Mormon church may be broken up, but its congregation will never become Methodists. They are far more likely to become Spiritualists, although their present creed would seem to allay them closely with the materialists. The Godbeite branch appear to have drifted almost bodily into transcendentalism. As a sect the Mormons have passed over a wider religious experience than the great body of any other denomination in America. Ignorant and simple as many of these appear they are tough and ready disputants on religious matters, and not easily confounded. Most of their old leaders, from Brigham Young down, were once Methodist preachers, familiar with all the influences and special pleas of that faith. They went over that ground forty years ago. At this late day they are the last of all the earth to again put on their old cast-off religious garments. A more unpromising ground for a camp meeting could not be found than the Territory of Utah. Methodism may subjugate them through the arm of federal force, but against Methodism as a church they wear a coat of mail—a prejudice invulnerable to argument. If their organization should be broken up they might possibly become Catholics on one hand, or Spiritualists on the other—anything but what they have been.—*Carson Register*.

SOCIAL LIFE IN UTAH.

The following is from the correspondence of Mrs. Tracey Cutler to the *Woman's Journal*, the most influential of woman's rights organs published in America:—

Of my stay in a family where there were two wives and five children, I can say that I did not witness an unkind act, or hear an unkind word from any member of the family. I should have taken the younger woman for a daughter of the house, who had re-

turned to the fostering care of father and mother, with little ones tenderly loved and cared for. They all speak freely of polygamy, regarding it as an institution sanctioned by God among the patriarchs of old, and renewed by direct revelation to his saints in the last days. It can only be treated as a religious question. They are quite ready to discuss it upon scriptural grounds, contending that it had the direct sanction of the Lord in the days

of the patriarchs, and in the times of Israel's great power as a kingdom; and that Christ, while fully condemning man's abuse of power over woman, such as casting her off when he had once taken her to himself, nowhere condemns him for plurality of wives, which he must have done, if it had been criminal in the sight of God. They claim that the great sin consists in the fact that man seeks gratification without rendering the due equivalent; and instead of honoring woman as his wife, and desiring to raise up children to bear his name, and to honor the Lord, he takes from the woman her honor, and seeks to destroy both her and the offspring of his hidden relations. They claim that such sins are unknown among them. They are so thoroughly versed in all these questions, that no novice need hope for success in any tilt against them. I think even Dr. Newman failed most ingloriously in consequence of underestimat-

ing the capacity of his antagonists. With the masses, it rests on positive revelation. Believing Joseph Smith a true prophet of the Lord, they claim to act in direct obedience to a command given by God through him. The women accepted it as one of the trials of their faith, by which they were to crucify all selfish affections and desires. I think I have never met such unselfishness among any other people. Said one of these women, when speaking of a younger wife, "What a comfort it is to her to know that her children have a good, noble, Christian father, instead of a poor, diseased, drunken wretch, whom they could never honor." And this same woman was the first wife, and the children of the second marriage would inherit their share of the estate equally with her own. I could not but say to myself, "I have not found such faith, no not in Israel."

"LEGAL VIEW OF THE HAWKINS CASE."

(From the Salt Lake Herald.)

Under this caption will be found, in another column, an article by a gentleman of San Francisco of high legal attainments. The writer takes a position which cannot be successfully controverted; for by the verdict which pronounced Hawkins guilty of adultery the anti-polygamy act of Congress was virtually declared null and void, Hawkins as a polygamist could not commit adultery with the wives to whom he had been married, whether the marriages were declared legal or illegal; and in adjudging him guilty of adultery the decision was virtually made that polygamy does not exist in Utah—that the men who have married plural wives are not married, and that such plural wives are not wives: ergo, there is no polygamy here. This point we called attention to before. The third district court, in charging the jury, went behind the moral law which is the foundation of all civilized criminal jurisprudence, went behind

the command which first declared adultery a crime, went behind the basis of the Christian religion, and gave to adultery a different definition to that given by the Almighty by whose fiat alone it was first declared a crime.

The same rule applies to the cases of indictment for "lascivious cohabitation." If the parties so indicted are adjudged guilty as charged they cannot be polygamists, for that would involve marriage with the women with whom they are alleged to be guilty. Judge McKean has taken a summary way of cutting the Gordian knot, but his instrument will be found to have slipped off, and cut himself severely. When the present proceedings are declared unlawful, as they assuredly will be by a higher tribunal, the question of polygamy will be found, before the courts, just where it was when this senseless, vindictive and malevolent crusade was commenced.

History makes us some amends for the shortness of life.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

TUESDAY, JANUARY 2, 1872.

OUR AMUSEMENTS.

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It has been well said, "It is an error to imagine that devotion enjoins a total contempt of all the pleasures and amusements of human society. It checks, indeed, the spirit of dissipation which is too prevalent. It not only prohibits pleasures which are unlawful, but likewise that unlawful degree of attachment to pleasures in themselves innocent, which withdraws the attention of man from what is serious and important. But it brings amusement under due limitation without extirpating it. It forbids it as the business, but permits it as the relaxation of life. For there is nothing in the spirit of true religion which is hostile to a cheerful enjoyment of our situation in the world." To this we add our belief that the Lord has so constituted man, that in his nature he needs occasional relaxation, recreation and amusement. The mind cannot be always intent upon business, or the body exercised in continual labors, without weariness of mind and body, and loss of spiritual and intellectual health and strength. As the bow if always bent is lacking in elasticity and impaired in value, as the tool which is never sharpened works heavily, so also is no man a more profitable servant of Heaven for the reason that he never relaxes from the tension of unremitting service at the altar to indulge in simple, innocent, healthful and refreshing pleasures.

In this erred the Puritans of heroic memory. They strove to crush the sunshine out of the soul of humanity; they aimed to convert this life into an existence of weary monotony; the solemnities of eternity were ever present with them; they despised art, beauty, song and pleasure; they mortified even unto death half the faculties God had given them for use in this beautiful world; to them a smile, a joke or a witicism savored of perdition. And even to-day many of these ideas still exist amongst rigorously religious people, but they bear the same fruit as other false teachings—not good, but evil to the children of men.

The heart that is moulded by Diety must have joy in the gifts of God. The beauty and harmony of nature delight him. The gurgling brook, the placid lake, the bright heavens above, the green sward beneath, the towering heights, the snow clad peaks and the smiling vales teeming with life, with richness and with beauty, must and do fill the true heart with emotions that cannot be expressed in a sombre countenance and sedate carriage, in a drawling monotone or lachrymose lamentation. Just as well might we expect the birds to cease from singing and the young beasts of the field from playing, and just as reasonably might we bring to judgment the birds because of their songs and the beasts because of their gambols, as to accuse men and women of impiety because their hearts are glad and their speech joyous, and they can cheerfully

participate in innocent pleasures. This world has cares and trials sufficient without casting out the joys and pleasures that now and then brighten its pathway.

This feeling of austerity and severity has developed two great evils, perhaps many more. It has in the first place made many hypocrites. Beings who in public were all decency and decorum, of "the most straitest sect," Pharisees, who declaimed against innocent amusements they really longed for, yet indulged, in private, in pleasures which their clearest intuitions and best judgment told them were not without guile. On the other hand, such as did not claim to be religious would have their amusements openly, and as the good and pure, often from tradition rather than conviction avoided these places, the depraved and vile took the lead in moulding the amusements and catering to the desires of the multitude, so places of amusement, with many, became places of sin, and the rake or the *roné* was known as the man of pleasure. Thus the tastes of the public, instead of being guided and purified by the best and noblest of the community, drifted into the vulgar and licentious condition in which the amusements of the people are to be found to-day.

Much praise has been given, and justly too, to President Brigham Young for the course he has taken with regard to the amusements of the Latter-day Saints. It has been his aim to guide, not to suppress the rational enjoyment of the people. He has given their social parties, their picnics, their theatrical performances the sanction of his presence and the aid of his experience. He has proved, by the success that has attended his efforts, that sin is not necessarily the sequence of such gatherings, that there is no inseparable cord which binds together the vices and the amusements of mankind; that a happy face, a pleasant smile, a joyous heart, and a light step are not incompatible with the highest purity of life and the most unflinching devotion to God. As a result, where the Latter-day Saints in Zion gather to enjoy themselves, their leaders in the service of the Lord also lead them in the dance and the song, direct their pleasures and control their mirth. Thus there is nothing to hurt or offend the purest spirits that attend, and recreations thus conducted in their time and place, become a means of grace, a bond of union, a source of strength, a power for good, and a service of God's worship.

The present season is the annual era of festivities throughout Britain. The Saints, like "the rest of mankind," feel the influence of the mirth and good cheer that environs them. They also naturally desire their days of relaxation and pleasure. The example of President Young in this respect, as in all others, is worthy of the imitation of the Elders in these lands. Let us guide and aid the Saints in their amusements. There is little that can be recommended amongst public entertainments. The public taste is so vitiated, the representations so equivocal, the company so undesirable, and sin and folly so nigh at hand, that the Saints who really wish to enjoy themselves in purity and peace have to create and form their own amusements. A little guidance in these things is clearly within the scope of the duties of the Elders.

There is so much that is good and praiseworthy that will charm the senses; thoughts beautifully expressed that will ennoble; songs that will gladden and conceits that will amuse, that there need be no difficulty in avoiding that which is questionable and unsuitable; and now in stating a few things that we greatly abhor to see or hear in our social gatherings and friendly fireside

parties, we may indirectly give our readers an understanding of what we admire and esteem on such occasions.

We always feel pained, a cloud passes over the sunshine of our merry making, when we hear the name of the Deity, or sacred things and holy principles spoken of lightly, referred to disrespectfully or used in ridicule, be it in song, speech, recitation or dialogue. But, unfortunately, it is one of the signs of these infidel times, that men find pleasure in deriding that which they should reverence or at least respect. Surely it is as possible to break the great command, "Thou shalt not take the name of the Lord thy God in vain," by disrespect to him and his laws under these circumstances as under any other. We should have the spirit of the Lord with us in our amusements as well as in our prayers and testimonies, and we certainly cannot do so if we ridicule that which is holy.

Again, let us not indulge in that which could reasonably offend our neighbor. We know the world is prone to make fun of the Gospel, and it is to some a species of paltry gratification to retaliate in kind; but that is beneath the high calling of a Saint and servant of God. The world err in ignorance, wilful ignorance it may often be, but we in the light and knowledge of the Gospel can have no excuse for deriding the faiths of others, and ridiculing what they esteem necessary for salvation; such manifestations excite their anger when it should be our aim to gain their love that we may enlighten their minds with the truth. Songs, &c., that attack and ridicule the faith and convictions of our fellow-men should therefore be avoided.

There is a third class of exhibition for which also we have no love. We refer to the present popular style of semi-idiotic comic songs, the delight of low concert halls, whose half suppressed sinfulness is only exceeded by intolerable stupidity. Too often their only attraction is the brazen effrontery and indecency with which they are presented by reckless men with good voices and seared consciences; some are miserable doggrel, set to pretty tunes to catch the ear, whilst others are wanting even that particular, and whose only claim for public consideration is that they pander to the folly, the sin, or bigotry of the million. Away with such, they are unworthy of a moment's consideration from a Latter-day Saint.

We could say much more, but this will suffice; from such and all kindred exhibitions let our amusements be carefully weeded: and then when we ask the blessing of the Lord at the opening, or pronounce the benediction at the close of these gatherings, we can do so realizing that there will be or has been nothing said or done on which it would be out of place to ask the blessing of Heaven, or that would offend the purity of the great I AM.

G. R.

THE PROGRESS OF THE TRIALS.—Upon the opening of the Third District Court, on December 1st, Mr. Maxwell introduced to the Court Mr. George C. Bates, the new district attorney appointed by the President, and moved his admission to the bar. The judge said the court was happy to welcome Mr. Bates to his official position at the bar, and his admission was granted; whereupon Mr. Bates made a short speech regarding his appointment. Amongst other things he said:—I have only to state, that by God's blessing, I will perform its delicate and sacred functions with such fairness, such equity, calmness and candor; with such equal and exact justice towards all the people of

this Territory, irrespective of caste, color, religion, sex or sects, as shall extort from them all the commendation of an eminent English Bishop, in his eulogy upon the law : " As that science whose voice is the harmony of the world, whose seat is the bosom of God, the greatest are not above or beyond its power or its process, and the humblest not beneath its protecting arm."

After the speech of Mr. Bates, some little conversation ensued with regard to an interview said to have taken place between Mr. Fitch and a reporter of the *New York Herald*. Next : Mr. Baskin made his argument against the motion to quash in the Kimball case. During the afternoon session Mr. Hempstead closed the argument in support of the motion to quash ; at the close of which the court adjourned till 10 o'clock Monday morning, Dec. 4th, reserving the question for future decision.

On Monday, December 4th, considerable talking was done, but apparently little progress was made. In the case of the *People vs. Brigham Young*, which was set for trial by Judge McKean for this day, on motion of Mr. Bates, the defendant was called, and not appearing, a motion was made to forfeit his recognizance. Mr. Hempstead for the defence, respectfully entered his protest against the forfeiture. Referring to his statement when the case was previously before the court, that it would be a physical impossibility for the defendant to be there that morning, he again stated that the defendant would be there whenever the case was set down for trial and a reasonable time allowed for counsel to prepare. In reply to a question, Mr. Hempstead assured the prosecution, on his professional honor, that the defendant would be there on any future day set down for his trial, which would give him sufficient time to reach the city. Ultimately Judge McKean said the court would not then grant the motion to forfeit the recognizance of the defendant ; but would have the counsel understand without setting down any particular case, that the prosecuting attorney could at any time call up any of the criminal cases and that counsel for the defense must be prepared for trial. The grand jury had adjourned to the 9th day of January, to which day the marshal would adjourn the court. Mr. Bates then gave notice that on the 9th day of January he would call up the case of the *People vs. Brigham Young* and press it for trial. The court then adjourned till the 9th day of January, 1872, at 10 o'clock, a.m.

CORRESPONDENCE.

Berne, Dec. 19, 1871.

Editor MILLENNIAL STAR.

Dear Bro.—If a short account of my journey from Utah to Liverpool can be acceptable to the readers of your journal, they are fully welcome to the following lines, which I humbly submit to your attention and criticism, prior to their publication, whenever room and convenience will permit.

Your readers will scarcely need to be told that, like many other brethren before me, I was entirely taken by

surprise at the announcement of my being appointed to a mission ; and that while I conceived how unworthy and unprepared I was, I felt it a great trial to break up my associations in Salt Lake City, and bid farewell to the many warm friends I had made in Zion.

It would, however, have been in vain for me to lay claim to the privileges of a Latter-day Saint, while refusing to respond to such a call, so that after a short consultation with myself, I determined not only to ac-

cept my mission, but to fulfil it to the best of my ability.

One circumstance contributed much to encourage me, it was that Dr. Park, the able and devoted President of the Deseret University, had been set apart at the same time, and that we were to work together. It was a consolation, indeed, to have one of my dearest and most faithful friends for a companion, and it helped me to enter cheerfully upon my task.

Dr. Park and I, besides being called upon to preach the Gospel, were desired to visit the common and public schools of the United States and of Europe, as well as all establishments of learning, and to investigate the most approved systems of education, with a view to their application, when beneficial, to the schools of Utah.

In one week we were ready to start on our journey, and on Monday the 25th of September, we took leave of the students and professors of the University assembled in the College Buildings. Dr. Park is so identified with the growth and present prosperity of the University of Deseret, that he may well be looked upon as the father of that Institution. At any rate, the students seemed to regard him as such while expressing their sorrow at his departure and their regret to lose, even temporarily, their kind, experienced, indefatigable, and much beloved Principal; many of them even volunteered to accompany him a part of the way, so that we had an enthusiastic escort of young ladies and gentlemen as far as Ogden.

In traveling East from Salt Lake City by rail, one does not begin to realize he is leaving the Saints until he reaches Ogden Junction, the cars of the Utah Central Railroad, passing as they do through the prosperous and beautiful settlements along the shores of the Great Salt Lake, are principally occupied by industrious brethren going to or from their various abodes on business or pleasure; but on entering the Union Pacific Railroad cars, one realizes at once that, although still in Utah, he has passed into a different world. Here the manner, tone, dress, and in some respects the very language of the passengers of this continental highway are so widely different, that

I for one felt like a stranger suddenly placed in a foreign land, while a feeling of loneliness crept over me, and I painfully, and for the first time knew, I was cut off from the home I have learned to love so much.

From Ogden to Wasatch, at an elevation of 6879 feet above the sea, the train passes through some of the most picturesque cañons of Utah, and certainly the most remarkable section of the Union Pacific Railroad. The imposing grandeur, the rugged, awful beauty of the scenery of Weber and Echo challenges description, and I was so overpowered by the sublimity of the scene, so lost in admiration at the wonderful work of nature, that I could scarcely think of noticing and giving due credit to the undaunted energy of our brethren, who at the price of incessant toil and untiring perseverance, had overcome such mighty obstacles, and by building a pathway for the steam engine through those once reputed impassable barriers, had contributed so nobly and efficiently to one of the greatest achievements of engineering in modern times—the American Trans-continental Railroad.

On leaving Utah, the points of interest become less common and with few exceptions, as, for instance, the sight of Green River from the bridge, and Sherman at an altitude of 8242 feet, with its unpleasantly frail-looking bridge, 126 feet high. There is little to be seen worthy of notice here, until the cars reach Omaha.

What is Omaha? our European brethren may ask. It is one of those astonishing examples of American enterprise. In 1867, while steaming up the great Missouri river, I stopped in this town, then an insignificant place of two or three thousand inhabitants, with one hotel and two or three *wide*, but indescribably muddy streets, presenting the most cheerless, unpromising appearance imaginable. Judge of my astonishment on finding it in 1871 a lively, busy city, with a population of more than 25,000, with gas, water works, six newspapers, twelve hotels, fifteen churches, fine public buildings, a splendid post-office, and what is more to its praise than all else, and of the greatest interest to me, beautiful, roomy and comfortable

school buildings in each district of the city.

I cannot undertake to speak of the many interesting sights crowded on my path through the various States I traversed; my pen is too inexperienced, and my fear of tiring your readers too sincere, to describe the wealth and prosperity of the many towns and villages strung along like beads in a chaplet throughout the thriving agricultural region of the United States; but I must certainly mention that *everywhere*, and this is a feature of America which cannot be too much admired, in every town, no matter its size, and always situated in the most charming and healthy spot, the attention of the traveler is riveted by large, convenient, and elegant stone or brick structures, invariably surrounded with pleasant groves and delightful gardens, which, on inquiry, are found to be public school buildings. This fact speaks for itself and needs no comment, showing at least that the Americans fully appreciate the importance, the necessity I should say, of education.

The first really great city I came to was Chicago. It is next to impossible for Europeans who have never crossed the Atlantic, and who know but very little about American enterprise and pluck, to form any idea of the many prosperous western cities which grow into importance and begin to rival in population, in commerce and extent the largest cities of the Old World before their names are even known here. Chicago is one of these. Although unnoticed ten years ago, it was when I visited it last October a city of 300,000 souls, with a maritime commerce almost equal to that of New York or Liverpool, possessing well paved streets, palatial residences, city offices of stone or marble, some twelve lines of railroad starting from that point to all parts of the world, tramways in full operation in every street, a network of telegraphs extending all over the city, the wires so numerous as to suggest the idea of an immense cobweb, in a measure shutting out the light of the sun. The streets and avenues thronged with countless railroad cars, omnibuses, wagons and vehicles of every description, among

which a nervous, excited, enterprising multitude were rushing back and forth with all the haste of men running for very life. Well might the inhabitants of this glorious city boast of its unparalleled growth and prosperity. I will add of its beauty, for all who have seen it before the late fire will admit that no city of its size contained so many beautiful buildings and such perfect organizations and departments.

Contrary to my original plan, I delayed in Chicago to visit its numerous schools and other establishments of interest, while my friend Dr. Park went to Ohio to call upon his relatives. Thus it was that I became a witness of the greatest conflagration that has occurred in modern times.

On Sunday evening the 8th of October, I was soundly resting from the fatigues of the previous night, which I had spent out of doors watching the progress and final extinction of a fire so serious and extensive, that twenty acres of property had been destroyed, and the greatest part of the population had been on foot to struggle with it, lest it should consume the whole city. Never had I seen before such a fire organization, such zeal and wise energy displayed, such courage in fighting the fire fiend, disputing the ground inch by inch, until the devouring monster finally surrendered as if exhausted and vanquished, being hemmed in on all sides by the dauntless fire brigade, manning with wonderful skill and precision all the steam engines of the city.

The struggle had lasted all night, and the sun rose upon the awful scene just as the last effort of the fire had been overcome. Few retired to rest, as much was to be seen; never had Chicago been so seriously injured, for besides an immense amount of property consumed, some lives had been lost. The whole of Sunday the firemen, although much wearied by the incessant toil of the preceding night, watched over the smoking heaps of ashes, while the engines continued to play on the imperfectly extinguished embers.

As I observed, on Sunday night, while resting from the fatigues of the preceding one, I was aroused by the well known but much dreaded sound of the alarm bells. Reluctantly rising

I went down into the street, thinking that there must be some mistake, and the alarm a false one, but I soon found that a real fire was consuming a sort of barn, not more than three or four blocks from the spot laid waste by the conflagration of Saturday night. Not anticipating any great danger, I looked on sleepily at the brigade organizing their efforts to extinguish it, but before they had time to apply the engines, a strong wind began to blow from the south west, and the barn being surrounded by wooden buildings, the fire rapidly extended, threatening to overcome the courage and energy of the men. Aided, however, by the multitude, the brigade endeavored to limit the extent of this new disaster by pulling down adjacent houses in order to isolate the fearful monster. It was indeed a noble sight to see these brave men toiling eagerly, but with admirable coolness, without noise or disorder, united as one against the terrible enemy. Alas! all the energy, the praiseworthy zeal of this anxious population was doomed to be of no avail. How shall I describe the terror which soon overpowered the struggling Chicagoans, when the wind, increasing in violence, became a perfect hurricane, driving the flames with resistless fury against them, compelling them to retreat, and completely sweeping away, in certain cases, all who dared to resist them. Terror became madness when the report was brought that huge fire brands, carried by the furious wind, had fallen into the centre of the city, a mile from the spot. And when all, on seeing the City Hall, as well as various other buildings in different parts of the city in flames, became convinced that Chicago was doomed, discouragement seized their hearts, and exhausted, faint, scorched or wounded, the firemen gave up, and for several hours a scene of indescribable confusion took place. Stores and warehouses were plundered, goods scattered in the streets, wines and liquors which had escaped the greedy thirst of one hundred thousand madmen flowed in the gutter, wagons hastily laden with the effects of the most prudent ran wildly through the drunken, indifferent, mad population, oftentimes to be devoured

by the flames suddenly gushing forth from some building on the way.

I had neither friend nor relative in that great but unfortunate city, and while feeling deeply for the inhabitants, you cannot be surprised that my first thought, when I realized the condition of things, was to hasten to my hotel, situated in the very heart of the city, and not far from the Court-house now in flames. Intending to leave Chicago the next morning, I knew my trunk to be packed and locked, but there was danger of my failing to reach it before the hotel itself should become in its turn the prey of the devouring element. I ran with all my might through the hot, smoky streets, and came panting to find the house yet untouched; indeed it looked as though the fire had purposely preserved it, whole blocks were burning before and behind it, yet it stood unharmed, and looked gloriously grand as it rose in bold relief against the red firmament. The proprietor hoping, how he could hope, I cannot conceive, that the hotel would be preserved, and fearing that the panic which had spread all over town might ruin the plans he was already making on the probability of his being the only hotel to escape the flames, stood at the foot of the staircase, absolutely forbidding any one from removing anything out of the house, and in spite of a hundred entreaties he had thus far succeeded in preventing any of the guests from carrying away their effects. I was not to be thus opposed; I had but one trunk, and that I meant to save, if possible. Taking my own counsel, I provided myself with a strong cord which I found in the baggage room, and running upstairs (my room was on the second floor), I hurriedly tied that cord to the handle of my trunk; it was rather heavy, about 80 lbs., but I dragged it down stairs and passed out into the street. In less than an hour after my exit, the hotel was entirely consumed.

I now found myself in the street, dragging my heavy trunk behind me on the smooth surface of the pavement. Excited as I was, I did not feel its weight, but I dashed along, terror stricken, hoping to escape from the fire. It appeared to me, however,

whichever way I ran I found a fearful, glaring, scorching wall of fire driving me back in some other direction, to be once more disappointed and driven away, until I felt almost discouraged in the midst of the thick smoke and showers of sparks raining down all around me in the yet unburnt streets. I felt as though I were inhaling death with the close hot atmosphere. Already I had been knocked down by a team, but I felt unhurt, and what astonishes me to this day is, that I clung to my rope in spite of all. Making another effort which I resolved should be the last, I dragged my weakening limbs in a new direction, and through a passage which I luckily found to be safe I managed to reach the Lake on the eastern side of the city, and sinking down on the ground I thanked God I had escaped. My nerves were so unstrung that I think I laughed and wept at the same time, and for perhaps an hour I remained an unconscious, unsympathizing, idiotic witness of more misery than I had ever seen or read of before.

How shall I picture the howling, the wild, horrid laughter of thousands of drunken, crazy sufferers of this great misfortune—the women and children, half naked, clinging with the energy of despair to useless things, while neglecting the most needy articles of clothing or protection; the wagons filled with baggage running over every obstacle, the horses breaking loose; the whole scene rendered more awful to contemplate by the hot, glaring red light, making all appear like shadows tearing, ranting and agonizing in a real hell of fire such as even Dante never dreamt of?

Twice was I compelled to move again, as the fire reached the Lake, but I had regained all my presence of mind, and while attending to my small property I was able to render some assistance to a few. After, however, having found a place rendered perfectly safe by the fact that the fire had devoured everything around it. I helped to pile up a large quantity of trunks and furniture; when this task was accomplished it was day, and then I began to form an idea of the magnitude of the loss suffered by Chicago.

All the main part of the city was destroyed—the public buildings, the hotels of unsurpassed size and splendor, the elegant banks and insurance offices, the railroad stations, a part of the shipping, most of the bridges, all the telegraphs, the water works, the fine, even, unparalleled wooden pavement, the churches, in fact, all that was Chicago proper, all that made its pride, was laid in ashes and was one large, barren, smoking plain, with here and there a hideous, blackened, trembling mass of stone, to indicate that it had once been a part of a handsome edifice; and far away to the north, above and through the smoke, one might see the relentless fire fiend consuming what remained yet unreached, the wind still blowing in that direction, so that no hope remained of that part of the city being saved. I went there during the day and saw new sights of horror. The sufferers here were principally artisans of German or Scandinavian nationality, who having lost their scanty furniture took refuge in the fields, without clothing or food, and certainly without money. Hundreds perished in the flames, either through drunkenness or momentary mental alienation. I saw a man whose effects I had helped his wife to save, who, after having rudely abused me, took the same and one by one hurled them into the burning furnace, after which, with a horrid laugh, he disappeared himself in the flames, one more victim of this extraordinary conflagration.

The progress of the fire was checked on the Monday evening, but the sky remained red until Tuesday morning. Already the news had reached all parts of the civilized world. Engines from Milwaukee, Cincinnati, Pittsburgh and other places had arrived and were at work. Help came from all sides, and while some hurried to the smoking ruins to dig up their fire-proof safes, others were engaged in searching lost friends among a hundred charred, carbonized, mutilated masses of what had been human flesh.

I walked over the ruins in every part of the city, and I found the inhabitants cast down, humbled and weeping, speaking in whispers, and all expressing the belief that God had sent

this fearful visitation as a sign of his anger for the sins of Chicago. This feeling, however, did not last long, or at any rate the usual, buoyant, enterprising American spirit soon overcame the momentary terror, and before leaving Chicago I saw many houses in course of erection on their old sites, and I was able to testify that the queen city of the west, though humbled and in ashes, would soon rise again,

enterprising, wealthy, and proud as ever. On leaving the unfortunate city, I hastened to join Dr. Park in Ohio, where, in the circle of his friends, I was asked repeatedly to narrate my adventures in Chicago.

In my next I will endeavor to give you a slight sketch of our further journey eastward.

Respectfully, your brother,
C. L. BELLERIVE.

UTAH NEWS.

The following are from the *Deseret News* to Dec. 9—

The sexton's report shows 42 interments in Salt Lake City for the month of November.

A grist mill, on the co-operative system, was being put up at Gunnison, Sanpete Co.

President Grant had nominated Joseph Coly for Assessor of Internal Revenue for Utah, and W. B. Irving for Register of the Land Office at Salt Lake City.

New offices of the Deseret Telegraph Line had been opened at Eureka City, at Sandy on the U. S. R. R., and at Despain at the mouth of Little Cottonwood Cañon.

During the last days of November it was so cold in Cache Valley that it was dangerous to travel when the sun was not out. On the 30th the thermometer fell to 20 degrees below zero.

A course of weekly lectures was being delivered at Morgan's College. The opening lecture was delivered by Elder James L. Brown; his subject, "A mission to the Society Islands.

Judge McKean had fixed the bail in the case of Thomas Hawkins, pending the appeal to the Supreme Court, at \$20,000, with two sufficient sureties, and ordered a mittimus, committing him to the penitentiary, to issue in default of bail.

A telegram from Cedar City, dated Dec. 6th, says, at 25 minutes to 12, last night, an earthquake of great force passed through our peaceful city, opening cupboard doors and shaking with considerable power large buildings. A loud noise accompanied it. About three minutes past one this morning another one passed along, not so violent. No damage done that we know of.

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SUPERFLUOUS WIVES.

The San Francisco *Chronicle* has the following paragraph—

The right to vote having been accorded to the Mormon women, they will no doubt take the opportunity of exercising it as far as they are able in favor of Grant at the next Presidential election, since in his message he recommends the passage of a law to make honest women of all the superfluous wives and to legitimize their children.

The *Chronicle* should know that citizens, male or female, in the Territories have not the slightest voice in the election of the President of the United States, nor in the election or appointment of any federal officers for the Territories, nor indeed, as things go, in many other matters largely affecting their welfare.

As to the idea of "superfluous wives," we know of no such an article as a superfluous wife. He who obtains a wife finds a good thing and obtains favor of the Lord, says the Scripture, and other authorities speak of a wife as the last best gift to man. Therefore, if a woman is a wife she can't be a superfluity. She is too good for that. We hear of superfluous women, and such there may be for some communities, but superfluous wives are impossibilities in Utah.

This in passing, but we wish to refer to the idea presented in the above paragraph, and suggested by President

Grant in his message, that Congress authorize the legislature of Utah to legitimize all children born prior to a certain date, or, as the *Chronicle* insultingly phrases it, "to make honest women of all the superfluous wives."

This phrasing and suggestion, to us, are supremely absurd. We may inform our contemporary, of that with which it does not appear to be acquainted, that, however it may be elsewhere, in Utah wives are honest in themselves, independent of any legislative action. All the legislation in the world can not affect their honesty, pro or con. They are not only honest, but honored, more so than wives are in any other Territory or State in the Union.

Furthermore, we are not aware of any law of this Territory, or any law constitutionally applicable to this Territory, that in anywise affects, or assumes to affect, the honesty of our wives or the legitimacy of our children. Our citizens do not deal in such articles as dishonest wives, or illegitimate children, do not believe in either class of unfortunates. All commerce of that character is left to outsiders. They can do all that the law allows, and a great deal more than it allows, without any help from us, and many of them seem to have a great liking for the business.

Congress may do all the legislation and confer all the authorization which

it pleases upon this subject, but the effect will be nothing as to the real honesty of our wives or the real legitimacy of our children. Our wives are honest, our children are legitimate, and we are proud of both. Congress cannot make either more honest or more legitimate, nor can it make us prouder of them than we are. Honesty and virtue do not depend upon any human legislature. God is the author of the institution of marriage. Women married according to His law, are "honest," and their children are "legitimate," entirely independent of the action of any earthly legislature. Indeed they are

the only really "honest" married women and really "legitimate" children upon earth. If Congress shall think well to approve marriages contracted according to the law of God, the only true and valid marriages extant, and the offspring of such marriages as legitimate, so much the better for Congress, but such approval will have no real appreciable effect upon the marriages or the fruits of them, so far as the honesty or legitimacy go in the sight of heaven, or of those who respect the divine law of marriage.—*Deseret News*.

WE EXCEPT.

—o—

Notwithstanding the many good points in President Grant's message, there are one or two against which exception must be taken. Our respected Chief Magistrate may be a successful general, a passable president, a respectable farmer, and an enthusiastic judge of horse-flesh and Havannas, but when to all these accomplishments he attempts to add the role of dictatorial theologian, and begins to drive stakes and run lines to define the boundaries of the religious faith and practice of others, he ventures on dangerous ground, and it is time for him to proceed very cautiously, lest he go too far and attempt too much. We have heard of such a thing as having too many irons in the fire, and also that it is a good thing to let pretty well alone. Besides, we can't all be Admirable Crichtons, and personally we cannot resist the apprehension that if President Grant shall persist in essaying the profession of theology, and dogmatically declaring that this people or that people may believe thus and so, and must not practise thus and so, he will prove an unhappy failure, unhappy because of the chagrin attending failure, because of the loss of time and means in effecting a failure, and because the world will not tolerate failure. Therefore, our friendly advice to His Excellency, if he values it, is either to let theology entirely alone, or to handle it as modestly as possible—it is really a ticklish subject, the way he seems to

have taken hold of it, and there is small chance of his making any capital out of it; indeed, in our opinion, it is far more likely that he will not be able to hold his own, even with the aid of the flowery and sophistical Newman as his mentor. We do not think he will ever be able to fight it out successfully on that line, if he operates thereon all winter and all summer and all the winters and summers he may see.

At present, according to his message, the President is liberal as to faith, but inclined to set his foot down restrictively as to practice. He seems to altogether forget the declaration of the Apostle James, a gentleman quite as much of a theological authority as Newman, that faith without works is dead. A dead faith is not a saving faith, it produces nothing but a soporific effect upon the lives of men. A living faith leads to action, and when it is a true faith, and is faithfully supplemented by works, the results are beneficial to all concerned.

We are not only of the opinion that it will be bad policy on the part of the President to interfere with the religious belief or practice of any portion of the people, but we are very sure that neither he nor Congress has the slightest shadow of right to do so, when that practice does not infringe upon the civil or religious rights of others. This right of every citizen to the unrestricted exercise of his religion is one

of the most glorious boons guaranteed by the constitution of these United States, and any such flagrant violation thereof as President Grant favors in his message, will be sure to work ruinously to the country at large, being of the nature of that injudicious and hurtful policy which aims to govern too much, a policy particularly distasteful to the genius of American government. We cannot witness any such suggestion or action in high and influential quarters,

without offering our decided protest against it, which protest we now offer solely with a view to the best interests of the country in the perpetuation, uncurtailed, of those civil and religious liberties which have been the pride and the boast of Americans, and we trust that our protest, respectfully presented, will be received and adopted in the same friendly, liberal, and patriotic spirit in which it is made.—*Deseret News*.

THE SPIRIT OF THE TIMES.

BY ELDER RALPH HARRISON.



I have never seen a time in my travels among the Saints, when they were more eager to gather to Zion, than at the present, for those whose minds are illuminated by the Spirit of the Gospel can perceive that the end draweth nigh, and that if the Lord does not cut short his work in righteousness there will be no flesh left; for it does appear that the wicked not only thirst for the blood of the Saints, but desire also to destroy each other.

The Lord has said, "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness." And is not the world to-day doing just this thing? Do not the leaders of the people uphold iniquity and condemn the revelations of God? Do they not reject those principles that alone will save mankind from their present troubles and future destruction? and do they not delight in their own sins and ignorance? But the Lord has sent unto them his Prophets declaring his will, proclaiming his word, and expounding his law, and because their ears are heavy that they hear not, and their hearts are closed that they will not give heed to the message of salvation, he has declared that a sudden and awful destruction awaiteth the wicked, inasmuch as they repent not. Not only must men repent of individual sins, but nations also of national sins; they also must prove their repentance by enacting just laws, protecting all in the worship of God, staying the red hand of persecution, and restoring

unto the wronged ones that which has been torn from them, and manifest their sincerity not only in written constitutions and laws, but in putting these into force in the spirit and meaning thereof.

The Lord has given us a law of marriage which we hold sacred, which is indeed a part of our religion, and which we know is given for our sanctification. This law we realize, if carried out as God has given it, will cleanse the moral atmosphere and purify the world. But the bigoted and the corrupt wage a war against this law of heaven, and governors and judges lead the crusade. The cry has gone forth, "Come out of her my people, that ye partake not of her sins and receive not of her plagues," and the best amongst men and women catch the sound and obey the voice, and they honor this law, and in so doing will bring upon the earth a race of men and women who, with pure hearts, intelligent minds, and healthy and vigorous bodies, will live to the glory of God and the good of their fellow creatures.

There are some, however, I find in my travels, who do not appreciate the spirit of the times, nor strive with such energy to gather with the people of Zion. They waste means that might profitably be laid aside to help in their emancipation from these lands. Many pence are thrown away in that which the Lord declares is not good for man. I have estimated that some, who profess to be Saints, spend from £10 to £15 each year in ale, beer, wine, and

such like useless, expensive, and injurious beverages. I think that when men are called to minister for God, they can let these things alone, and set a better example to those who follow them, and also save more towards the emigration of themselves and their families, can be more powerful for good, can enjoy more of the Holy Spirit, without which what better are we than the world who profess that they have it and have it not? We also then shall grow in faith; we need all we can live for. Many are sick amongst us, and some sleep; but with the guidance of that Spirit we shall have wisdom given us to know what to do, and power bestowed on us to rebuke the

evil. Our testimonies also will be bright, and we shall be able fearlessly and cheerfully to testify to the world that in fighting Brigham Young and his brethren they are opposing the work of Jehovah. Ours is a strong position, we stand on a vantage ground, we do know that we are not mistaken in our testimony, that the kingdom of God is being established, and we can well afford to bear the reproach of the world, the scoffs of the wicked and the pointed finger of scorn. Ours is a work for the benefit of those who deride us, for the salvation of those who persecute us, for the exaltation of mankind and the redemption of the world.

BELIEF AND PRACTICES.

An acquaintance calls attention to the following in the recent Annual Message of President Grant, as an evidence that there is no intention on the part of the administration to interfere with the exercise of religious liberty in Utah—

"It is not with the religion of the self-styled saints that we are now dealing, but their practices. They will be protected in the worship of God according to the dictates of their consciences, but they will not be permitted to violate laws under the cloak of religion."

We confess our inability to see where the evidence exists. The position is so plainly a Methodist one—which hold

"Believe, and all your sins forgiven;

Only believe, and your's is heaven"—

that it assumes the whole question of religious liberty settled upon the basis where discussion actually commences. Religion, as usually defined, is a system of faith and worship, not a mere action of the mind alone; and to say that a people may believe as they please but must not practise that belief, is attempting to strike down religious liberty at a blow. "They will be protected in the worship of God according to the dictates of their consciences," but that worship must be confined within certain prescribed bounds which others who believe dif-

ferently shall define. That old-fashioned document, which was once recognized as the supreme law of the land to which all were required to render obedience—and is now sometimes referred to as the Constitution—enunciates a different doctrine, and lays it down in these unmistakable words—"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." We know it is held to be almost treasonable now to refer to the Constitution, but there is the express language of that document, and it does not seem to be susceptible of such construction as would separate the belief from the practices of religion. The Methodist prays; that is a practice. He engages in a love-feast, which is another practice; and he has his little children sprinkled, calling it baptism. The Baptist immerses adults in water; he believes it is a part of his religion, and he practises it. The Campbellite goes further; he believes immersion necessary for the remission of sins, and practises it accordingly. And if some bigoted, narrow-minded sect, having the power, should say this was heretically damnable, would they be sustaining religious liberty by contending that the Campbellite should not be permitted to immerse for the remission of sins, though he could believe it as freely as he pleased, and

would be protected in worshipping God according to the dictates of his own conscience? The "Mormon" believes that he cannot obtain a full salvation unless married, and married by proper ecclesiastical authority; and the same commandment which is the groundwork for that faith enjoins plural marriage under certain conditions. It is a sacred rite with the "Mormons;" a religious ceremony; a sacrament, in brief, and as vital in their estimation as baptism for the remission of sins is, or can be, to the Campbellites.

It will be urged that there is a great difference between baptism and marriage, for some sects think several baptisms are essential. There is a difference in the form of the rite or ceremony; there is no difference as regards the vitality. The one is as essential a tenet of salvation, in the estimation of its believers, as the other can be. And where religious liberty is assailed in this connection, is the point where one man having power says to another, "You may practise so much of your religion as meets my will, but no more;" it being always understood, that the exercise of a constitutional right by one person must not deprive another of any right similarly enjoyed.

But President Grant does not go so

far as his appointees in this Territory. They do interfere with "the religion of the self-styled Saints." They go beyond the practices of religion, and hold a people guilty for a simple belief, a mere action of the mind. To believe in "Mormonism" has been held cause sufficient to exclude men from juries, from office, from the rights of citizenship. It has been, and is, held cause sufficient for refusing naturalization to aliens; not that they had broken any laws, not that they had refused to subscribe to any just or legal condition; but the mere fact of their believing that plurality of wives was a divinely revealed principle, has been sufficient to exclude them from citizenship; or when citizens, from their rights and duties as such. How the action of Federal officials, who have thus made a man's religious belief the test of his capability to enjoy and perform the same rights and duties as other Americans, will square with the declaration of President Grant, perhaps some cunning casuist can explain. To those who understand fully their course here, it is another evidence that they have grossly misinformed the President, and that they have not been acting in conformity with his sentiments, nor carrying out his policy. — *Salt Lake Herald.*

THE BIBLE AND "MORMONISM."

A correspondent of *Woodhull and Claflin's Weekly* writes as follows to that remarkable conglomeration of sense and nonsense, of outrageous propositions and feminine discernment. This we look upon as one of the sensible articles—

"I am not a believer in Mormonism nor in all that is recorded in that book called the Bible. But the course our government is pursuing towards the Mormons in Utah should arouse the serious attention, if not the indignation of every enlightened mind in this country. The orthodox creedists tell us that the Bible is infallible in every respect, and to doubt its divine inspiration is to be stigmatized as an infidel. According to that book ten

passages can be found to sustain polygamy to one against it. It is a part and parcel of the Mormon religion, and they have as good a right to enjoy it as any other denomination of so-called Christians, so long as they do not interfere or injure others. It is conceded by all that not only Salt Lake City, but Utah as a Territory, is the most moral, temperate and virtuous place on the continent. Is not their religion, then, the most exemplary? But there is something deeper and darker that underlies this whole movement. It is an attempt to strike a death-blow to religious liberty in this country; to overthrow that liberty of speech and thought that our forefathers shed their precious blood to

sustain. If this Mormon persecution is tolerated, Heaven only knows where it will end. The moment man's religion is proscribed, just that moment will be introduced one of the most bloody wars that was ever known in the world's history. For one, I am free to declare that I never will cast a

vote for an administration that proscribes what religious views I must entertain ; and I call upon all spiritual and liberal minds to look at this matter in its true light, and to repair at once to the ballot-box and assert their sovereignty, and hurl such demagogues from office.

INTERVIEWING A MORMON ELDER.

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The following is a portion of the report of an interview with James McKnight, Esq., of Salt Lake City, from the *Kansas City Times* of Nov. 23, 1871—

Question.—Do you not think that he (President Young) quails at the contemplation of the prosecutions now commenced against him and his associates ?

Answer.—Brigham Young is not the man to falter in defence of his principles. Notwithstanding the repeated losses himself and people have sustained in Ohio, Missouri and Illinois, I believe he entertains unshaken confidence in the integrity of the American people. His strong declaration is, "Posterity will do us justice." In the present issue I speak advisedly when I assure you, gentlemen, that Mr. Young has unqualifiedly avowed his determination to meet the great questions now to be adjudicated squarely on their merits in the courts, whatever the cost or whatever may be the consequences.

Q.—Do you not believe some amicable compromise could be made, such, for example, as the prompt suppression of polygamy in the future, conditioned with general amnesty, or something of that import, for that of the past ?

A.—A momentous consideration, I concede. The situation, however, is anomalous. No man better than Mr. Young knows his utter impotency in determining a proposition of that character. I cannot believe he would have the temerity to entertain it for a moment. Why, sir, Brigham Young and the entire Mormon Church have a most definite knowledge—no sentient belief or assurance—that their polygamy

is ordained of God ! Brigham Young had no more agency in its introduction than Judge McKean, before whom he is to be prosecuted for it ! The same is intrinsically true of Joseph Smith. He was but the passive agent, or medium, if you please, through whom the great God chose to command it, and hence cannot in anywise be responsible for it. There is not a Mormon on the earth who would presume to take one jot or tittle from the law of patriarchal marriage, as communicated to the Church through Joseph Smith. The fact, solemn as eternity, stands indisputable, and is well understood by all who have made themselves conversant with the Mormon doctrines, that when the Mormons renounce polygamy they will renounce Mormonism, and this from the very exigency of the case. Observe the Mohammedan devotees of the crescent ; the Hindoo, self-sacrificing beneath the wheels of Juggernaut ; the devout Indian mother, conciliating her idol gods by the service of her child to the rapacious crocodile. These, aye, all these you may convict of error, and, by life-long, unwearied, humble, God-like exhortation, delineate to them the way to heaven, to God ; but the Mormons, gentlemen, are not heathen. They have been reared under the benign teachings of Christianity. Their principal men first saw the light upon soil consecrated by the blood and sufferings of our Pilgrim sires. Be assured, they are no serfs ; they are no dupes of crafty leaders. It is urged that the Church is composed largely of foreign element. Be this all true. If to-day any considerable number remain alien, it is due to the inquisitorial character of the naturalization tests set up in the

U.S. courts in Utah. No people are more loyal; none more love the Constitution: none more detest open or private immorality; none cherish a praver standard of public policy; none have made comparatively greater sacrifices for the integrity of our common country; none have proved themselves more willing to suffer wrong and less disposed to do wrong; and none more ready to consecrate their all in defence of our liberties and constitutional rights. They ask, in return, a decent respect for their religion. Is this too much to ask? Will not the wresting of a vast desert from sterility; will not the institution of order, peace, temperance, brotherhood; will not the planting a nucleus for the settlement of our great interior domain; will not the supply of skilled labor and abundant necessities at moderate rates to develop her untold mineral wealth; will not her hardy race of mountaineers; will not her flocks of children rearing for the defence of the Republic; will not her common schools and seminaries of learning; will not her thousands of miles of irrigating canals; will not her majestic public edifices and her private homes; will not her thousand flourishing settlements, founded in a desert, whence no white face had ever turned a wistful eye, and which this day, but for the ungenerous rivalry which sold us from the presence of our brethren, would have remained as barren as the famine years of Egypt; will not the corn and the wheat, and the fine flour, and all the rich products of a land redeemed, by Heaven, through our toil, from which we have fed our famishing brethren by thousands, compensate our magnanimous brethren for the existence of so small a moiety as polygamy? Does their personal comfort depend upon its suppression, or are any human being's rights infringed by it? If so, wherein? If not, then why is it not worth all it will cost the nation to let the patriarchal experiment of the nineteenth century work out its problem? Peradventure America and the world might profit thereby.

Q.—Have the moral and social effects of polygamy in Utah been hitherto positively salutary?

A.—Confessedly so. I have yet to

meet the intelligent gentleman or lady who has visited Salt Lake who refused to accord that, in point of social purity, freedom from vice and licentiousness, she stands, among the cities of Christendom, without reproach.

Q.—Should the influx of outside element increase, would not polygamy gradually decay?

A.—If there were in the principle the elements of its own decadence, we might reasonably have looked for such symptoms long ere this, for we have always had a liberal representation of "outside element" among us. The ratio now is not much greater than during the earlier years of our history. With the greater influx of outsiders we have a corresponding greater number of Church members.

Q.—What effects are apparent in Utah from the present attitude of the courts?

A.—General disquietude and reluctance on the part of capitalists to invest in the development of the mines, which are believed by competent judges to be unequalled on the continent in wealth and permanence. It is estimated that, since the present persecutions began, not less than nine millions of dollars have been diverted from the mining interests of the country.

Q.—And why is Mr. Young so much opposed to the development of mining interests?

A.—Only apparently so. Had he encouraged mining instead of agriculture in earlier years, both his own and the people seeking overland homes on the Pacific must have perished outright. Agriculture was synonymous with self-preservation; mining, with failure and decimation. Now, Mr. Young's advice to the hosts of experienced Welsh and English miners is, "Work for the capitalist and furnish him supplies and whatever you have at fair figures."

Q.—What would the Mormons do if they should be admitted into the Union?

A.—Erect upon the ashes of Territorial tutelage one of the greatest, noblest, freest, purest sovereign States over which floats the proud emblem of our glorious nationality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 9, 1872.

INDIVIDUAL EMIGRATION DEPOSITS.

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In March 1865, President Brigham Young wrote to the Presidency of the European Mission as follows—

I desire to say that the Saints in the various Conferences, who deposit in the Individual Emigration Account, should not place money, say to exceed ten shillings, in the hands of the officers of their Branches, but they should forward it to the Liverpool Office, and have your receipt for the amount; and the amounts in your hands to the credit of the Conferences, should be kept as low as possible, by having the money which the Saints pay into the Conference Individual Emigration Account, transferred from that account to your books, to their individual credit, as soon as the amount is sufficient to admit of your doing so, and you give them receipts for the same. By taking this course, those who may be inclined to defraud will have less power to do so.

A few weeks after the publication of President Young's letter, the following instructions appeared in the editorial columns of the STAR—

TO DISTRICT PRESIDENTS, CONFERENCE PRESIDENTS, &c. — In accordance with instructions received by us some time ago from President Young, and published in the STAR, we have to request that in future all sums from ten shillings and upwards, paid in by parties to their Individual Emigration Account, be forwarded to this Office by them, and they will receive a receipt for the same. Smaller sums may be paid in to Conference Presidents, and forwarded by them to Liverpool in the usual manner, and, when they amount to the above sum, receipts will be granted by us. We have therefore to request that the brethren will inform the Saints in their various fields of labor, of this arrangement, and assist in carrying it into effect, so far as may be necessary.

We draw attention to these instructions from the fact that we have found that they are not universally understood and carried out by the brethren at present laboring throughout the Mission.

THE CHURCH IN NEW ZEALAND.

—o—

We trust, however, that he will be sent forth from their doors as a thing too filthy to be touched, and that the unwhipped vagabond may be forced to earn his living by honest labor, or obtain personal experience of the inside of Her Majesty's gaol. We hear that the foul-mouthed wretch intends holding forth at Karori to-morrow, and we urge upon husbands and brothers not to allow the ears of their female relations to be polluted by the foul language poured forth by this disgrace to mankind. We should be sorry to promote a breach of the peace, but we trust the vagrant will be pelted with rotten eggs.

The above kindly notice is the concluding paragraph of an editorial article in the *Wellington Advertiser*, referring to the arrival on October 4th last, at

Karori, New Zealand, of Elder R. Beauchamp from Melbourne. For such overwhelmingly convincing arguments as the above we have no answer, we simply desire to draw attention to the results of the advice contained in the last few lines, the particulars of which are given to us by Elder H. Allington, in a letter dated October 26th. He says—

Since the arrival of brother Beauchamp in Wellington, some parties have taken particular care to make us the very counterpart of the primitive Saints. Incited by the abusive articles that have appeared in the *Wellington Advertiser*, the sectarians have assembled in mobs, and have shown their faith by their works, inasmuch as brother Beauchamp and some others of the Saints have been deemed worthy to receive from their hands about the best they had to give—viz., rotten eggs. Upon one occasion they took the trouble to carry with them some tar and feathers, a coating of which they had intended to apply to the person of brother Beauchamp; but thanks to our heavenly Father, they did not succeed, as upon that particular Sunday evening in the year of grace 1871, brother Beauchamp was invisible—to them at any rate. The mob visited the houses of two of the brethren, where they expected to find him, but he was not there. At one of the houses they left behind them so much rottenness, that brother Lewer had to wash a portion of his house both inside and outside, and to repaper a portion of one room in order to remove their works. At brother Reading's, having, I suppose, exhausted their stock of eggs, they had recourse to pebbles, of from two to three pounds weight, several of which passed through the windows without doing further damage than breaking the glass. We realize that we have enjoyed the protecting care of our heavenly Father, or some of the Saints would most certainly have been hurt.

We held Conference on the 8th, and enjoyed a goodly portion of the Holy Spirit. Some alterations have taken place in the Priesthood. I have been appointed President of the Conference in the place of brother W. Burnett. Brother Thos. Holder is now President of the Karori Branch. There were also two Teachers and a Deacon set apart in this Branch. The Saints are all well and are trying to live their religion, and are succeeding as well as can be expected under present circumstances.

The first attack of the *Advertiser* was followed by others in a like strain, the editor of that sheet apparently thinking it was his manifest calling to fight everybody all round who dared to differ from his opinions on the "Mormon" question. The *Wellington Independent*, amongst others, came in for a goodly share of its abuse, because it printed the following letters—

TO THE EDITOR OF THE INDEPENDENT.

Sir—Be pleased to permit me, through the medium of the only respectable secular newspaper in Wellington, to express my thanks to my brethren and sisters, the Latter day Saints of Karori, for the excellent entertainment they were pleased to provide in honor of my arrival among them; and also for the orderly manner in which it was conducted throughout. I also desire to express my gratitude to the many invited guests who did me the honor to attend, and for the kindly spirit they manifested, and the total absence of that small-minded bigotry that condemns principles it does not understand. I wish also to express my thanks to the editor of the *Wellington Advertiser* for the scurrilous abuse of a man of whose character he knows nothing. I esteem the censure of such men as better than their praise. And as for the poor ignorant persons who were incited (no doubt by the advice given in the *Advertiser*) to commit a breach of the peace, I simply pity them, and hope when they know better they will do better. With thanks to my friends, and prayers for my enemies, I am, &c.,

ROBERT BEAUCHAMP.

A servant of God and a friend of mankind.

Karori, October 13.

Sir—I am equally surprised and grieved to see a letter signed “Henry Kells,” in the columns of your morning contemporary, reflecting on the character and family of one of the most inoffensive and respected settlers in Karori. Why do not people mind their own business? What on earth is it to Mr. Kells, or anybody else (for that matter), what religion or creed people profess. * * * But there is another phrase in the Mormon difficulty to which I am anxious to draw public attention. The vulgar (not to use a stronger term) paragraphs that continually appear in the *Advertiser* are very much calculated to incite a breach of the peace that may end seriously. Already ignorant blackguards are in the habit of grossly insulting respectable people on the pretence that they are Mormons, and therefore not entitled to the protection of the law; which, of course, is utterly absurd, and I trust that you, sir, will point out that as English colonists all are entitled to the privileges of Englishmen, no matter what their creed or religion may be, and thus to place a check on the effusions of the ignorant scribblers referred to, before a hitherto quiet district is the scene of some outrages, and he finds himself the inmate of her Majesty’s goal for being the aider and abettor thereof.—I am, &c.,

ENGLISHMAN.

Karori, Oct. 19, 1871.

The subject was also considered of sufficient importance to be brought before the notice of the Colonial Parliament; for on the 18th October in the House of Representatives,

Mr. HAUGHTON asked the Premier whether the attention of the Government had been directed to the progress of Mormonism in the Province of Wellington, and whether it is their intention to take any steps to arrest the same? He was induced to put the notice on the paper in consequence of the reports he had seen in the newspapers. When they considered the very serious political consequences that had arisen in other countries from the presence of these people, he thought it right to ask the Government whether their attention had been called to the matter.

Mr. FOX said the Government had not had their attention directed to the subject as yet, and unless circumstances were brought under their notice to show that any individual or number of persons were acting in a manner contrary to the public welfare, they could not interfere in the matter. If any such circumstances were brought under the notice of the Government, it would then be their duty to take action in the matter.

Here the matter rested at the date of our last advices.

SURRENDER OF PRESIDENT YOUNG.—The correspondent of the *London Daily News*, telegraphed from New York on Wednesday 3rd inst.

Brigham Young surrendered yesterday to stand his trial for murder. Bail was refused. He is kept as a prisoner in his own house, in the custody of the United States Marshal.

We wonder what those who have been talking of late so glibly about President Young’s flight from Utah will now have to say on the matter. If any such wish to know what he really has been doing in Southern Utah, we refer them to the account of his travels and explorations in that region, and his ministrations among the people dwelling there, to be found in his letter published in this number of the *STAR*.

CONGRESSIONAL.—On Monday, December 18th, two bills were introduced into the House of Representatives, at Washington, D.C., closely affecting the interests of the people of Utah. The one, introduced by Mr. Blair, of Missouri, is “To legalize polygamic marriages in Utah, and to dismiss all criminal pro-

ceedings in Utah against polygamists ;" the other, introduced by Mr. Taffe, of Nebraska, is "For the admission of Utah as a state." As yet we have received no particulars of the tenor or conditions of either bill.

IN WASHINGTON.—The New York *Herald* of December 19th, states that Elder George Q. Cannon was then in Washington, and asserts that he had gone there "to ascertain the temper of Congress and the Administration in regard to the threatening condition of affairs in Utah, and to ascertain, if possible, the future intentions of the Government respecting that Territory and its cherished institution. With this object, he called on Judge William, the new Attorney-General, who listened with great respect to the representations of Mr. Cannon, but gave him very little hope that the Government would recede from the course it had marked out. Mr. Cannon thinks that the prosecutions of the Mormons will continue, but gives no indications as to the future course of his people. He said they would undoubtedly accept any action which Congress might take, feeling assured that no legislation would be had that would deprive them of their religious convictions. When asked if he thought the Mormons would accept the situation if Utah was admitted as a State, prohibiting polygamous marriages in future, but legalizing the marriages now existing, and declaring all children the result of such marriages legitimate, he replied that he thought it would be proper to let such a proposition come from Congress, instead of from the people of Utah."

It was expected that Elder Cannon would return to Utah with Hon. W. H. Hooper during the last week of the old year.

BIRMINGHAM.—On Sunday, December 24th, 1871, a District Meeting was held at the Hockley Chapel, Birmingham, at which Elders George Reynolds and George F. Gibbs, of the Liverpool Office, B. W. Driggs, President of, and George W. Thatcher, Traveling Elder in the Birmingham Conference, all from Zion, were present. At the morning's meeting reports were given by Elders W. Willes, of the Hockley ; Thomas Cutler, of the Stourbridge ; — Hammond, of the Walsal ; Timothy Olorenshaw, of the Coventry, and James Goodridge, of the Chasetown Branches, and by Elder John White, of the West Bromwich District. The reports were generally of an encouraging nature, showing an increase of faith and diligence on the part of the Elders and Saints comprising the various branches. These reports were followed by short addresses from Elders Driggs and Reynolds, on the subjects more immediately brought before their notice in the remarks of the brethren. In the afternoon the meeting was addressed by Elders Reynolds and Gibbs, and the evening was occupied by Elders Thatcher and Gibbs, followed by a few closing remarks from Elder Driggs. A goodly portion of the spirit of the Lord was enjoyed by the Saints, who felt refreshed and strengthened from the instructions of the Elders.

On Tuesday 26th, a concert was held in the Hockley Chapel for the benefit of the poor which was well attended, and, financially, was a decided success.

The idea of bringing suits for murder against Brigham Young and others on the testimony of the Danite Hickman, must seem utterly absurd to all unprejudiced persons informed as to his career and character. * * * He has long been an outcast and outlaw, who may tell the truth by accident, but who will not hesitate at any amount of lying which he fancies can serve a personal end. It would be monstrous to deem Young and the others guilty on this creature's evidence.—*Every Saturday*.

CORRESPONDENCE.

AMERICA.

St. George, Dec. 11th, 1871.

Elder George Reynolds.

Dear Brother—On the 20th Nov. our party left this city on a visiting tour to the settlements on the Rio Virgin. We passed through Washington, Harrisburg, Leeds and Toquerville, and reached Virgin City where meetings were held; we also had an agreeable meeting at Rockville and then we returned to Virgin City, thence rising on to the high plateau toward Winsor Castle Spring, in Arizona, where we arrived on the evening of the 23rd Nov. The next morning we continued our journey up the Cottonwood Wash, or Cañon, and over the divide into Long Valley, a distance of 30 miles, half the way through heavy sand. At Mount Carmel and Glendale meetings were held instructing and comforting to the Saints; the settlers in this valley are mostly those who vacated the Muddy settlements to get away from the vexatious taxation of the State of Nevada, and who left behind them the labors and improvements of years. They have been able to raise a crop of corn in Long Valley, although in common with the other settlements of Southern Utah the grasshoppers had destroyed the early crops and stock range, still the Saints are cheerful and hopeful of the future.

These places on the headwaters of the Rio Virgin have good farming land and ranges for stock on the surrounding hills, wood and timber in abundance, a good quality of building stone and a prospect of coal midway between the settlements.

On the 27th Nov. we drove to Kanab City, a distance of 25 miles, and held a meeting there in the evening. This city is located in a cove of the mountains, at the mouth of Kanab Creek Cañon, and overlooks the country as far as the Buckskin Mountains through which runs the Colorado River, here is a vast range and an excellent quality of grass for stock; Kanab is the Indian name for willows, which grow along the creek.

The Telegraph Line has been extended from Toquerville to Rockville,

thence onward over these highlands to Kanab City. On the 28th Nov. we drove to Winsor Castle Rancho, and on our return we stayed overnight with A. P. Winsor, who is in charge there; the next evening we camped at Shadow Rock. On the 30th inst. we descended from the high table lands, and down the Hurricane Hills, and recrossing the Rio Virgin, near Harrisburg, we reached St. George about 5 p.m., having travelled a distance of 250 miles.

On the 6th inst. we made another trip south east of this city into Arizona to locate a new route over the Hurricane Ledge, returning on the 9th inst. Elder Jos. W. Young surveyed the boundary line between Utah and Arizona. We have explored a pass or gorge in the mountains, about 6 miles from Fort Pierce and 20 miles from this city, where a better road can be made than the one now travelled, shortening by 10 miles the distance to the crossing of the Colorado River, Kanab City and intermediate points.

My health, as also Brother George A.'s, is good, and with the brethren who are here spending the winter with us, we are engaged visiting and comforting the Saints, exploring and developing the resources of this land, and seeking out and locating secure resting places for the Saints among the rugged recesses of these majestic mountains.

The weather is quite pleasant, the nights are cool. We are progressing with the temple here, the roof is being put on the new tabernacle, and the ordinary business of the season, such as gardening, &c., is going on.

Praying the Lord to bless you in your labors,

I am, your brother in the Gospel,
BRIGHAM YOUNG.

Berne, Dec. 19, 1871.

Editor MILLENNIAL STAR.

Dear Brother—To resume.

It was with delight that I once more found myself in the society of my friend and brother, Dr. Park, and as the schools of Ohio are particularly well organized, we remained in Tiffin to visit the common schools, the High

School, and the University of Heidelberg.

I cannot, of course, enter now into any details in regard to the organization and manner of conducting the schools in Ohio, but I must say that, thanks to the affable, courteous, gentlemanly superintendent, Mr. Furness, we were able to attend the most interesting recitations, and we found the classes were conducted in an excellent manner, the students attentive and intelligent. To gratify Mr. Furness, I addressed one of the classes on a subject which the superintendent suggested; I spoke to them of irrigation, explained how it is practised, and how it had been one of the means of building up Zion, and of transforming the aridity of a desert into the rich fertility which travelers to Utah so much admire when they first look upon our fine orchards and extensive fields of grain.

At Delaware, in the same State, we visited the famous Ohio Wesleyan University, richly endowed with a fine Museum and an able Faculty. The Female College where, with particular courtesy, the lady principal, after many questions with regard to Utah affairs generally, showed us all that was of interest, introducing us to the several lady teachers of that vast and well conducted establishment.

Traveling in an easterly direction, we reached Pittsburgh on Wednesday, October 25. To those who have seen Sheffield, Newcastle or Birmingham, there will be nothing new in the appearance of this gloomy, dirty, black, but industrious metropolis of coal and iron. The air is so thick with smoke, that it is impossible to form any idea of the topographical condition of this city; but on reaching the heights above it, one must regret that the necessity of developing the vast mineral resources of the place should condemn the inhabitants to an atmosphere that does not enable them to realize how beautifully and picturesquely it is situated. The city is built on a point or peninsula formed by the rivers Alleghany and Monongahela, as they mingle their waters to form the Ohio river. Pittsburgh has many factories and rich mines in full operation; in fact, the hill sides are everywhere

pierced with deep, black, cavern-like openings, which by means of iron tramways lead you into the very bowels of the earth. We visited one mine, as any one might have known afterwards by the Ethiopian hue of our faces and hands; not, however, that we differed much in that particular from the majority of the inhabitants, who I am sure can hardly keep clean half an hour at a time.

From Pittsburgh the cars carried us along through hundreds of diminutive Pittsburghs, frequently not more than two or three miles apart, all black, smoky and busy like the great city itself, and like it situated invariably in a spot which, but for the noise of steam hammers and the dense clouds of smoke, would seem to the romantic mind full of poetic beauty and picturesque loveliness. These manufacturing districts lie in the charming, beautiful valleys of the Alleghany range, and the whole distance between Pittsburgh on the west side of the mountains, and Harrisburg on the east, is one continual panorama of remarkable loveliness. On descending the eastern side of the mountains the cars follow the noble, romantic Juniata, and finally the Susquehanna rivers, on which is situated Harrisburg, the quiet, clean, old fashioned looking capital of the State of Pennsylvania. Here the air is again that clear, bright, dry atmosphere peculiar to North America, and especially to Utah. This city has some fine buildings, and complete and perfect school laws. We had a view of the charming scenery with which it is surrounded from the summit of the Capitol building.

Onward we sped again, through continued changes of scenery, until we entered the great Quaker city of Philadelphia. To speak of Philadelphia with any intention to describe it, would require a volume; but I can, in a few words, allude to its great institutions of learning. All cultivated Europeans must know, at least by name, the great Jefferson College of Medicine; the Girard College, with its admirable Corinthian pillars of marble; the excellent, unsurpassed common, high, and normal schools; the museums; the mint; the arsenal, with its iron plated men-of-war and

invincible monitors; the Fremont Park, with the Schuylkill meandering gracefully through its pleasant groves and gardens; the cemetery; the fine streets, and a thousand and one sights which render this, the second city in the United States, one of the most interesting to visit. We delayed some days in this home of science and letters, and gave our attention to its schools, which the Doctor, all things considered, seems to look upon as the best we visited in the States. Here, as everywhere, we met with cordiality and obliging attention.

Having business in Washington and letters to the Secretary of State, we left Philadelphia and reached the great capital of the Great Republic after a short ride through the low lands along the Atlantic coast, crossing many wide rivers on bridges sometimes almost a mile in length. Washington has been called the city of magnificent distances. Indeed, with a population of one hundred thousand souls, it covers an area which would probably accommodate a million. Nowhere have I seen, except in Salt Lake City, such wide streets, and here alone have I met so many. The houses are generally small, but the public buildings are really worthy of the young but ambitious Republic. The Capitol is an imposing mass, ranking, in my opinion, with the most remarkable structures that Europe can boast of. It is grand while simple; it is majestic, and impresses one with an irresistible feeling of respect, as long as one can forget that in this very city of Washington, with this palace erected as a perpetual testimony of the greatness, goodness and wisdom of the Fathers of the Republic, such men as McKean and his satellites receive authority to trample under foot the spirit and letter of our most glorious Constitution. What a contrast there is in Washington between the men of to-day, and those whose spirit seems to live in the very marble with which its splendid edifices are built.

We called upon Secretary Fish, who treated us with much affability; and after having visited the Patent Office, the Treasury Department, the Post Office and White House, we pursued our journey northward to New York. New York, none need be told, ranks

with London, Paris, or Berlin. It is the great American metropolis; here are made manifest all the resources possessed by the prosperous American nation, but it is too well known for me to pretend making even simple suggestions in respect to its greatness, its wealth, and undisputed prosperity. Like its sisters of Europe, it is made up of lights and shadows. It boasts of its millionaires, but its statistics reveal the existence of thousands of miserable, destitute, famished paupers. It can point with pride to its universities, its schools and libraries, but the police gazettes will tell you of thousands of ignorant, drunken, vicious, degraded, infamous vagabonds. You may admire the elegant, fashionable residences of Fifth Avenue, but a New Yorker, familiar with his native city, might show you districts filled with so-called tenement houses, where hundreds of wretched, squalid, feverish, miserable beings are huddled together in the most degrading manner. But in spite of this, I cannot help saying that New York possesses a thousand attractions, for nowhere can you see busier streets, finer avenues, more social and public conveniences, and nowhere can you see such a glorious harbor, and such animation as you do in this, the most remarkable port a sailor can visit. Thanks to the generous hospitality of Mr. Weaver, of the great publishing firm of Barnes & Co., an open calèche was placed at our disposal, and we rode through the city, visiting all points of interest, while our gentlemanly friend explained and pointed out the most remarkable sights. Owing to his extensive acquaintance among the school superintendents and teachers of New York, Mr. Weaver was able to introduce us to several of these gentlemen, who seemed well pleased to show us all they could, explaining carefully their various methods of teaching, as well as the most recent innovations in school architecture and in school furniture and conveniences. Here, as in Brooklyn, we saw much to admire and took valuable notes, which will come in use when we return to Utah.

Among the joys we had in New York, I must mention the unexpected meeting of several of our brethren,

who gathered together every evening at the St. Nicholas Hotel, in the room of the Honorable W. H. Hooper, the Utah Delegate to Congress. There we met John W. Young, Esq., Bishop Sharp, of the 20th Ward, W. C. Staines, the Emigration Agent, Dr. F. D. Benedict, and several other brethren, forming in that grand hotel a small but warm-hearted "Mormon" colony; it was like being in Salt Lake once more.

As the day of our departure from America approached, I felt more keenly than ever how close are the ties that bind me to the people of Zion, and when the hour came when we must bid adieu to those few friends in New York, I am not quite sure that I did not feel discouraged and unwilling to tear myself away.

We embarked, however, and sailed from New York harbor on the 15th of November, our hearts full and our eyes looking back longingly to the far West, where all we love are living, and where sympathizing, warm friends think of us every now and then, as we do of them. The passage across the turbulent Atlantic was a tolerably fair one, with a heavy sea during the first two or three days, but with pleasant weather during the remainder of the journey. My friend the Doctor was, however, severely tried by sea sickness, and on our reaching Queenstown, 10 days after leaving New York, he disembarked, while I remained on board to look after the baggage. This enabled me to reach Liverpool on Sunday the 26th of November, where I met with a kind brotherly welcome from yourself and the other brethren connected with the Liverpool Office.

I have now reached the end of my long and perhaps tedious account of my journey from Salt Lake City, but before concluding I must beg leave to add, that as the main object of my mission was, in company with my friend Dr. Park, to visit schools, I took particular pains to compare the condition of our own schools in Utah with those of the various States we traversed, and I am convinced, and in this I concur with my wise and experienced brother, that although our schools are not munificently endowed as they are in the United States, al-

though we have not the large, elegant buildings everywhere to be seen there, yet the grade of our instruction, the zeal of our professors and teachers, the brightness and intelligence of our youths, all compare very favorably with what we saw anywhere. Often had I thought that our schools must be far behind those of other more favored States, but on visiting these I am proud to assert that our establishments of education stand well, and need not dread comparison; there is much room for improvement, but these are about to be made. President Young, always anxious to provide the best of everything for the constant improvement of the condition of the Saints, has taken special notice of our schools, and has expressed his desire to see them become the best in the country; and with his sanction and influence, combined with the wise resolutions of our much respected Chancellor, D. H. Wells, aided by the Board of Regents, I feel that soon, very soon, our schools will take the first rank among similar institutions.

I have now no more to say, but I fear I have already abused your patience, yet, trusting in your forbearance, I beg leave to remain, respectfully, your brother,

C. L. BELLERIVE.

GREAT BRITAIN.

Merthyr, Jan. 1, 1871.

Elder George Reynolds.

Dear Brother—The Glamorgan Conference consists of twenty-four Branches, and numbers in the aggregate 1003 souls. Since our last report, eighteen have been added to the Church by baptism, fifty-five have emigrated, and six have died.

The Elders who preside in the Branches are men whose whole interest is to build up the kingdom of God, and the Saints generally enjoy the spirit of their religion. The testimony of the Gospel is being borne to the people, the cry of repentance is sounded in their ears, and the Spirit of the Lord and the blessings of obedience are promised to the believer. But we have not been able to present our views to the extent we could desire, because many have interfered to suppress the great cause we represent,

but their efforts are unavailing, it must go forward and it will prosper; nor can all the powers that exist, if exerted against the truths of the Gospel that we teach, retard their progress.

Some declare that they have no sympathy for the Saints in the present unrighteous crusade against the Church. For one, I do not ask the sympathy of the wicked; we are in search of the honest, meek and pure in heart, the opposite class cannot build up the kingdom of God, they have tried to do so long enough, and

their efforts have all ended in wretched failures.

Our present prospects for the spread of the Gospel in these parts foreshadow a bright future. The present persecutions of the Church in Zion by Federal officials, are having a tendency to cause the honest and brave in this land to rally round the standard of truth and liberty.

Wishing you and all the members of the kingdom of God a Happy New Year, I remain yours affectionately in the Gospel,
DAVID JOHN.

POETRY.

DARE TO DO RIGHT.

[ADAPTED.]

Dare to do right! Dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare, dare, dare to do right!
Dare, dare, dare to be true!

Dare to do right! Dare to be true!
Other men's failures can never save you;
Stand by your brethren, your honor, your faith,
Stand like a hero and battle till death.
Dare, dare, &c.

Dare to do right! Dare to be true!
He who created you, cares for you too;

Well watches in love the path that you tread;
Counts and protects every hair of your head.
Dare, dare, &c.

Dare to do right! Dare to be true!
Keeping eternity always in view;
Look at your work as you'll look at it when
'Tis scanned by Jehovah, by angels and men.
Dare, dare, &c.

Dare to do right! Dare to be true!
Cleave to the Gospel, 'twill carry you through;
Its unnumbered blessings ever in sight,
Can you not dare to be true and do right.
Dare, dare, &c.

ADDRESS.

James A. Leishman, 43, Union Street, Jarrow, Durham.

DIED.

BLAKELEY.—At Radcliffe, Lancashire, Dec. 26, 1871, of slow fever, William Scofield, son of Thomas and Ann Blakeley, aged 5 years.

HILTON.—At the same place, Nov. 26, 1871, of apoplexy, Elizabeth, wife of George Hilton, aged 29 years.

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"Holiness unto the Lord."

No. 3, Vol. XXXIV.

Tuesday, January 16, 1872.

Price One Penny.

THE TESTIMONY OF A MORMON WOMAN.

BY A WOMAN.

On the railroad, as we approached Ogden, one of its employes held forth contemptuously of the Salt Lake people. "You can't kill a Mormon with rough times," he said, in allusion to the dreary struggle of their early days among the sterile mountains, "they lived on nothing, and not much of that. If it hadn't been for their delusions and visions, and that kind of nonsense, they never could have kept up till the ground was broken and the seed planted. They're made of that cursed contrairy stuff that worries through when decent folks would starve. Why, lots of 'em didn't see money enough in years to buy a postage-stamp to send a letter home!" He interspersed this view of Brigham's people with a variety and plenitude of oaths that were truly American in their character, without one Mormon taint about them, and he looked around derisively on the distant hills that dimly skirted their refuge beyond the shining lake. * * *

A quiet-looking woman at my side, with introspective eyes, and a face so naturally subdued and thoughtful as to suggest the idea of an inherited sadness, regarded the speaker with one of the earnest glances that seemed part of her thoughts. I felt that she must

know something of the Mormons, and asked her if it were not so.

"I am a Mormon" she returned, to my intense surprise; for somehow I had imagined that something distinctive and not altogether agreeable would suggest a member of the sect to me if I ever came in contact with one, while this middle-aged, gentle-looking person appeared like any other quiet lady, with nothing remarkable about her except the chastening sorrow in her eyes. She was not eager to speak, but, finding that respectful interest and not idle curiosity questioned her, she told, in a simple, unaffected way, what she had heard of the journey over the mountains, with persecution in the wake and danger and privation in the path. She was an infant then, and must have gained the reflected sadness of her mother's eyes when weariness, cold, hunger and disease hung over the little company like evil shadows, and Faith was their only light in all the desert gloom.

Of herself she of course remembered nothing. What she had heard related mostly to others, and was characterized by an intense and apparently unconscious heroism that lifted course suffering into sublimity.

One unmurmuring mother trudged

onward with her baby at her breast until, after lack of food and unutterable exhaustion, she ceased to sustain it with nature's food, and the tiny creature, sickening with the fluid hunger gave it strength to draw, ejected it in mouthfuls of blood.

Some died, and many barely gained the lake shore with their weakened lives; but out of that dreary struggle their faith loomed up brighter and brighter, and, the haven of refuge once gained, industry, unity and contentment soon conquered the waste and forced the wilderness into fruitful bloom. * * *

They preached their Gospel according to direction, but made no unjustifiable effort at proselyting. President Young, their honored leader, had never attempted to keep his people in darkness. He had invited ministers of different faiths to speak in their midst, had liberally aided in the establishing of other churches, and had urged it upon his people to hear and judge for themselves. * *

The Mormons, as a people, were not easily reached by the exhorters of other doctrines, she confessed. They were firm in their faith because it was the latest, clearest and most direct revelation of God's law. She denied that there was one word in opposition or refutation to the Old or New Testament. It was a continuation of Gospel light, a revival of the dying flame that had gleamed in the time of the Prophets, and burned with splendor around the cross. She considered the existing crisis of affairs as a persecution waged by bitter and prejudiced men whose main idea was plunder, and she feared that the waning spirit of devotion in the Church had needed this stimulus to arouse it to vitality and renewed strength. The leading judge had proven his rapacity in her eyes by his action in favor of his own mining interests, and his vindictive spirit as evinced in the selection of juries. To try an accused man by inviting complaints against him, and leaving his verdict to the minds of those interested in his downfall and discomfiture, seemed unfair and unworthy of the name of justice. Brigham and polygamy were the war-cries of the prosecution, who called the wise

and fatherly government of their priest a theocratic system, their faith a crime.

Of President Young she spoke with deep respect and affection. His fitness for his office, his perfect knowledge of the people he guides and governs, and his never-failing consciousness of their interests and needs, have given him a hold on their hearts equal to that which his wonderful strength and sagacity has awakened in their respect. * * *

Of polygamy she spoke seriously but freely. She believed in it as an institution of the Church, yet considered it capable of prostitution, like many other good things. Practised in the pure spirit of its appointment it was honorable and righteous. Perverted to gratify lust or evil desire, it must bring its own condemnation, like all hypocrisy and deceit. Its fruit in the past has been gathered in pure morals; and, as a community, their laws and customs could best be tested in the fact that they had reared and governed by them the most moral city in the world. Under Mormon dominion drunkenness, gambling and debauchery were unknown; but, since the authority of their officials had been questioned, all these three vices had crept in, and prostitutes flocked like birds of prey in the path of the persecutors of polygamy, while gambling houses and grogeries offered additional stimulants to those who sought excitement in warfare with their peace-loving, inoffensive community.

The woman's face was sorrowful, for she loved her people and the land they had rescued from desolation and forced into verdure and bloom. * *

"You are going to Salt Lake," she said. "See our people, judge for yourself, and speak the truth for them. There is nothing they need so much as the truth told for them."

My personal experience of more than a fortnight among the people of Salt Lake entirely justified my Mormon friend's declaration. I found them a quiet, order-loving community, simple in their tastes and habits, and honest to a proverb. Their streets are the abode of security, and no one need lock their back doors to secure their dwellings there. The women, as they

appear in their singularly mixed homes, are a tidy and gentle, rather than a personally lovely sex. The younger girls of Mormon families are generally pretty and frequently blonde; but the matrons are seldom handsome, though always neat in appearance. In their houses—I now allude to those of the better class—comfort and cleanliness are more apparent than elegance and adornment. Where the wives live together, each has her separate sitting-room, which is large and airy—space being part of the Mormon design in everything—and the furniture is always such as can be used and enjoyed. The days of want and struggle are too recent to give mere show and splendor a stronghold in the City of the Saints.

Whatever may be the feelings of the wives towards each other, the children of different mothers play together as harmoniously as members of the same family do with us. They address their father's other wives by the title of aunt, and seem to entertain for them just the same regard that young people do for that relative in ordinary life.

Toleration towards others is part of the Mormon policy. President Young has subscribed liberally to the Christian churches reared by the Gentiles, and I saw no disposition towards proselyting beyond the constant ex-

position of their faith in the Tabernacle and ward-house, and the public effort they made to convince the hearers of its superiority to all other doctrines. Ministers of different denominations are requested to speak at their meetings when their presence is known.

Most writers who have recorded their visit there attribute a sad, subdued look to the faces of the women, and say that their peculiar position causes the depression thus expressed. This has been vigorously denied to me by those to whom I have named it, and I can only take their word for a happiness I should consider it very difficult to enjoy under the circumstances. They glory in the sense of having conquered caprice and selfish jealousy, and of having learned to enjoy the higher union of true affection and confidence with the husband who is to be theirs for eternity, while they pity our short enjoyment of a man's single love for this life only. In their belief all women are to taste salvation, their sins are to be forgiven them, and complete and perfect joy in the future life is to be the reward of a self-subsiding policy in this. The way of righteousness is narrow and hard with them; but they believe their reward is sure, and so keep the faith perfect.

—*Sunday Dispatch.*

PROSPECTS FOR UTAH.

The proposition to admit Utah into the Union as a State, seems to be favorably entertained by the leading Senators and representatives at Washington, and by the most influential portion of the press. The general feeling in the country is, that past polygamous marriages should be legitimized, and future plural marriages prohibited by the Constitution. On this subject the people of the Territory have yet to be heard. In dealing with Utah affairs, it is too much the custom with statesmen and writers to dispose of questions which vitally affect the people of Utah, without taking their views into the slightest consideration. But in this case their views

will have to be consulted, and we expect a voice to sound from the midst of these mountains which will be heard in the uttermost parts of the earth—a declaration of principles that have emanated from Jehovah, and that will yet be accepted by the good and true of every country on the globe.

Whatever turn political events may take in relation to "Mormonism," one result is sure to follow—the promulgation of its principles far and wide and an acceleration of its onward march on its grand mission as the world's regenerator. There will be a great effort on the part of apostate "Mormons," and office holders whose bread and butter is in danger, to prevent

the Statehood of Utah, but their vicious remonstrances and interested pleading will be nothing but straws in the path of the people to liberty and fame. When the time comes for the consideration of our State Constitu-

tion, let a sound, wise and honorable policy be settled on, and then let the people act with that unity, harmony and determination for which the "Mormons" are celebrated throughout the world.—*Ogden Junction.*

"AN ACCUSED MORMON."

One feels at a disadvantage where a point of etiquette arises that neither precedent nor the handbook of politeness throws any light upon, and in this dilemma I found myself on entering the parlor of the accused Mayor [President Wells,] and perceiving myself in the presence of two of his wives.

What seemed very strange to me was evidently very natural to him, for he said, with the easiest air possible,

"This is my wife Hannah, and this is my wife Mary," and the introduction was complete. Then he sat down and two young children sprang upon his knees, and were tenderly fondled by him while he talked to their mothers and me.

Every one who writes about the Salt Lake women says that they wear saddened expressions, and are generally subdued and depressed in manner. I saw nothing of the kind, from the Lion House to the most miserable adobe hut in Ogden. Freedom of speech, independence of opinion, and intense zeal in their delusions characterized all the Mormon women I met. If polygamy be a galling bond, it is hugged by its wearers; they unite in despising the temporal discipline that it involves, on account of the great spiritual glory it gains them, and without exception declare themselves to be the only truly blessed and enfranchized daughters of Eve.

The husband of five of these zealous and contented women denied in his appearance the accusation of the blood-stained Hickman before he opened his lips to speak. He is a tall, gaunt man, with large features and peculiarly defective eyes. His hair is light and bushy, and his brows project, but the lower part of his face holds the expression of the whole, which is one of mingled humor and benevolence, and these

two characteristics unite with a dignified simplicity of bearing to give comeliness to an otherwise rugged exterior.

He is a man of great independence of thought, and makes no attempt to conciliate opposite opinion; he is accused of murder, and ready to await the issue of his trial, though evidently not sanguine as to the justice with which it will be conducted. He did not willingly allude to his own case, and his way of treating it seemed very like the soldier George's in *Bleak House*, under similar circumstances, evincing more curiosity as to what they would do next than anxiety as to his own fate.

But on the subject of the Mormon faith he was more than eloquent, and like an old Rabbi's love of the law, his fervor grew and strengthened with the progress of the theme. From the dark days of Nauvoo till the expulsion from Missouri he followed the little band across the alkaline deserts and over the snow-flecked mountains, in search of the land of promise that had been revealed to their leaders by a vision, until, with graphic narration, he brought them toiling up through Emigration Cañon, which was their Pisgah from which they caught their first view of the valley by the lake, where they built their city and found rest for a time from persecution.

He receives the late movement against them as a people as a warning of their remissness, and an awakening touch from the rod of Heaven's justice, that is serving its purpose by bringing them together in a better and closer spirit, with greater zeal and self-sacrifice than they had shown before.

In alluding to Gentile visitors, he particularized Miss Dickinson, who had been the recipient of some attentions from a prominent Mormon bro-

ther, who desired to show her the truth of Mormon life, and, who in return, had the pleasure of hearing himself denounced in her lecture called "Whitened Sepulchres," which he, being a Traveling Elder, dropped in upon in several cities in the east. He was apparently more amused at the odd reward of his hospitable friend than annoyed at the unpleasant view taken by the lecture, and it was plain that he believed it beneath the dignity of a misrepresented people to rebel or expostulate. A New York paper had that day arrived, which reported the arrest of a fellow cut-throat of his, under the head of "Apprehension of Parley Canon," charged with murder. This amused him beyond measure, and he seemed to realize the absurdity of the convenient mountain gorge being so defamed and put in durance vile.

He has twenty-five living children ; therefore it was not remarkable that a few of them should stray into the room where we sat. Three pretty blondes found their way there whom I had seen at the theatre a few nights before heartily enjoying a play, the plot of which turned on the hero having married twice, supposing himself a widower after his first nuptials. After his second marriage, number one, who was believed to have been lost at sea, turns up, and distracts the wretched husband, who still mourned her loss, but was overwhelmed with agony on discovering her to be alive, and recognizing his own trammelled state with another wife. The Mormons followed the story, scene after scene, with breathless interest, and Brigham's daughter, who performed the part of the second wife, played as heart-rendingly as if she never had heard of a way for settling such little difficulties.

At last, when the audience could not be expected to endure the suspense any longer, a yacht party is arranged, and number two goes off to enjoy a

sail which providentially proves an upset, and so she is provided for.

"Ah!" said General Wells, drawing a long breath of relief, "that was the only way it could be managed. I almost expected something of the kind;" and from this remark it seemed to me that they did not consider their own peculiar faith applicable to dramatic purposes.

Though not in the proselyting spirit, I found him very ready to discourse of the singular religion he professes, and to explain its requirements to any inquirer, and this he does in a spirit of such simple faith and earnestness that to doubt the sincerity of the man's nature would be impossible.

His wives behaved as if in perfect sympathy with each other, and spoke without restraint in his presence. Indeed, no one seeing him so very much surrounded by his household angels, and so entirely good-humored and companionable, could imagine him as a man likely to shed or cause to be shed a fellow creature's blood. He does not seem excitable enough for an enthusiast, and in no other impulse than that of fanaticism could such an amiable man have counselled such a deed.

He had seen the martyrs to his own faith who died in prison from the violence of a mob, but remembrance did not move him as it did John Taylor, who carries a ball in his side as a memento of Christian persuasiveness. General Wells has nothing gloomy or revengeful in his nature, and while such a man laughs cheerfully and loves his children dearly, not to mention his capacity in the way of connubial affection, I shall be slow to believe the story of the Camp Douglas renegade, to whom a murder more or less, without cause, doesn't amount to anything, and who, now that his career as a marksman is closed, is exercising his invention as he used to do his firearms, by aiming it at any convenient object.—*Philadelphia Telegram.*

No wrath of man or rage of seas
Can shake a good man's purposes ;
No threats of tyrants, or the grim
Visage of them can alter him ;
But what he doth at first intend
That he holds firmly to the end.

JUDICIAL PROTECTION OF VICE.

—o—

The proceedings against the keepers of bad houses in Salt Lake City have terminated as might have been expected. A test case was taken, on appeal from Alderman Clinton's decision, before the District Court; of course the decision was reversed. So the released prostitutes and bagnio keepers rejoice and snap their fingers in the face of the municipal authorities, while they continue their unlawful and filthy business under the sheltering ægis of Federal authority.

This ought to be enough to open the eyes even of a Radical President to the spirit in which his judges administer the law in Utah Territory. The law is twisted and perverted to punish "Mormons" for marrying wives under a religious ordinance, and its reins relaxed and every band loosened to permit the escape of procuresses and prostitutes.

Judge Hawley is the little hero who champions the ladies of easy virtue on this interesting occasion. He turns loose a batch of "social evils," who had been fined by Alderman Clinton, for infraction of the city ordinances, because

he considers that Judge Clinton was neither Alderman nor Justice of the Peace. This, coming after the recent prosecutions for lascivious cohabitation, will damn little Hawley in the estimation of all who know of his existence, and spur on the friends of Utah to press for her deliverance from the judicial jacks who punish virtue and foster vice.

It is time that officials who encourage unlicensed whiskey dealers, fractious violators of sanitary regulations, and shameless courtezans who peddle their polluted bodies for greenbacks, were consigned to the limbo prepared for them. They have a glimpse of its darkness before them, and the prospect of Utah's Statehood fills them with dismay. It also stirs them with anger. Hawley's last bit of venom reminds us of the latter-day advent of Satan. "Behold he cometh among them with great wrath, for he knoweth that he hath but a short time." Hawley knows his time is short, but is determined to do all he can, in his nice way, for the Mormons, before he goes into the pit of oblivion.—*Ogden Junction.*

PERSECUTION.

—o—

"If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—JOHN, xv., 19.

The above saying of our Savior is as true to-day as it was in the days he tabernacled among men, for in all ages of the world those who have dared to worship God in spirit and truth, contrary to the traditions and precepts of men, have been subjected to persecution of the most virulent and unrelenting kind, and that too, at the hands of those who were loudest in their professions of obedience to the laws of God. Even the Son of God himself was not exempted from this trial, for he was hunted from town to town and city to city, and his enemies were not satisfied until they had shed his precious blood on Calvary. His fate was also the fate of his apostles and disciples, and we being professors of the same

gospel, and worshipers of the same God, may expect to partake of the same blessings and similar persecutions until the kingdoms of this world become the kingdoms of him whom we serve. We rejoice to know that we are counted worthy to suffer some little for the gospel's sake; for "blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." (Matthew, v., 10, 11 and 12.) Like the servants of God in olden times we

are accused of all manner of crimes. What are these crimes? Simply practicing those principles which are contained in the Bible, which our persecutors themselves profess to believe in, and which we have been commanded by God to obey, and upon our obedience depends our eternal salvation. For this we are counted unworthy to live, by those who have not rendered obedience to the Gospel of Christ, but "blessed are ye when men speak all manner of evil against you falsely," and we know that we are spoken against falsely by those who confess Christ with their lips while their hearts are far from him, "having a form of godliness but denying the power thereof." But a tree is known by its fruit, and with all their professed holiness, wickedness and crime unblushingly and defiantly hold up their heads in their midst, and they are utterly unable to hold these evils in check. The outside of their society is garnished with piety, but inside, is filled with dead men's bones. They are looking with a microscope for the mote which they think is in our eye, while the beam still remains in their own. Like the persecutors of the Lord Jesus they are straining at a gnat and swallowing a

camel. Yet we fear them not, for the Lord God of Israel will protect us if we are faithful to him and to the covenants which we have made, and from our enemies we ask not mercy, but demand justice, although we expect it not while satan reigns in the hearts of the children of men; but we do look for aid to our Father in heaven, and we know that he will make the wrath of man to praise him, for he has said so. We

"Judge not the Lord by feeble sense,
But trust him for his grace;
and have oftentimes proved that

Behind a frowning Providence
He hides a smiling face."

Having received the Gospel of Christ, we know that it is the power of God unto salvation, and return thanks unto him that we are counted worthy to suffer persecution for this Gospel's sake. For,

"When dark clouds of trouble hang o'er us,
And threaten our hopes to destroy,
There is hope smiling brightly before us,
And we know that deliverance is nigh;
We doubt not the Lord nor his goodness,
We have proved him in days that are
past;
The wicked who fight against Zion
Shall surely be smitten at last."

J. D.

A MISTAKEN IDEA.

We are informed on good authority, that a certain rabid member of the "ring," of whom, without doing him the honor of mentioning his name in these columns, it is only necessary to say, in order to know who is meant, that no one, in observing his hard looking countenance would commit the error of supposing him the possessor of any of the nobler traits of humanity, made a remark the other day to the effect that, within six months from now the "Mormons" would be driven from their possessions and others would possess their property. There may be others besides the person alluded to who entertain such an absurd notion, and for the benefit of such we say, that we have no idea that any such thing will ever happen. Although goaded by those seeking to destroy them, the motto of our citizens is peace. They desire "peace and good will to men." They have shown this by their sub-

mission to wrongs which, we are safe to say, no other people would have calmly endured; and whatever may happen in the future in the way of trouble, they are determined in no case to be the original aggressors. Their enemies shall not have even the shadow of a just cause for their despotic and unwise course; and, in such case, come what may the verdict of all honorable people cannot fail to be on our side, and our traducers cannot fail ultimately to bring upon themselves the imprecations and condemnation of all the right thinking among men. We may be wrong in our "belief," but we have an idea that if the "Mormons" be not allowed to live here in some sort of peace and quietness, no other people will ever be able to do so. If the "Mormons" have not a right to the peaceable possession of these valleys, who has?—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 16, 1872.

A CHRISTMAS GIFT TO THE LORD.

— o —

THE opponents of "Mormonism" have been long and busily engaged in hunting up imaginary grievances for our sisters in Utah, but so far with very poor success, for the "Mormon" women being busily engaged in assisting their brethren, with heart and hand, in building up the kingdom of God, had no disposition to whine for the mere sake of sentimentality. At last, however, a real grievance has been found, about which they evince no disposition to keep silent. Unfortunately, however, for their pseudo sympathetic friends, the grievance does not come in the shape of wrongs sustained at the hands of an "oppressive and sensual priesthood," nor of brutal husbands, but originates in the calumnies and misrepresentations of some of their own sex.

The New York *Observer* of December 7, 1871, published the following appeal—

TO THE LADIES OF THE PRESBYTERIAN CHURCH IN BEHALF OF SALT LAKE CITY.

In the providence of God, the board of Home Missions has sent to our city the Rev. Josiah Welch, to establish a Presbyterian church. An organization is already formed which bids fair to be, in the hands of God, a power for good; but a prerequisite to its success is a suitable house for worship, which cannot be erected, at the present cost of building material and the price of labor, for less than twenty-five or thirty thousand dollars.

We now appeal to our sisters in the Church on behalf of the poor, deluded and down-trodden women of Utah. Hundreds of them have been unwilling slaves to Mormonism. They now hail the present movements here as the morning star announcing their deliverance. Scores on scores of them would gladly open their hearts to the Gospel, if convinced that they will not again be deceived. We can only reach these people through the Church; but a church building is essentially necessary to the efficient working of the Church itself.

We ask *five thousand women* of our Church to contribute an amount averaging *five dollars each*—a *Christmas gift* to the Lord—for the erection of this building. We are certain that God will bless your gift in bringing gladness to many hearts here, and in promoting the effort to win souls for Christ. Send contributions to Mr. J. C. Royle.

Mrs. C. M. HAWLEY	Mrs. ETNA EWING,
,, ALEX. MAJORS,	,, J. C. ROYLE,
,, D. W. GELWICK,	,, R. K. SHIELDS,
,, C. P. WESCOTT,	,, MARY PARSONS,
,, J. F. NUNNAN,	,, HATTIE HOPKINS.
,, S. B. DAVIS,	

Committee of First Presbyterian Church, Salt Lake City.

The above was supplemented by other communications in the same strain, each harping especially on the "degradation," &c., of the women of Utah, but

never permitting the grand idea of the urgent need of that "Christian gift to the Lord" to be lost sight of.

In due time the *Deseret News* republished these manifestoes of the Presbyterian Church of Salt Lake City, with the laudable intention, no doubt, of acquainting the Latter-day Saint ladies of Utah with the great efforts that were being made in their behalf; also, perhaps, to give any such who might so desire the opportunity of adding their "Christmas gift," for one of the correspondents of the *Observer* was very express in his statement, that though this appeal was addressed to the members of the Presbyterian Church, there was no anxiety "to debar any other parties from giving to so desirable an object."

But human nature is proverbially ungrateful, and the "poor, deluded and down-trodden women of Utah" refused to be benefited by any such means, or by any such women, although one was the wife of a United States Judge, and the name of another had figured quite conspicuously in those proceedings referred to by the *Ogden Junction* in an article entitled "Judicial Protection of Vice," which we republish in another portion of this STAR.

But we will let the "Mormon" ladies speak for themselves, for no sooner had the *Deseret News* republished these slanderous appeals, than they flew to the rescue of their own fair names, their faith and their freedom, in a torrent of letters to the Editor, some of which we give below—

SALT LAKE CITY, DEC. 14, 1871.

Mr. Editor.—Sir, In perusing your last evening's issue, we noticed an appeal, copied from the New York *Observer*, and signed by

Mrs. C. M. Hawley,	Mrs. J. F. Nounnan,	Mrs. R. K. Shields,
" Alex. Majors,	" S. B. Davis,	" M. Parsons, and
" D. W. Alwick,	" Etna Ewing,	" H. Hopkins,
" C. P. Wescott,	" J. C. Royle,	

As a Committee of the Presbyterian Church in Salt Lake City. The appeal is for contributions in money in behalf of "the poor, deluded, down-trodden women of Utah," which very much excited our curiosity (you know woman is proverbial for curiosity) to know who those dolorously described women were, and where they could be found.

It has been admitted that there are three kinds of poor in society, to wit.: "The Lord's poor, the devil's poor, and poor devils."

We have been long in these valleys, and having been pretty conversant with the Female Relief Societies which are established in each Ward in this city and in every settlement throughout the Territory, our acquaintance is very extensive, and we are prepared to say that it is astonishing to even imagine the existence of such women in our midst as have elicited the piteous wails. In fact, we are more or less associated with all the "Lord's poor" in Utah, and are quite certain there are no "poor, deluded, down-trodden women" among them. We never associate with the "devil's poor," neither with the "poor devils."

If you will condescend to do so, please ask the benevolent authors of the signatures above, to which of the last named classes do the "poor, deluded, down-trodden women" of Utah belong?

ELIZA R. SNOW,
HANNAH T. KING.

SALT LAKE CITY, DEC 14, 1871.

Editor Deseret News.—Dear Sir, Patience and endurance are laudable qualities, but they have limits. Ours found their utmost boundary this morning, while reading an article entitled, "To the Ladies of the Presbyterian Church, in behalf of Salt Lake City," and we felt that to sustain self-credit we must speak.

When *men* seek to represent us as degraded and imbecile, it is well enough to hold our peace. We have husbands and brothers, trustworthy protectors of name and honor, not only through the press and in the pulpit, but by administration of the unsparing rod of justice if necessary.

Knowing how sacredly our honor is intermingled with their own, we can safely trust all such cases with them; but when *women* undertake a system of misrepresentation, are we not able ourselves—is it not our right and duty, to pull down the covering of falsehood with which they seek to envelop their would-be righteous enterprise, and with just indignation point out to the public a few of the premeditated errors of their benevolent scheme?

We think so; and to the *honorable ladies* whose names are found appended to the pious document under consideration, we would express our appreciation of their benign efforts in our behalf, from a standpoint far above whining cant and hypocritical subterfuge.

We have no objections to your building a meeting house, at whatever cost your taste may suggest; we do not object to your taste in resorting to the somewhat doubtful method of *begging* to accomplish your object; but we *do* object to being held up as dumb *puppets* in the hands of a few contemptible specimens of perverted humanity, for the purpose of deceiving unthinking *women*, who perhaps have never had the opportunity of exercising their own judgment in regard to the justice or truth of your statements.

We *do* object to false pretences. If you would be respected by honest people, come out like honest women and declare your true motives. Say to your uninitiated sisters, "The Mormon women are *not* down-trodden slaves, but we wish them to be! We have joined our hands with corrupt and unscrupulous men to falsify their position and their characters; to seek, under a cloak of sanctity, and under the shadow of the pulpit, to institute a religious crusade against hard-earned homes and happy firesides; to bring Utah's pure and honored daughters down to the level of modern Christendom; that they will not blush with indignation to meet fallen and depraved creatures flaunting along streets which never knew such denizens before the 'Morning star of Deliverance' began to dawn upon the 'unwilling slaves to Mormonism!'"

We, too, might ask a "Christmas gift for the Lord," of our sisters, scattered through free America; one for which, if granted, we could surely promise God's blessing in return. We do not ask for money; we build our own meeting-houses, or worship God under the high arches of heaven until we can with the honest toil of our own hands erect a dwelling to his name. Who ever heard of "Mormons," male or female, asking even for that which is their due, as reclaimers of a desert and subduers of nature's sternest wilderness? No, we do not sit down in our easy chairs and ask our neighbors for five dollar contributions with which to build a house and call it a "Christmas gift to the Lord," wherein to rustle our silks and frills, and listen to priests who pray for hire. The gift that we want comes from the heart, not the pocket. We want justice. Our American sisters should understand, the world should understand, the motive that prompts American women to ask for justice—should arouse themselves to the fact that justice is withheld from us, and, with a few men of integrity and honor who have heard our plea, and begin to realize our wrongs, join woman's voice with theirs against persecution and vile calumny, hid under the sacred name of religion, and with its truth-hating and manifold evil and life-corrupting designs, veiled with hypocritical sanctity.

What think you, ladies of the Presbyterian, or any other church, of women who will, in a petition asking aid for down-trodden females, place their names side by side with those of characters who have within the last few days figured in police courts, on no very creditable charges? Why not append the names of fifty or a hundred of those heart-broken "Mormon" women who hail the "present movement as the morning star," &c.?

We answer, because they cannot be found, and we think that the fair petitioners in our behalf are aware of the fact, that should their scheme succeed and their church house be erected, not one honest "Mormon" woman would

ever be found within its walls, save to contrast the gilded cup of emptiness offered there with the full life-giving draughts which flow from our own sanctuaries, where religion is not made to pander to selfishness, and the worship of God a subterfuge for evil designs.

ONE OF THE DELUDED WOMEN.

SALT LAKE CITY, DEC. 15, 1871.

Editor *Deseret News*:—Dear Sir. A lady figuring one day in the week in the police court and sentenced for matters more delicate than I shall name, and appearing the same week side by side in name with the wife of a Federal Judge, asking Eastern ladies for a "five dollar" subscription as a "Christmas gift to the Lord"—causes me to pause, wonder, and at last pity! especially as the refrain is wrung on the "down trodden women of Utah." I am a polygamic "Mormon woman", my husband coming to these valleys when they were a desert, in 1847. I have been an active member of the Relief Society for the poor "Mormons" many years, and I bear my testimony (as in court) that I know nothing nor have seen anything of the "down-trodden Mormon women" for which the delectable Mrs. ——— and the Judge's wife appeal to Eastern ladies for aid. "Mormon women" have been proud to labor side by side with their husbands and sons, to accomplish the almost superhuman results, looking as they do look, to-day, the Christian and civilized world squarely in the eye, not asking, but willing to meet, competitive results anywhere on the American continent.

"Mormon women" have been willing in poverty, in persecution, in sorest trials, to bear sons and daughters in honor of God's first commandment—"Multiply and replenish the earth." If we choose to obey God, and bear the pains and expense and scoffs, shall Mrs. ——— and a Judge's wife make us "scape-goats" by which to raise means from "Eastern ladies," to insult true wives and mothers? Mr. Editor, we raise men, and when men interfere we leave men to meet them; but when women, and such women, throw us out like a red flag at a sutler's post, to attract attention and rake in the means of "Eastern ladies," we enter our protest. If there are "down-trodden broken hearted Mormon women," why don't Mrs. ——— and the Judge's wife secure their signatures for aid from the "Eastern ladies?" Bah, sir! "Ringism" works more alone here than it ever worked anywhere.

Unity, truth, honor among "Mormon" men and women will throw so much light into "ringism" here, as will make a gagged territory a free state. For your manliness in helping this, accept the thanks of not one, but many, true

"MORMON WOMEN."

SALT LAKE CITY, DEC 15, 1871.

Editor *Deseret News*:—The reputation of the Latter-day Saints has, for many years, been a fruitful theme for slanderous speculation, and also a prolific source of moneyed traffic, to which editors, reporters and lecturers have, from time to time, freely resorted to replenish their purses.

As Latter-day Saint ladies, we feel it a duty we owe to ourselves, to all good people abroad who are speaking and publishing truth concerning us, and to the great cause of humanity, to give expression concerning a gross speculation which is now being attempted at the expense of truth, and in violation of true womanly honor and dignity. We allude to the appeal of the Presbyterian committee published in the *Deseret News* of the 13th inst.

We here transcribe a copy of the circular which accompanied the appeal—

"Rev. ——— My Dear Sir:—I take the liberty of sending you an appeal which we have published. Will you be so kind as to read it in your pulpit, put it into the hand of some lady who will take an interest in the matter, to receive whatever your people may wish to give, and forward the amount to us immediately.

"The Lord has opened a wide door to us in this city. We cannot do the work unless we receive aid from abroad. This enterprise belongs to the church at large. The Episcopal church has a fifty thousand dollar building; the Metho-

dists are building one which will cost about the same. We are convinced that the people of our church will not be satisfied that we should show less energy than other sister denominations. Will you help us?

Your brother in Christ,

(Signed)

"JOSIAH WELCH."

The foregoing is a full endorsement of the appeal by the ladies with all of its wounding and lacerating points. And this reverend gentleman, sent here by the "Board of Home Missions," as a minister of salvation, commences his labors by not only countenancing but supporting this cruel falsifying of the standing and character of thousands of noble women who have exhibited the highest traits of womanhood in assisting the brave and large hearted men who have toiled with god-like skill, wisdom and energy in subduing the wildness of the desert—in cultivating the soil and in creating and establishing a nucleus of peace, virtue and happiness, that others possessing less faith and less natural and moral courage may come and make for themselves desirable homes.

We would ask—In this, does Mr. Welch manifest the spirit of the Gospel of Jesus? Does the spirit of that Gospel tolerate a practice of building ourselves up, by pulling down others? We say with an ancient apostle, "We have not so learned Christ." Example is better than precept, and our religion teaches us to do to others as we would be done by. We, as a people, have neither interfered with them nor their religion. And why this attempt on their part at vile misrepresentation? Why do they wish to make the world look upon us as "*deluded and down trodden*," and as "*hailing the present movement as the day star of our deliverance*."

The answer is obvious, as expressed in the foregoing circular. The Presbyterians, to be as popular, must have as expensive church as the Episcopalians and Methodists—money must be obtained—the sympathies of their people abroad must be sufficiently excited to expand their hearts and open their purses, and the women of Utah are traduced by being shown up to the world in a most deplorable and pitiable condition; and we are expected to submit to this would-be degradation from some of our own sex who have but recently come in our midst. No, ladies, we wish you all the prosperity and popularity you honestly earn, but *not at our expense*.

"Scores and scores of these would gladly receive the Gospel, &c." A gross mistake. No true Latter-day Saint—not one who is worthy of fellowship, will ever be proselyted to the sectarian religion. We cannot go back from a great faith to a small one. Who would exchange a golden harp for a whistle? When we fled to the valleys of the mountains we left the counterfeit Christianity of Christendom, and its persecuting spirit which drove us here, behind us. We had fully proven its merits—many of us had experienced all the good it had power to impart, before we listened to the great call of the last days, "*Come out of her my people, and partake not of her sins, that ye receive not of her plagues*," and unless deprived of our reasoning faculties, and by dishonoring our beings, it would be impossible for us to return to it.

It is true, that now, as anciently, the Gospel net "gathers of every kind"—tares must mix with the wheat more or less "until the harvest; but we think it ungenerous and inconsistent to stigmatize a whole community by constituting a few lawless ones the criterion by which to judge. Because of one perfidious Mrs. Hawkins, it is very unjust to pronounce all of the women of Utah discontented and disloyal, or to represent them as being in a state of bondage and oppression—"unwilling slaves to Mormonism."

Nowhere is woman held in higher respect—nowhere on earth is her virtue so well protected; and, we know of nowhere that she enjoys as much freedom and happiness as here.

Our Christianity, the fulness of the Gospel of Jesus Christ, with all its ordinances, gifts and intelligence, is as far superior in knowledge, wisdom and

purity—in doing to others as we would that they should do unto us, and particular in *minding our own business*, as heaven is higher than earth. The God whom the Latter-day Saints worship—the “God of Abraham, Isaac and Jacob, the Father of our Lord and Savior Jesus Christ,” would not condescend to accept a house erected by means that were dishonorably or dishonestly obtained.

In conclusion, for ourselves and in behalf of all who are worthy to be called Saints in all the world, we say to the Presbyterian ladies abroad, donate all you please, what you please, and to whom you please, but NOT ONE CENT “in behalf of the poor, deluded, and down-trodden women of Utah!”

THE LADIES OF UTAH.

ABSTRACT OF CORRESPONDENCE.

—O—

UTAH.—Elder Elias Morris, in a letter to Elder David John, dated Sandy Station, November 28, 1871, says, “All is well with us as a people; work has been very brisk the last season. Please remember me very kindly to all the Saints in Wales; tell them to take courage and not to be faint hearted. One might think from reading some of the papers of the day, that we are all in commotion and about to sink for evermore; but not so, all is peace here, each one goes about his business as if everybody in the world was our best friend. Why should we not feel so when the Almighty and all the host of heaven are our friends? If the United States is against us, what matters it. O dear Saints of Wales, press onward, onward, the victory is ours, and we know it.”

LONDON.—Elder David Brinton, writing on the 9th inst., says, “I have just returned from Faversham, in Kent, where, on Sunday 7th, Elder Robison and myself held a district meeting, and united the Faversham and Statisfield Branches. Brother Robison and I are both in good health; he is about to travel amongst the Branches in the Kent district, whilst I shall visit the Reading district as opportunity offers, and where there is the most need of my presence. All things are moving on about right here, with the aid of a little guidance from time to time.”

GLASGOW.—Elder John Hutchison, writing on 6th inst., informs us that he had been taking a tour among the branches in Scotland, and that he found the Saints, generally, striving to live their religion, and doing their utmost towards effecting their emancipation from these lands. He had striven to instruct them in the practical duties of their religion, urging them to keep the faith, to do their duty, to value their standing in the church, and by a life of untiring earnestness prove their sincerity and devotion; he adds, “I feel well in my labors and received fresh testimonies in my administrations for which I thank my heavenly Father.”

THE CAUSES OF SMALL-POX.

—O—

Salt Lake City, Dec. 15, 1871.
Elder George Reynolds.

Dear Brother—The recent small-pox epidemic in London, Sheffield, South Shields, &c., proves to my mind that,

notwithstanding the introduction of vaccination, we have not yet done with that disease; indeed, how could such a thing be reasonably expected without we remove its causes.

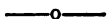
After upwards of half a century of experience, vaccination alone appears to be as fallacious as the idea of Roman Catholics presuming that they can buy absolution, whilst continuing in sin.

To prevent small-pox, it is necessary that all our dwelling-houses should be built and situated according to sanitary principles; every house should have at least an acre of land around it for a garden, so that the vegetation may purify the atmosphere; each house should be built detached, with large windows on all sides, light and health being kindred principles. Building garrets or attics should be abolished, for if each room is to contain enough air so that every inspiration may be pure, it should be at least 18 feet in length and width, and 12 feet in height. The dry earth system should be adopted in closets, as thereby the excrement is deodorized, and a powerful cause of foul air removed. Indeed it appears to me more unreasonable every day for people to expect

to be free from disease whilst violating the laws of health, the laws of nature, and the laws of God almost momentarily. I dare also assert that, if men would obey the Levitical law, regulating the intercourse of the sexes, there would be no small-pox, and very little similarly named loathsome diseases in existence. How ridiculous! nay criminal! to smother up such a sublime and important truth with an empirical practice like vaccination, which neither belongs to science nor the Gospel. Let us, then, who are blessed with a knowledge of these exalted principles of the Gospel, send them forth to the world, so that we may hasten the rise of the sun of righteousness with healing in his wings, and aid to dispel the pitchy darkness of the apostate night with all its schemes like vaccination, which in the millennium will be driven into deserved obscurity.

Yours in the Gospel of life,
RICHARD GOLIGHTLY.

UTAH NEWS.



The following are from the *Deseret News* to Dec. 19—

Severe storms continued in Little Cottonwood Cañon.

A thick heavy fog submerged Bear Lake Valley for several days.

Two new school-houses were being erected in Spring City, Sanpete Co.

New offices of the *Deseret Telegraph Line* had been opened at Kanab, Winsor Castle and Rockville.

Elder A. Milton Musser reported that what with Navajoes, grasshoppers, wolves and crows, the settlers at Kanab had gathered but a small crop.

Rev. Geo. W. Dodge, of Illinois, had been appointed Indian agent for Western Utah and Eastern Nevada, which embraces the Sho-sho-nos of Ruby Valley, the Gohs-utes of Deep Creek, Skull, Rush and Tooele Valleys, and the Pah-vants of the south-west in Utah.

A boy named George F. Killian had been accidentally killed at Glenwood, Sevier Co., through a gun in the hands of Mr. J. P. Sampson, who was going duck shooting, catching in a door frame which caused it to go off, the charge passing through the wrist and into the abdomen of the boy, who died in about two hours.

The *News* remarks—Begging to build churches appears to be getting popular. What has become of that committee of one African gentleman and the \$600, etc., which he collected to build a church for the "cullud pussons" at Salt Lake City. Where are you, Sambo? Verily, these begging committees will bear a heap of looking after.

The Semi-Annual Conference of the Beaver Stake of Zion commenced at 10 a.m., Dec. 1, Elders W. Fotheringham and D. Tyler presided. The attend-

ance was overflowing. Elders from the various Branches addressed the Saints, who united in bearing testimony that it was one of the best Conferences they had ever attended. Good instructions were given and an excellent spirit prevailed.

Elder D. P. Kimball and a company of ladies and gentlemen had been snowed up in Blacksmith's Fork. A relief party was sent to his aid, who at first started with sleighs and saddle horses, but the snow was so deep that they could not reach the blockaded party. They then returned and collected a band of about forty wild horses, and with riding and pack animals drove the wild horses ahead to break the road. By this means brother Kimball's party were reached and relieved, although they had to leave their wagons and everything in the snow, excepting a buggy with two women and four children, which six powerful animals could scarcely move through the snow. One of the young men of the party had both feet badly frozen.

The following are from the *Salt Lake Herald* to Dec. 20—

Sandy, on the Utah Southern R.R., was becoming a place of considerable importance.

The mail to Rich County had stopped through the whim, neglect or dishonesty of the contractor.

Bishop Edward Hunter and Elder J. W. Cummings had returned from their visit to the States, and Elder B. W. Carrington and A. W. Carlson reached Salt Lake City by the same train.

"Now we recognize the right of any congregation to organize and worship in its own way. In this the Rev. Newman differs from us. He will not permit the Almighty to be worshipped by the Mormons. The Rev. Newman, in so many words, says to the Lord, 'Those Mormons shall not worship at all, and to secure that I instigate the government to open the penitentiary and punish with stone breaking any polygamous follower of Brigham Young who dares to worship the Lord without my consent.' And this although the poor, misguided Mormon may be as sincere as the Rev. Newman."—*Washington Capital*.

"There is an erroneous sentiment prevalent that the people called Mormons are heathenish, barbarous, and oppressive to the Gentiles, or any differing with them in sentiment. This is a great mistake. From their prophet down to the humblest citizen of Utah Territory, they grant the largest liberty of views, and permit them to be expressed even in their Tabernacle by Gentiles who differ with them in doctrine. They are firm in the belief of their system of religion into which is incorporated polygamy, and as that is in conflict with the laws of this government, that is what is causing most of the troubles in Utah. 'The Mormons say that Judge McKean is not dealing fairly or honestly with them—that they cannot get an unprejudiced judge and jury to try their cases.'"—*Bridgetown Pioneer*.

We wish to inform the brethren hereabouts that we have just received from Mr. C. R. Savage, a very capable photographic artist of Salt Lake, a splendid steel engraving of Brigham Young, which now occupies a conspicuous place on the sanctified walls of the inner sanctum of the *Herald*. Mr. Savage could not possibly have paid us a greater compliment. The picture is remarkably life like, and accurate of the extraordinary man, who has ruled so long and well over the people of Utah, and is much prized by us for that reason. Neighboring editors of the radical persuasion can have the privilege of making Brigham Young's acquaintance through this "counterfeit presentment" by taking off their hats in its presence, but upon no other condition.—*Omaha Herald*.

POETRY.

TRUSTING IN GOD.

[SELECTED.]

Since thy Father's arms sustain thee ;
Peaceful be,
When a chast'ning hand restrains thee,
It is he ;
Know his love in full completeness
Fills the measure of thy weakness.
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining
In his hand
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill ;
Trust him still.

Like an infant, if thou thinkest
Thou canst stand.
Childlike, proudly pushing back
The offered hand ;

Courage soon is changed to fear,
Strength doth feebleness appear :
In his hand if thou abide
He will guide.

Fearst sometimes that thy Father
Hath forgot ?
When the clouds around thee gather,
Doubt him not ;
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore, whatsoe'er betideth
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Trust him still.

DIED.

BLAIR.—In the First Ward of this City, on the 11th Dec., of bilious fever, Jane Fenwick Blair, born March 26, 1825, at Newcastle-on-Tyne, Northumberland, England.—“Deseret News.”

CASHMORE.—At Springville, Utah County, Nov. 21, of consumption, John, son of James and Phoebe Cashmore, aged 25 years. Born at Handsworth, Staffordshire, England, emigrated to Utah in 1863.—“Deseret News.”

MARGETTS.—In this City, Dec. 13, at the residence of her son, Mr. Philip Margetts, 17th Ward, Alice Bishop Margetts, aged 71 years. Born at Woodstock, Oxfordshire, England. Baptized in Cheshire, England, and emigrated to this Valley in the fall of 1851.—“Deseret News.”

MORRIS.—At Nephi City, Nov. 16, James, son of Charles Morris and Jane Taylor. Born June 25, 1813, Bolton, Lancashire, England. Baptized in the Dukensfield Branch, 1840. Ordained a teacher under the hands of President B. Young the same year, emigrated to St. Louis in 1851 ; came to Utah in 1863, moved direct to Nephi and lived there till the time of his death.—“Deseret News.”

BLAGG.—At Darton, Yorkshire, Dec. 25, 1871, Clara Gregory Blagg, grand-daughter of Andrew and Sarah Gregory. Deseret News please copy.

SELLERS.—At Seaham Harbor, Dec. 23, 1871, of small pox, Martha Alice, daughter of James and Alice Sellers.

EXCOMMUNICATED.—At Faversham, Kent, January 7th, George Nichols, for unchristianlike conduct.

DAVID BRINTON.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Holiness unto the Lord."

No. 4, Vol. XXXIV.

Tuesday, January 23, 1872.

Price One Penny.

FROM ADAM TO ABRAHAM.

When the Lord placed Adam upon the earth, "he planted a garden eastward in Eden," and gave it to our great forefather "to dress it and keep it," and there Adam and Eve dwelt until they were cast out for disobeying the commands of God.

Much has been said and much has been written to prove that the Garden of Eden was in Asia, in that portion of the Continent which lies between the rivers Tigris and Euphrates, a little to the east of Palestine. But it was not there. The Lord has revealed through the Prophet Joseph Smith that Adam and his posterity dwelt in North America, and the place can still be pointed out where Adam built an altar and blessed his children shortly before he left this world. That place is in Missouri, and was known to the Latter-day Saints when they dwelt in that State, as Adam-ondi-Ahman.

We are well aware that a great many people have no faith in the revelations of God given in these days, and consequently will not believe in this statement that the Garden of Eden was in America. "Nonsense," say they, "is not the river Euphrates mentioned in the Bible as flowing near the Garden of Eden, and is not the Euphrates in Asia?" True, there is a

river we call the Euphrates in Asia, but is there any reason for us to suppose there has never been but one river called the Euphrates in the history of this world? Are there not to-day several different rivers in so small an island as Great Britain, all known by the name of the Avon? Then why should we deem it inconsistent to believe that two rivers far from each other have each borne the name of the Euphrates. This is all the more probable, when we remember how natural it is for emigrants to distant lands to name the places they locate in in remembrance of the loved homes they have left across the wide ocean. It was so with the Pilgrim Fathers; it is so to-day with the settlers in the wilds of Western America, with the colonists in far off Australia, New Zealand, &c. For instance, in North America we have cities called London, Paris, Madrid, Worcester, Boston, Norwich, Plymouth, and many others all named after cities in Europe, and in the British Colonies in Australia we have counties called Durham, Gloucester, Essex, Northumberland, &c., named after like political divisions in the old country.

Noah doubtless lived in America, probably not far from Adam-ondi-Ahman, and when, after the flood, he

and his children went ashore on the new land of Asia, they would naturally name the seas, rivers and mountains they discovered, and the cities they built, after the same objects they dwelt amongst in the days before the flood. Besides, it were so much easier to give well known names to familiar objects, than invent a fresh title for each succeeding discovery. In this way, it is most probable, one beautiful river was called the Euphrates.

The Bible tells us but very little about the world and its people from the time Adam was cast out of the Garden of Eden to the days of the Deluge, yet from the little that is recorded it is certain that the children of Adam soon grew very wicked and corrupt. Though he lived in their midst for more than nine hundred years; though he held the Priesthood of God, and preached to them the Gospel of Jesus, there were some who would not listen to his words, and after his death, year by year the children of men grew more wicked until the days of Enoch, when the earth was full of violence and crime. So wicked had men become in that day, that the Lord declared to Enoch that among all the workmanship of His hands there had not been so great wickedness as among the inhabitants of this small earth. For many years Enoch preached the Gospel and gathered together those who listened to his words, and so great was his faith and so mighty his power, that when he spake the word of the Lord, "the earth trembled and the mountains fled even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."

"And the Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass that he built a city that was called the city of Holiness, even Zion." "And the Lord shewed Enoch all things, even

unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled."

When the Lord took Enoch and his city, Zion, to himself, there appears to have been but one small righteous family left on the earth, which consisted of the son of Enoch and his children, and it is doubtful if even they were all good. All the rest of the world lay in sin; all had corrupted their ways before God; the earth was full of violence and bloodshed; men used their power and wisdom to do evil, and satan reigned supreme in all their hearts. To eat, to drink, to sleep, to indulge every lust was their whole aim; as for God and his servants, they derided and mocked them.

The Lord would not suffer this always. He would not let this fair creation be forever defiled by the sins of its children. One by one the righteous died, or were caught up to dwell with Enoch, until of those who worshiped Him there were left but Noah, the great-grandson of Enoch, and his family. Now Noah "was a just man and perfect in his generations, and Noah walked with God;" and in his day the Lord determined to destroy the wicked and once more commence peopling the earth with the seed of this righteous man. Still, lest the wicked might repent, he sent Noah into their midst to warn them for the last time of the results of their folly; but it brought no blessing to them, they had heard the warning voice so often through Enoch and others, that it had no effect on their sinful natures.

At last the Lord told the patriarch to build an ark to float upon the waters, and gave him very minute directions as to the size, shape and material of the ark, to all of which Noah gave attention. Whilst Noah was building the ark, the wicked would jest at his labor, ridicule what they thought was his folly, and give

no heed to his words. By-and-by the set time of the Lord arrived. The ark was finished, the work was complete. Then entered Noah and his wife, his three sons and their wives, and male and female of all flesh, even of all animals dwelling on the earth, flying in the air, or creeping on the ground. When all had entered, the Lord shut the door. It was then that the fountains of the great deep were opened and the rains in torrents descended. Day after day did the furious storm rage, inch by inch, foot by foot did the waters swell on the face of the earth. First the valleys were inundated, then the low hills were covered, and at last the mountain peaks sank from view beneath the world of troubled waters. And every living thing, man and beast, bird and reptile, that was not in the ark, was destroyed. God had cleansed the earth by a baptism of water, that it might be freed from the sins of its unholy children.

We can well imagine the feelings of these rebels to God's grace, as the rains poured down, the rivers swelled to torrents, and the ocean overflowed the land; as they saw the waters creep unceasingly up the sides of the hills, as it entombed their palaces, as it swept away their homes. They no doubt remembered God then; they no doubt called upon him with frantic prayers for safety; but their prayers were not of repentance; they were not sorry for their sins; they were afraid to die. But it was too late, the day of mercy for them had passed. They had had time to repent, but they would not. The ark floated in safety by them, but God had shut its door; they remembered how they had mocked at its builder, they now realized his wisdom. Had they but done like him they would have been saved, but now there was no help for them.

After forty days the rain ceased and

the waters began to assuage. By-and-by the tops of the mountains appeared out of the waste of waters, on which floated that solitary ark filled with all that was worth saving of a whole world. Tranquilly, midst the storm, it floated far away from where it left the dry land, and when the storm was stilled and the waters had sunk, it rested on Mount Ararat, in Asia Minor. Then Noah and his sons came forth from the ark on to the soil of the desolate earth, to begin anew the work of filling it with people.

Some men who think it is a proof of great wisdom not to believe anything they cannot fully understand, have expressed doubts as to the truth of the account given us in the Bible of the Deluge. Yet there is scarcely a nation amongst whose traditions cannot be found some idea of the flood. It is so with the Chinese, Hindoos, Assyrians, Greeks, Egyptians, Mexicans, Lamanites, the South Sea Islanders and many others, and from many of these traditions it would appear that in the course of time Noah came to be regarded as a god by his descendants. For even whilst Noah lived, men began to pervert the ways of the true God, to fall into idolatry and commit just the same kind of sins for which the wicked had been destroyed by the flood. A few hundred years after, in Egypt, in Chaldea, in Mesopotamia and in other places the people had fallen into gross wickedness, and worshiped idols made of wood and stone. This was even so whilst the sons of Noah who had lived with him before the flood were still on the earth, for Abraham was born before Shem died, and from this great man, who was clothed with the priesthood of his father, Noah, did Abraham the father of the faithful, doubtless, receive many of his blessings.

G. R.

A VISION.

(From the Juvenile Instructor.)

I spent the first years of my life under the influence of what history has called the "Blue Laws" of Connecticut. No man, boy, or child of any age was permitted to play, or do any work from sunset Saturday night

until Sunday night. After sunset, men might work, and boys might jump, shout, and play as much as they pleased. Our parents were very strict with us on Saturday night, and all day Sunday we had to sit very still and say over the Presbyterian catechism and some passages in the Bible. The people of Connecticut in those days thought it wicked to believe in any religion, or belong to any church, except the Presbyterian. They did not believe in having any prophets, apostles, or revelations, as they had in the days of Jesus, and as we now have in the Church of Jesus Christ of Latter-day Saints.

There was one aged man in Connecticut, however, by the name of Robert Mason, who did not believe like the rest of the people. He believed it was necessary to have prophets, apostles, dreams, visions and revelations in the Church of Christ the same as they had who lived in ancient days; and he believed the Lord would raise up a people and a Church, in the last days, with prophets, apostles and all the gifts, power and blessings which it ever contained in any age of the world. The people called this man the old prophet Mason. He frequently came to my father's house when I was a boy, and taught me and my brothers those principles, and I believed them. This prophet prayed a great deal, and he had dreams and visions, and the Lord showed him many things, by visions, which were to come to pass in the last days.

I will here relate one vision, which he related to me. The last time I ever saw him, he said, "I was laboring in my field at mid-day, when I was enwrapped in a vision. I was placed in the midst of a vast forest of fruit trees; I was very hungry, and walked a long way through the orchard searching for fruit to eat; but I could not find any in the whole orchard, and I wept because I could find no fruit. While I stood gazing at the orchard, and wondering why there was no fruit, the trees began to fall to the ground upon every side of me, until there was not one tree left standing in the whole orchard; and while I was marveling at the scene, I saw young sprouts start up from the roots of the

trees which had fallen, and they opened into young thrifty trees before my eyes. They budded, blossomed, and bore fruit, until the trees were loaded with the finest fruit I ever beheld, and I rejoiced to see so much fine fruit. I stepped up to a tree and picked my hands full of fruit, and I marveled at its beauty, and as I was about to taste of it, the vision closed, and I found myself in the field in the same place I was at the commencement of the vision.

"I then knelt down upon the ground, and prayed unto the Lord, and asked him, in the name of Jesus Christ, to show me the meaning of the vision. The Lord said unto me, this is the interpretation of the vision: the great trees of the forest represent the generation of men in which you live. There is no Church of Christ or kingdom of God upon the earth in your generation; there is no fruit of the Church of Christ upon the earth; there is no man ordained of God to administer in any of the ordinances of the Gospel of salvation upon the earth in this day and generation. But, in the next generation, I, the Lord, will set up my kingdom and my Church upon the earth, and the fruits of the kingdom and Church of Christ, such as have followed the prophets, apostles and saints in every dispensation, shall again be found in all their fullness upon the earth. You will live to see the day, and handle the fruit, but will never partake of it in the flesh."

When the old prophet had finished relating the vision and interpretation, he said to me, calling me by my christian name, "I shall never partake of this fruit in the flesh, but you will, and you will become a conspicuous actor in that kingdom," and then turned and left me, these being the last words he ever spoke to me on earth.

This was a very striking circumstance, as I had spent my hours and days, during twenty years, with this old Father Mason, and he had never named this vision before to me. But at the beginning of this last conversation, he told me that he felt impelled by the Spirit of the Lord to relate it to me. He had this vision about A.D. 1800, and he related it to me in 1830—the same spring that this Church

was organized. This vision, with his other teaching to me, made a great impression upon my mind, and I prayed a great deal to the Lord to lead me by his Spirit, and prepare me for his church when it did come.

In 1832, I left Connecticut, and traveled with my eldest brother to Oswego County, New York; and in the winter of 1833, I saw, for the first time in my life, an Elder of the Church of Jesus Christ of Latter-day Saints. He preached in a school-house near where I lived. I attended the meeting, and the Spirit of the Lord bore record to me that what I heard was true. I invited the Elder to my house, and next day I, with my eldest brother, went down into the water and was baptized. We were the two first baptized in Oswego County, New York. When I was baptized, I thought of what the old prophet had said to me.

In the spring of 1834, I went to Kirtland, saw the Prophet Joseph Smith, and went with him and with more than two hundred others in

Zion's Camp up to Missouri. When I arrived at my journey's end, I took the first opportunity and wrote a long letter to Father Mason, and told him I had found the Church of Christ that he had told me about. I told him about its organization and the coming forth of the Book of Mormon; that the Church had prophets, apostles and all the gifts and blessings in it, and that the true fruit of the kingdom and Church of Christ were manifest among the Saints as the Lord had shown him in his vision. He received my letter, and read it over many times, and handled it as he had handled the fruit in the vision; but he was very aged, and soon died. He did not live to see any Elder to administer the ordinances of the Gospel unto him. The first opportunity I had, after the doctrine of baptism for the dead was revealed, I went forth and was baptized for him. He was a good man and a true prophet, for his prophecies have been fulfilled.

W. W.

CAN'T AFFORD IT.

The United States cannot afford to drive away or hopelessly disorganize a community whose energy, perseverance and courage have developed the resources of a section of the country which, without their efforts, might, and probably would have remained until the present hour, the same barren, inhospitable waste as when the same explorers sighted Salt Lake. Putting aside completely the religious aspect of the case, and none can deny that the disciples of Joseph Smith have, under the most trying circumstances, wrought a work, the parallel of which can scarcely be found on the pages of ancient or modern history. Persecuted and impoverished, they have never, even in the darkest day, yielded an atom of their creed, or relaxed a tittle of their determination. When the regions beyond the Missouri were literally the home of none but savage beasts and more savage men, these Mormons turned their backs

upon civilization, took up their weary march into the heart of the continent, and on the banks of that mysterious inland sea which few travelers had then so much as seen, they planted the foundations of a city and laid out the boundaries of a little empire. Alone and unaided, deprived of that sympathy which usually follows exiles for opinion's sake, they resolutely faced and conquered obstacles which would have utterly dismayed any race but the noble Anglo-Saxon stock to which they and we belong, and built up a State in the midst of the surrounding wilderness—an independent, self-supporting State, which could exist if all the rest of this Union lapsed into primeval barbarism. How much the Mormons have contributed to the wealth and power of the country by their achievements in Utah, we need not say; but it is no exaggeration to declare that during the same length of time no population of the same size

have accomplished more substantial and satisfactory results.

Therefore, we contend that a community, no matter what its code of morals may be, which has done so much in the right direction, cannot well be spared in a republic like this of ours. We need this resolute band of workers, who have shown themselves capable of such grand exertions, and won such a grand triumph over the untutored forces of nature.

There is neither sense nor justice in any line of policy whose heaviest weight must fall upon the weak, the helpless and the innocent. Were

none but men involved in the polygamy business, there might be ground for argument in favor of coercion pure and simple; but when women and children—the latter certainly free from blame—are to be driven forth as outcasts without hope of relief from any quarter, then coercion becomes unmixed cruelty. In plain words, the government has no right, human or divine, to make the majority of Mormon women concubines or prostitutes, and the majority of Mormon children bastards, if there is an easier and equally honorable way out of the dilemma.—*Missouri Republican*.

CRIMES AND CRIMINALS.

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From the manner in which certain persons and papers talk about "enforcing the law" in Utah, and "compelling obedience to the government" in Utah, one who knew no better might be led to imagine that Utah had been settled and made what it is to-day by a band of lawless criminals and rebels. On this point we have something to say. There has been and is less crime in the Territory of Utah than in any other part of the United States, population compared. What crimes have been committed and what laws defied? Polygamy is declared a crime. Since when has it been so? In 1862 the Congress of the United States, by special statute, declared it to be a crime, and there cannot be found upon the statute books of any other country in the world an enactment so declaring it. Bigamy has been so declared, because the bigamist has always been viewed as one who having a wife conceals the fact, and ensnares another, making her his victim by deceit; and for the wrong done to the second whom he has thus deceived he is held amenable to law. We will go further and say there is not a court in any English speaking part of the world to-day, outside the courts of Utah, where such trials could be had as are now pending in this Territory.

The Congress of the United States in 1862 first declared polygamy a

crime, but in so doing, the Mormons hold, it acted in violation of the supreme law of the land—the Constitution. Is it criminal to entertain that belief? Or is it criminal to dispute the constitutionality of a law so that it may be tested and a final decision reached upon so important a point? Certain leading business men of the east have declared the income-tax act unconstitutional, have refused to pay it, and have declared they will have a decision of the Supreme Court of the United States upon it. Certain other gentlemen declared the legal tender act unconstitutional, and refused to acknowledge it until the Supreme Court decided upon it. The Mormons say the anti-polygamy act of 1862 is unconstitutional, and while so believing they are not criminal in refusing to obey it until it has been pronounced constitutional by the highest tribunal of the nation. If a law deemed unconstitutional were not legally resisted, its claims to respect and obedience could never be tested.

But here are indictments found and prosecutions commenced by a disregard of sacred obligations and a wresting of law from every intent and purpose in its enactment, and prosecutions which rightly should have been brought under the anti-polygamy act if at all. There is not a lawyer in Utah to-day who does not know that in a fair, impartial court a prosecution against

polygamy could not be maintained under sections thirty-two and thirty-three of the Utah act concerning crimes and punishments. Is it or is it not a crime for prosecuting attorneys and judges to override the laws and wrest them from their true intent?

What other crimes are charged against the Mormons as a people? Are industry, temperance and order crimes? One might think so from certain rulings and decisions encouraging disorder, intemperance and immorality. But indictments have been found charging leading citizens with murder. Is there an honest man in Utah, understanding anything of the circumstances, who believes Mayor Wells, or other gentlemen whose names are associated with his, capable of such crimes? Not one. All such view, and they cannot do otherwise, these indictments as harassing and vexatious, and a part of an infamous conspiracy to drive the people into overt acts against tyranny at once execrable and contemptible.

Murders have been committed in Utah, as in every other part of the country, yet no part of the West can

show so clean a record in this respect. But where murders have been committed let the guilty parties be sought and punished, instead of shielding criminals under the protection of the law and giving them opportunity to swear away the lives of innocent men. We sat and watched the progress of one investigation in a murder case in this city, and we wish the world to make note of one fact in connection with it. The moment the testimony pointed in a direction likely to criminate any other than a Mormon, the witness giving it was promptly dismissed. And the investigation closed without anything being elucidated, because the Mormons could not be connected with the crime, while an honest sifting of evidence would apparently have fastened it in another quarter. Is such a course as this not criminality of the grossest description? The world at large will think so when it understands the facts; and it will also learn that the greatest criminals in Utah will be found among those who are loudest in accusing the Mormons of crimes.—*Salt Lake Herald.*

Tilton says some sensible things, for instance—"Love should be like religion, free from mandate by the civil law." And again—"There is a higher law than the civil statute, and I am a rebel against the State's too impertinent interference between man and wife."

An Eastern paper says:—The *Jewish Times* is not satisfied with the action of Judge McKean in Utah. "There can be but one opinion about his conduct," it thinks. "He would have finely filled a Spanish tribunal in the days of Torquemada. No wretched heretic brought before him could have escaped the fagot. Law or no law, he would have found a way to roast him."

ALL THE DIFFERENCE.—The man who seduces his wife's sister, sends her to a house of prostitution, keeps a mistress and revolves in the orbit of the gambling hell, the brothel, and the doctor who cures secret diseases, is guilty of being "a royal good fellow," who has leisure and money to spend among his friends. And of such are the lights of "high morality and virtue."

But the man who marries a second wife from religious conviction, and supports her in respectability, is guilty of "lascivious cohabitation," and should be punished by fine and imprisonment, and with "the sympathies of the court" superadded, to aggravate the penalty.

The judge whose erroneous rulings would wrongfully imprison a community, is guilty of mistaking the law as cited by learned counsel.

But the judge whose warrant spills a few barrels of precious whisky, in accordance with a municipal ordinance, is guilty of "malicious mischief," with a penalty of seventy thousand dollars, more or less.

Such are a few principles from the code of ethics lately become popular, and which Utah is expected to swallow as well as the rest of the world.—*Salt Lake Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 23, 1872.

THE IGNORANCE REGARDING UTAH.

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QUITE a number of writers for the press in Great Britain have of late exhibited an unusual anxiety to air their opinions touching "Mormon matters," "The situation in Utah," &c., and in so doing have succeeded most admirably in making manifest an inexcusable amount of absurd ignorance, in some cases scarcely exceeded by that of the old lady who requested a friend about to visit Utah to send her a couple of "Mormons" for her aquarium. But just at this present moment we simply desire to refer to some ridiculous blunders made within the last few weeks with regard to the geography of Utah, in the writings of certain journalists who were dilating on the supposed flight of President Brigham Young from that Territory.

What would the British public think of the editor of a newspaper published in Salt Lake City, who should state that "The Right Honorable Mr. Gladstone had left London for a short time and was now in Liverpool, two hundred miles beyond the northern borders of England?" What a splendid opportunity it would afford the very learned to expatiate upon the density of "Mormon" ignorance; what wonderful morals would be drawn by bigoted religionists concerning the depths of "Mormon" degradation. Now no "Mormon" editor has been so foolish; but quite lately leading newspapers in England—to accord them their own claims—have made statements equally absurd and just as incorrect as the one we have imagined. For instance, it has gone the rounds of the press that President Young had left Salt Lake City and had passed through Beaver, between two and three hundred miles south of Utah, whilst the fact is, as every one who pretends to write on the subject should know, that Beaver is a large settlement in Utah, is the county seat of Beaver County, and is very many miles from the southern frontier of the Territory.

A short time since we published a letter from President Young in which he gave a brief account of his visits to the various settlements in Southern Utah. A portion of this letter has appeared in some of our contemporaries, in more than one case prefaced with the remark that it refers "to an exploring expedition in view of an exodus of the Latter-day Saints from Utah." This remark appears exceedingly ridiculous to all who are acquainted with the topography of that region, as St. George, Washington, Harrisburg, Leeds, Toquerville, Rockville and Virgin City, the places he mentions as having visited are as much within the boundaries of the Territory of Utah as Salt Lake City itself, and an exodus thereto would be as sensible as for any one to remove from Middlesex to Cumberland with the intention of getting out of England. True, he did pass over the border to a settlement named Kanab in Arizona, which is as far out of Utah as Gretna is beyond England, but he it remembered he was

still within the territory of the United States, for if he contemplated that "exodus" which some of our meddling friends seem so anxious to be brought about, he would have to travel still further south, until the miles were counted by the hundred, before he would be beyond the jurisdiction of the United States, and within Mexican territory. But let us once and for ever, assure our anxious brethren that no such exodus is contemplated. Owing to the blessing of the Lord the Latter-day Saints are growing in numbers quite rapidly, and we would here softly whisper that the principle of plurality of wives has something to do with this goodly increase, and the children of Zion are crying "give us room that we may dwell;" for this reason President Young and his brethren have been "exploring and developing the resources of this land, and seeking out and locating secure resting places for the Saints among the rugged recesses of these majestic mountains," at the same time with no intention of leaving to the spoiler our present happy homes in the more northern portions of the Territory; we shall need them all, north and south, and more too before very long. The cords of Zion must be lengthened and her stakes strengthened, for the hour draweth nigh when the glory of the Lord will rest upon her, and her children will be His people.

One of the mistakes into which commentators on "Mormonism" often fall, is to write as though Utah and Salt Lake City were one and the same place. Salt Lake City is no more Utah than St. Petersburg is Russia or Melbourne all Australia. Utah is a Territory of the United States, organized by Act of Congress in 1850. It extends from the 37th parallel of north latitude to the 42nd, and from the 109th to the 114th degree of longitude. Its area is about 70,000 square miles. Salt Lake is its largest city, but beside it there are a hundred other cities and settlements in Utah, among which are Ogden, Logan, Provo, Springville, Nephi, Fillmore, Beaver, Cedar, Washington, St. George, and others occasionally mentioned by gentlemen when writing on affairs in Utah. In a pamphlet entitled *Answers to Questions*, by President George A. Smith, for many years Historian of the Church of Jesus Christ of Latter-day Saints, we find the following succinct history of the settlement of the various portions of Utah, as represented by its counties, which we here give for the especial benefit of those who are fond of dabbling in our affairs, as we as often feel ashamed of their woeful ignorance as we are pained by their wilful misrepresentations.

Salt Lake County was settled by President Brigham Young and pioneers who entered Salt Lake Valley, July 24th, 1847. They erected a fort of logs and sun-dried bricks, enclosing ten acres of land, now known as the "old fort" block, in the Sixth Ward of Salt Lake City.

Davis County by Peregrine Sessions, in the Spring of 1848. He located at Bountiful.

Weber County by Capt. James Brown, in the Spring of 1848. He purchased some shanties and a Mexican grant of land from Miles Goodyear, an Indian trader, on the site of Ogden City.

Utah County by John and Isaac Higbee and thirty others, who built a picket fort near the site of Provo City in the Spring of 1849.

Tooele County by John Rowberry and others in 1849.

San Pete County by a Company under the guidance of Isaac Morley, Seth Taft and Charles Shumway, who entered that valley in November, 1849, and located at Manti.

December 8, 1850, thirty families left Salt Lake City, including one hundred and eighteen men, with six hundred head of stock and one hundred and one

wagons, led by Elder George A. Smith ; and in January following arrived at, and settled the county of, Iron, by building a fort at Parowan.

Millard County in the fall of 1851, by Anson Call and thirty families.

Box Elder County by Simeon A. Carter and others, in 1851.

Carson County (now in the State of Nevada) by Col. John Reese, in 1851, and in 1855 by Missionaries from Salt Lake Valley, under the direction of Hon. Orson Hyde, when the county was organized.

Juab County in the fall of 1852, by Joseph L. Heywood and George W. Bradley, who located at Nephi.

Washington County in the Spring of 1852, by John D. Lee, who made a ranch on Ash Creek. The Cotton region of the county by Jacob Hamblin, at Santa Clara, in 1855, Joseph Horn, at Heberville, in 1857, Robert D. Covington and thirty-three others, at Washington, in 1857, and Joshua T. Willis, at Toquer, in the Spring of 1858.

Summit County in 1853, by Samuel Snyder, Esq., who built saw mills in Parley's Park.

Green River County, now included in Wyoming Territory, by President Young, who purchased of James Bridger a Mexican grant for thirty miles of land and some cabins, known as Fort Bridger, for which he paid eight thousand dollars in gold ; the deeds of this property are still in his possession. He erected a stone fort and corrals for the protection of animals and made other improvements on the ranch, expending about \$8,000 more.

In November, 1853, John Nebeker and a company of thirty-nine brethren, also Isaac Bullock and another company of fifty-three men, left Salt Lake and Utah Counties and located at Fort Supply, in Green River County. They built houses, fenced and broke up land and planted crops.

In 1857, the United States army, under Gen. Johnson, took possession of Fort Bridger, in the name of the United States, and declared it to be a military reservation. The reservation was also extended over the settlement and farming lands of Fort Supply, the county seat.

Alfred Cumming, then Governor of Utah, made an attempt to restore the property to the citizens who had been dispossessed by military authority but his efforts were unsuccessful, having been overruled by John B. Floyd, then Secretary for War. The loss and damage sustained by these pioneers were about \$300,000.

Morgan County by Jedediah M. Grant and Thomas Thurstin, in the Spring of 1855.

Cache County in 1856, by Peter Maughan and others, at Wellsville.

Beaver County in 1856, by Edward Thompson and thirteen others from Parowan.

Kane County in the fall of 1858, by Nephi Johnson and six others, who located at Virgin City.

Rich County in 1863, by Elder Charles C. Rich and many others.

Wasatch County by twenty men from Provo and Spanish and American Forks.

We hope that our explanations will not be without effect, and that we shall hear no more of that "exodus" when the Presidency of the Church pay their next visit, according to custom, to the settlements, either in southern, northern, eastern or western Utah.

G. R.

THE TRIAL OF PRESIDENT YOUNG.

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At the date of our last advices from the United States, the Union Pacific Railroad was snow-blocked west of Laramie, where the snow was reported to be eight feet deep in cuts that had been shoveled out twice. Owing to this blockade we are unable to give our readers any direct information with regard

to the surrender of President Young, but for the time being have to trust to a rather unsatisfactory source—the telegraphic despatches sent by the Salt Lake correspondents of the various New York papers, from whose statements we gather the following particulars—

On the morning of the 2nd inst., Deputy U.S. Marshal Patrick was informed that President Young was in Salt Lake City. On receiving this information he proceeded to the residence of President Young in South Temple Street, and informed him that he had a warrant for his arrest, which he proceeded to read. This warrant recites that Brigham Young, H. Stout, Daniel H. Wells, William A. Hickman and J. A. Young had been guilty of the murder of Richard Yates, in Echo Cañon, November 15, 1857. President Young was informed that he was under arrest, and that Captain Evans, Deputy Marshal, must hold him in custody until arraigned before the Court. He said it was all right. He did not intend to run away, since he had come 350 miles, from St. George, through mud, to give himself up. He proposed to stand trial, and cheerfully acquiesced in the statement of Marshal Patrick that his duty compelled him to keep him in custody.

At two o'clock the same afternoon the President appeared in Court accompanied by Presidents Geo. A. Smith and Daniel H. Wells, and other brethren. Judge McKean presided. Messrs. Bates, Baskin and Maxwell appeared for the prosecution, Messrs. Thos. Fitch and C. H. Hempstead for the defence. The Court was crowded to suffocation, but there was not the least sign of disorder or disrespect to the Court. The President appeared to be in good health, "fresh and rosy, and seemed perfectly cool and unconcerned."

Major Hempstead announced the presence of President Young, in charge of the U.S. Marshal, and asked that he be admitted to bail under the statute of 1789, on the ground that he was an old man, seventy-one years of age, and in feeble health, and had come 400 miles to meet this and all other charges. A certificate of Dr. Anderson was read, which showed that defendant was in delicate health, and confinement would be dangerous, as motions to quash were pending and the chances of a long trial were great.

United States Attorney Bates acknowledged that under old laws bail was allowed, and cited the cases of Burr and Davis, and as the sole representative of the United States government, he would permit any action that would bring the defendant to trial. His voluntarily coming to Salt Lake City was a consideration to be weighed. He alluded to the fact that the government, with all its richness and power, had no jail or place of confining prisoners. His age and health were a thing to be considered, and if bail must be fixed he would suggest it should be at \$500,000.

Mr. Fitch urged that the sum was very large, unprecedented and monstrous. He referred to the bailing of Jefferson Davis for \$100,000, which was the highest ever asked. He opposed it and protested against it.

After some deliberation Chief Justice McKean rendered his decision as follows—

The government of the United States has no jail in this city for holding prisoners who are arrested on process issued from the United States Courts. The Marshal is therefore required to exercise the discretion which the law vests in him. Sometimes such prisoners are kept at Camp Douglas, but the military commander of that post is not obliged to receive them. The defendant now at the bar is reported to be the owner of several houses in this city. If he shall choose to put under the control of the Marshal some suitable build-

ing, or some suitable portion of some building in which to be detained, it will be for the Marshal to decide whether or not to accept it. It is at the option of defendant to say whether he will or not make such offer, and equally at the option of Marshal to say whether he will accept it. In any event, whenever or however the defendant be detained, the Marshal will look to it that his every comfort be provided for, remembering that defendant is an old man. I decline to admit the defendant to bail.

Mr. Hempstead said he had nothing further to offer.

President Young then tendered the Marshal his residence on South Temple Street, which was accepted by that functionary, and the President became a prisoner in his own house.

From the following paragraph which we clip from a New York journal, we are led to imagine that the prosecution would be very willing to back out if they could only find the shadow of an excuse. The voluntary and unexpected surrender of President Young has evidently disarranged their plans, it was not in their programme, it has spoilt "their little game;" and well knowing that they have no evidence on which to convict him for murder, they are anxious to find some loophole by which to creep out of their present dilemma.

The District Attorney at Salt Lake City has written for instructions from the Judiciary Committee of the United States, he being without money to pay the expenses of the court in which the prosecution of the Mormons is proceeding. He says—"The cost for keeping prisoners and for transportation is already \$15,000, and there is not a cent on hand for present or future expenses." The attorney concludes—"I see no other course for the Government but to provide money immediately for the prosecution of the great crimes now charged, or order all dismissed."

Since writing the above we have received a copy of the *New York Tribune*, containing the following dispatch—

SALT LAKE CITY, Jan. 9.—At the opening of the United States District Court, this morning, District-Attorney Bates presented his commission for four years, and was sworn. James H. High was appointed Deputy District-Attorney. The District-Attorney read letters from the United States Attorney-General, showing that no money could be furnished to pay witnesses, jurors, or court expenses without a provision of Congress, therefore the Attorney-General moved to continue all the criminal cases [including that of President Young] until the second Monday in March. The court granted the motion. Mr. Bates will proceed forthwith to Washington to report in person.

THE WORK OF "THE RING."

Do the members of that infamous ring reflect upon the real nature of the unprincipled course they are taking, and the results which will naturally flow from it?

They may, by a course of casuistic sophistry, lay the flattering unction to their souls that they, by striking at the leaders, are on the highway to the utter squelchment of "Mormonism." But does any sane man believe any such thing? Did persecution ever destroy a principle or squelch a movement, demanded by the pressing necessities of the times? Is not the

blood of the martyrs proverbially the seed of the church? Has it not so proved in all ages? Did the slaughter of the Hebrew innocents in Egypt destroy the Hebrews? Did the Herodian slaughter of the innocents destroy the infant Savior? Did the crucifixion of Jesus destroy the Christian religion? Did the martyrdom of the Apostles prevent the increase of believers in Christ? Did the burning of heretics and the massacre of St. Bartholomew destroy Protestantism? Did the burning of Giordano Bruno destroy free thought? Did the betrayal

and assassination of President Joseph Smith destroy "Mormonism?" Did the banishment from Nauvoo destroy "Mormonism?" Did the expensive Buchanan expedition destroy "Mormonism?" No, but it sundered the Union. Did the infamous Cullom Bill destroy "Mormonism?" Has the unconstitutional law of 1862 destroyed "Mormonism?" Do the present corrupt ring expect to destroy "Mormonism?" Vain thought! Hundreds, yea, thousands of "Mormons" have been as near death as they well can be and live, for the sake of their religion. They have been taunted, annoyed, harassed, evil spoken of, cast out, imprisoned, and have endured indignities and privations innumerable for the sake of their religion. They have freely forsaken home, native land, friends, kindred, modern conveniences, flattering prospects, all that men usually hold dear, for the sake of their religion. They came out of a corrupt and decaying civilization a thousand miles and more into the forbidding desert, which no man deemed desirable, even if habitable, for the sake of their religion. And can any man seriously imagine that they now will abandon their religion at the beck of a miserable, hypocritical, Methodistical judiciary, though temporarily emboldened by the hope of having the whole United States army at their back?

If the ring, in their desperate wickedness, are determined to push things to extremities, have they fully counted the cost? Would it not be well to reflect, to consider, to weigh carefully the consequences of certain acts, ere they be consummated, or pushed too far? Is it a mark of statesmanship, of sagacity, of good policy to attack and attempt to demolish a fundamental principle because asserted and defended by an apparently feeble people?

Admitting that the ring may fine, or imprison, or even shed the blood of one, two, three, a dozen, a hundred, five hundred "Mormons," and vainly endeavor to gloss over the outrageous acts by hypocritically representing that they are not persecution, but merely executing the law, does any sane person imagine for one moment that the matter will end there? Would it be the first time in the history of

the world that a people were infamously persecuted under the flimsy plea of regard for law? Is an act any the more or less inherently just and right because it is "law?" If so, you have only to make all crimes lawful, and then there is no crime, no wrong can be done by anybody. Out upon such barbarous sophistry! Right is right, law or no law. Persecution is persecution, law or no law. An attack on the liberties of the citizen is an attack on their liberties, whether or not it is made under the specious guise of law. When the wicked rule, the people mourn. When the wicked legislate, the people mourn. But the most infamous of all infamous coteries is an infamous judiciary, because, set there to administer justice so far as the law will allow, an unjust judge not only fails to decide justly, but he perverts the law and even nullifies the good intent of the legislature, thus befouling all the avenues of equity, at the same time assuming to do this huge iniquity under the pretence of legality.

But again, has the cost been counted, in all its multifarious ramifications? If the "Mormons" cannot live in these mountains in peace, is it to be supposed that any other people can? If disorder and anarchy be introduced and established by officials in these valleys, is it to be imagined that there will be peace in the Great Basin for a century to come, unless the incendiary and traitorous acts of those officials be disavowed and atonement therefor be made? Is it not folly to suppose that an insignificant people are the only defenders of a great principle? May it not be truly said, "They that be for us are more than they that be against us?" Is not all truth in the keeping of the Almighty? Have the ring ever thought, if they carry out their iniquitous programme, of the mighty reaction which will follow as inevitably as the night the day? Have they any idea of the terrific crushing force of that reaction, grinding to powder all upon whom its stupendous weight shall fall? Suppose the ring carry out their outrageous programme for the time being, and succeed in their desires of destroying the community and shedding the blood of its best members, and suppose those pro-

ceedings shall be largely sanctioned at the time, is it to be supposed that such sanction will be permanent? Is it to be supposed that the whole nation and posterity will sit down quietly under the destruction of religious liberty and the shedding of innocent blood? No, not by any means. The time would come, and it would not be delayed, when a charge would be made against the ring and against all who aided, abetted, or sanctioned it. That charge would meet them at every turn, it would ring into their ears, flame into their eyes, and scorch their guilty consciences by night and by day, giving no rest to their guilty souls. What would that fearful charge be? It would be this—You went into a community which had established itself in the howling desert, and presented a picture of unequalled peace and good order for a quarter of a century, and you introduced disorder, confusion, anarchy, fire and sword; you destroyed the results of a quarter of a century of heroic, peaceful, well directed industry; you found a country full of smiling farms and orchards and gardens and houses and mills and factories and productive industries of all kinds, redeemed from the desert,

and you reduced it again to its desert state; you found capital flowing from a distance into the Territory, and you drove that capital back again; you found a sober and virtuous people, and you introduced, encouraged and protected drunkenness and gambling and whoredom and all manner of licentiousness and abomination of every kind; you found a peaceful and law-abiding community, and you left it full of violence, and blood, and rapine; you let out the waters of strife in the mountains and lo! they have run down to the plains and the sea and spread over and flooded the whole nation, until peace is taken from the land, and violence and destruction prevail everywhere. Such is the charge that will have to be met by the ring and those who support it, unless they stay their blood-red hands in time. Such a charge, when it shall be preferred with cause, will damn them to all eternity, sinking them to the lowest depths of everlasting perdition, while the poor "Mormons" whom they are persecuting will triumph gloriously. We charitably hope the ring will have sufficient sense to avoid such a fearful fate.—*Deseret News*.

NATURE—CHARACTER.

BY ELDER JOHN BATT.

In nature there are upheavals and distortions, as manifested in volcanoes and in the regions around them; their awful grandeur may impress us, but who would like to live entirely in their immediate vicinity? That their presence gives birth in the mind to peculiar feelings is readily acknowledged, but if these alone were all the soul were pregnant with, what manner of men should we be. Happily there exist other forms in nature as beautiful and orderly, as pleasing and love-inspiring as the volcanoes are rugged and abrupt. The mind of man seems suited or capable of suiting itself to a great variety of conditions. His eyes can behold the wild, the terrible and the grand, and his mind can fathom their depths, or it can be exercised in

contemplating scenes which beget in his soul only the gentlest influences and emotions.

Let us now change the picture from the ruggedness or the loveliness of nature to these same characteristics as we see them developed in the lives of men, and then ask ourselves which we would rather resemble—whether we would in our aspects warn men from us, as the volcanoes, or like the flowers of the meadow invite them to tread where we dwell? And as this ruggedness, this abruptness, this irregularity in nature must have its causes, may we not infer the same with regard to the disproportionate and disorderly characteristics of some minds; and still further, whilst we acknowledge this, may we not also admit

that we can be, partly at any rate, the framers of our own minds; for though it may be beyond our power just now to make smooth the rough places in nature, and to join its rent and torn proportions, it is not equally impossible to amend some of the deformities of our dispositions and mould them into a more proportionate likeness. The work itself is most inviting, being sure to meet with praise from all right-thinking men who love their fellow man. Who then will not enlist in the enterprise, who will not engage himself in his own behalf, and by his

efforts make himself as the pleasant places of the earth where timid flowers bloom in sweet companionship, emblems of the loves and perfect friendships of humanity.

Then let the furious powers of nature do their part, let the cataract roar, the thunder roll, and the volcano belch forth its inward fires, but let not man imitate these, but learn to hold the mastery over the forces of his nature, and like some nobler power, at his just will, call them forth or stay their being.

POETRY.

OUR HEAVENLY CALLING.

[SELECTED.]

To be the thing we seem,
To do the thing we deem
Enjoined by duty:
To walk in faith, not dream
Of questioning God's scheme
Of truth and beauty.

Casting self-love aside,
Discarding human pride,
Our hearts to measure;
In humble hope to bide,
Each change in fortune's tide,
In God's own pleasure.

To trust, although deceived;
Tell truth, though not believed;
Falsehood disdaining;
Patient of ills received;
To pardon when agrieved;
Passion restraining.

With love no wrong can chill,
To save, unwearied still,
The weak from falling:
This is to do God's will
On earth, and thus fulfil
Our heavenly calling.

In all climates cleanliness is amongst the primary conditions of health, and health means the first best gift of God to man.

STORMY.—We learn by telegraph that tremendous storms had prevailed in the mining districts of the Little and Big Cottonwoods. Whole settlements were buried in the snow, and more lives had been lost, and there had been innumerable hairbreadth escapes. The snow was from ten to fifty feet deep, and operations in most of the mines had been suspended. The weather at Salt Lake City continued a succession of snow, hail, and rain storms. The snow blockade was increasing the prices of the necessities of life.

Brigham Young, "Trustee in Trust of the Church of Jesus Christ of Latter-day Saints," has brought a case before the United States Supreme Court from the Utah Territorial Court, which went against him there, on an account rendered against the Deseret Irrigating Company, the judgment being something over \$10,000. The suit was based on the allegation that Young constituted the Deseret Irrigating Company, and that the debt of that concern was his own. The error claimed is that the Court admitted the testimony of the Company's indebtedness to the plaintiff without first requiring Young's connection with it to be sufficiently shown. The cause is just put upon the docket, and is not likely to be heard for two or three years.—*Washington paper.*

IST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL
CONFERENCES FOR THE QUARTER ENDING DEC. 30, 1871.

(THIS ACCOUNT IS MADE UP TO STAR NO. 52 INCLUSIVE, VOL. 33.)

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Bedfordshire	George W. Wilkins	2 14
Glamorgan	David John	*4 19 10
North Wales.....	Thos. P. Green	5 17 10
	Total	13 11 8

* This includes the debt of the late Menmouthshire Conference.

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham	B. W. Driggs	0 9 0
Bristol.....	E. A. Box.....	0 0 0
Carmarthen	John Williams	0 0 8½
Durham	J. A. Leishman	0 12 3
Glasgow	John Pyper	6 0 2
London	David Brinton	10 11 8½
Leeds	O. G. Snow.....	0 7 1
Liverpool	Thos. Dobson	0 0 10
Manchester.....	George P. Ward	0 0 0
Nottingham	J. P. Fairbanks	0 0 0
Pembrokeshire	Wm. White	0 4 8
Sheffield	Ralph Harrison	0 14 0½
New York	George Bunn	0 3 9½
	Total	19 3 5

DIED.

GRACEFIELD.—At Sunderland, of small-pox, three children of William and Margaret Gracefield, July 11, 1871, Elizabeth, aged 1 year and 4 months, July 21, 1871, Susan, aged 8 years and 9 months, and John George, aged 21 days.

MIDDLETON.—At Sunderland, July 9, 1871, of small-pox and typhoid fever, Richard Pearse, son of Robert A. and Mary Middleton.

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"Holiness unto the Lord."

No. 5, Vol. XXXIV.

Tuesday, January 30, 1872.

Price One Penny.

THE MORMON TRIALS AT SALT LAKE CITY.

—o—

Mr. Geo. A. Townsend, of the Cincinnati *Commercial*, who visited Salt Lake City during October last, has written a pamphlet with the above title, from which we make the following extracts—

I observed in this bath-house and its dressing-rooms what was altogether exceptional in American outhouses—no vulgar writings on the wall, no sporadic bits of doggerel indited by cowards for women to read. The only attestations were testimonials in lead pencil to the pleasure of the bath, and the autographs of irrepressible travelers of vanity.

The valley and city of Salt Lake are marvels of patient, unskilled labor, directed by a few powerful native minds.

This is the issue: Shall Mormonism fall by an attack of natural and social forces, to which its inherent weakness will make it an easy victim, or must it be the subject of a crusade, which will merely force it to shift its geography and retain the worst of its practices? In the one case we preserve Utah and its labor; in the other ordain a new lease of life to polygamy and extinguish a community in much admirable, and a settlement not to be restored.

Hundreds of miles of canals and dikes, a people distributed over all the

reclaimable region of the Territory, co-operation reduced from a religious duty to a voluntary and profitable system, and upon a relative scale larger than elsewhere in the world—these, no matter how they came about, are triumphs not to be gainsayed by the political economist and statesman, however the zealot and the prowling territorial politician may belittle them.

Utah, agriculturally, as nobody else but the Mormons could have developed it, is a necessity to the mining, railroad, and military operations of the central continent; for these enterprises subsist upon the produce of these farms, and a large human settlement here is also a strategic experiment. The neighboring mines of Idaho, Nevada, Montana and Colorado draw much of their store supplies from the valley.

"It isn't like Nevada," said a miner to me, yesterday, "here you can just walk down the mountain, from the mine to the foot, and find eggs, butter, and milk in the Mormon settlement."

The army and the railroads, moved from this point strategically, must also subsist upon Mormon agriculture. The time may come when the mines of the neighboring Territories must be abandoned by reason of the cost of labor and living around them; but here

agriculture and population had preceded mines and railways nearly a quarter of a century, and even under the present mining excitement mining labor costs only two dollars and a half a day, while in Nevada, barren of farms, it costs four dollars. It is largely Mormon labor which is completing the whole central railway system, striking out as boldly at present down the affluents of the Columbia and Colorado rivers as it did upon the heavy work in Echo and Weber Canions for the Union Pacific Railroad.

It is the opinion of many of the ablest men in the country that Utah will be the main manufacturing country for the Pacific Coast, like the Pittsburgh region of the East. Already the manufactures here embrace cotton and woolen mills, iron, leather, flour, gloves, and small wares. The system of farming by irrigation is readily adaptable to water power uses. Coal is found just east of Salt Lake, which is used along eight hundred miles of the Pacific Railway, and other facts indicate Salt Lake as the emporium of all the business between the Rocky Mountains and the Sierra Nevada.

But what elements of population will take this soil and conduct agriculture here if the Mormons should abandon it? Gentiles tell me that between the drought, grasshoppers, alkali, the need of perpetual co-operation to regulate the ditches, and the primitive poverty of the ground, Mormon frugality and unity only can sustain the miracle of this garden in the desert. There are not five Gentile farmers in Utah. An exodus to Mexico, with their abundance of fine herds of cattle, sheep and horses, might give Mormonism a better empire, but what race would revive this one?

The probability of emigration is a widespread theme already, in view of the harsh attitude of the courts here. Mormonism has been a series of emigrations, from Kirtland to Missouri, eight hundred miles; thence to Nauvoo, four hundred miles; thence to Salt Lake, fifteen hundred miles; and each exodus has been an epoch and an advantage to the Church. From St. George it is but four hundred miles across Arizona by a well defined and serviceable road to the Republic of

Mexico, and there are settlements and military posts as far as Tucson and Tabac on the brink of Mexico. The Mexicans will welcome anywhere between Chihuahua and Sinaloa, these quiet settlers who can create a power on the Gulf of California, and curb the Apaches by either the Quaker or the Crook method.

I have already informed you that the proposition to emigrate was debated. * * * Brigham Young is just as guilty of "lewd and licentious conduct and cohabitation" as the Viceroy of Egypt, the Chief of the Cherokees, the Emperor of Japan, or the Patriarch Moses, with their several wives. His children and wives are all acknowledged and provided for. * * His offence is polygamous marriages, practised for twenty years with the full knowledge of an unbroken series of United States officials, Judges and Presidents included, by all of whom he has been treated with equality, and by many with distinction. The statute under which he is indicted was passed by Mormons in their Territorial Legislature, and made punishable by from three to ten years' imprisonment, at the time of the formation of their code, and it was meant to apply to common fornication. There is but one statute in the same terms in any State code—that of Massachusetts, passed in 1790, and this, as construed, provides that the lewdness and lasciviousness must be public, and that secret cohabitation is not intended; in other words, the offence is against decency and not chastity. There has been no complaint of this nature ever made in the present instance, but the Judge and the Prosecuting Attorney, the *avant guard* of that suppositious distant sentiment, packed a grand jury—there is no other word applicable—to indict Young, and will pack a petit jury to convict him. His indictment on the head alleged is preposterous and merely tantalizing.

Human life in Utah is safer than probably anywhere in civilization. The motives and causes of murder exist in a less degree—as avarice, liquor, gambling, quarrelsomeness and prostitution. The industrious political vagabonds who write letters from Utah to the East, have created the band of

"Danites" and other hobgoblins out of air and foolscap.

Among the Mormons are bad people; polygamy and ignorance are no guarantee against the corruptions of original sin; but Mormonism is a religion.

The loyalty of the Mormons towards the United States is also made the subject of accusation. I am writing these letters for people whom I respect, and not for small fry, and the former class know very well that Mormonism has never had great reason to admire the United States. Such as it is, it relies upon the common basis of Christian orthodoxy—faith! It is almost solely an Anglo-Saxon church. What is absurd in it is nearest the theology of the religions our fathers believed in. I do not, personally, believe one figment of Mormonism as a story. I do, without cavil or question, believe the whole story of Moses and Christ, because I know nothing else; that was my hearthstone faith; I inherit it and its civilization. Among the mature fruits of that civilization are forbearance, the belief that error is mortal, and a reasonable education.

Co-operation, advocated by the press and reformers as a benefit everywhere else, had no sooner been adopted among the Mormons than there went up a howl of "monopoly," "commercial restriction!"

Of Brigham's devotion, credulity and constancy as a Mormon there can be no doubt. He is as sincere a man in his Church as Bishop Simpson is in the Methodist Church, or Judge McKean in his. He is only aware of the fearful mightiness of democratic sentiment in America from a few troops camped in his vicinity, from the miserable character of the Federal officials who go out there to blackmail him, and from the stream of respectful visitors, for whom he holds a levee every morning, and who butter him with praises, while perhaps the same people are indicting letters to the East raising a hue and cry against his empire. He will leave behind him in that State a name never to be rivaled in the future prosperous history of Utah. I dare believe the fame of Brigham Young is as indissolubly bound in the literature and reverence of the Rocky Mountain people, as the names of La Salle, John

Winthrop and Hernando Cortez are embedded in other parts of the country.

I was talking one day with a distinguished apostle of the Mormon Church, and he used this curious illustration:

"Suppose, Mr. Townsend," he said, "that Joseph Smith had been born 3400 years ago, and Moses in the year 1800, A.D., thus reversing the order of their several revelations—which would be the harder to believe?"

I replied: "You ask me too much. I am not familiar with the story of Moses. My notion of Moses is obtained from one of Michael Angelo's statues; he always seemed to me to be a fair man."

"Now," said this apostle, "the story of Joseph Smith is, that he discovered a set of golden plates, and he was divinely endowed to translate them. You ask where are those plates? We answer that Joseph Smith gave them back to the angel, who kept them. Moses on the other hand went up into Mount Sinai, taking no witnesses with him, and is alleged to have had a familiar talk with the Lord. The Lord gave him two tablets of stone, on which the commandments are engraved; but Moses never showed the people those stone tablets, any more than Joseph Smith showed the golden plates. When Moses came down from Sinai with the tablets, he found the people worshipping a golden calf, and it says in the ninth chapter of Deuteronomy, that he cast down the tablets and broke them to pieces. Then he went up into the mountain again, as the tenth chapter of Deuteronomy discloses, and was permitted by the Lord to hew himself a new set of tablets, on which the commandments were engraved, these tablets were put into the ark, and they were everlastingly concealed from the public eye. Now had Moses been named Joseph Smith, the Gentile world would have scoffed at this story, and would have said that the non-appearance of the stone tablets, the breaking of the original pair, and the re-engraving of an imitation by the Prophet himself, were all subterfuges, such as those which accompanied the chiseling of the Cardiff giant. But you have had preached at you for eighteen hundred years the

legend of Moses, and you take it without question, while you laugh at the altogether more consistent story of the translation of the golden plates. Both instances must be accepted by faith and not by reason. Our people out here believe equally in the tale of Moses and in that of Joseph, and you, who accept one-half of the Gospel, want to put us in jail and break us up for believing the other half. You came in here just like the Catholic priests got into the vales of the Waldenses. Failing to convert us, or rather to unconvert us, you begin to persecute us. It is no fault of ours that we offend you, for we left civilization 1,500 miles behind us in order not to irritate you. We think that our revelation treats of matters if possible more important to human nature than the Old Testament. It solves the problem of the past history of America. It has the only new Gospel and indigenous Prophet and Seer on this hemisphere. It has grown more rapidly than the Jewish power, and if it were not for our notion on the subject of marriage, I believe we would have more converts in the United States than any other sect.

"Mormon Utah is a congregation of all the good institutions which you separately maintain. It is a house of correction, an inebriate asylum, an almshouse, a church, an intelligence office, a system of apprenticeship, a commission of emigration, a loan office, a college of agriculture, a school of mines and manufactures; in short, it collects from all parts of the earth the weak, the ignorant, and those who need spiritual and social reformation, and brings them out here removed from temptation and constructs them into a useful citizenry."

This is the way Mr. Townsend numbers off and describes what he calls the "ring"—

1. Chief Justice of Utah, J. B. McKean, of New York State; an officer of the volunteer army during the war, and a prominent Methodist, formerly, it is said, a preacher. McKean came here upon a crusade against polygamy, and his fair abilities and great vanity have carried him through it thus far with about equal flourish and fearlessness. He is a wiry, medium-sized

man, with a tall, baldish head, grey side-locks, and very black, sallow eyes, at times resinous in color, like tar water.

He looks, however, to be in the prime of strength and will; has never communicated with Brigham Young personally since he arrived, and is absorbed in the purpose of intimidating the Mormon Church or breaking it up. His behavior on the bench has been despotic and extra-judicial to the last degree, and he has also been unfortunate enough to compromise his reputation by mining speculations which have come before his court, and received influential consideration there.

2. R. N. Baskin, the author of what is called in Congress the "Cullom Bill," and at present temporary Prosecuting Attorney before McKean's court, a lean, lank, rather dirty and frowsy, red-headed young man, but a lawyer of shrewdness and coolness, and inflamed against Mormonism. He said in a speech before McKean that if Joseph Smith had been a eunuch, he would never have received the revelation on polygamy. To this the Mormons retort that Baskin is married to a woman for whom he procured a divorce from a former husband, etc.

3. George R. Maxwell, an ex-officer from Michigan, with a game leg, a strong, dissipated face, and Register of the Land Office here; an indomitable man, but accused of corruption, and a chronic runner for Congress against delegate W. H. Hooper; thinks Congress is a vile body because it will not put Hooper out of Congress for his creed, as promptly as Judge McKean would put him off a jury.

4. J. H. Taggart, United States Assessor; a person who was bitten by a dog some time ago and charged the bite to Mormon assassins. Imperfect, indeed doubtful record in the army as surgeon, and chiefly potential as a gadder and street gossip against the Saints.

5. O. J. Hollister, United States Collector; uninteresting man who married the half-sister of the Vice-President, and although a determined anti-Mormon, does not agree with several of the ring; the same is the case with several others, all want to be boss. Hollister deluges the eastern

press from Chicago to New York, with letters of locums picked up at hearsay, and hardly reliable enough for a comic paper.

6. Dennis J. Toohy, editor and late partner with Hollister in the *Corinne Reporter*; an Irishman, witty and abusive, and incapable of working in harness. The ring tactics have generally been to combine the Godbeites and the Gentiles in a "liberal" or anti-Brigham party, but at a meeting of the two sets some time ago Toohy denounced polygamy so violently that Godbe and Eli B. Kelsey, apostates but polygamists, rose up and resented it.

7. Frank Kenyon, proprietor of the *Review*, a paper which has superseded the Salt Lake *Tribune* in irritating the Mormons; a Montana man, and with so little fortune that when the indictment of Brigham was proposed, he sent his domestic treasures to San Francisco.

8. C. M. Hawley, Associate Justice with McKean, but not servile like O. F. Strickland, the other judge. Hawley bores people on the streets by reading his long opinions to them. He nearly made O. P. Morton a polygamist lately by reading to him opinions the other way.

8½. C. M. Hawley, jun., son of the aforesaid, a weakish, fop-whiskered, insubstantial young man, who stood challenger at the polls in Salt Lake recently, with too many horns "into" him, and was arrested by the city police and confined two hours; he now has a suit against the corporation for twenty-five thousand dollars damage, and one of the usual packed juries may award it.

9. George A. Black, Secretary of the Territory, author of the proclamation against the Fourth of July here.

10. Geo. L. Woods, of Oregon, the Governor; a gristly, large man, of little metal "heft." Woods refused to let the Mormon militia celebrate the Fourth of July last year, and ordered, through Black, General De Trobriand to turn out his regular army garrison and fire on the Nauvoo Legion if they disobeyed. De Trobriand, who has a contempt for the Gentile ring, like all the regular army officers, answered:

"If I do this thing there is to be no confusion nor debate about it upon the actual field. I shall parade my troops down to the Mormon line; the first order will be my military rule, 'Present arms!' The second order, in proper succession, will be, 'Fire!' The last order you must give."

Woods refused to take the responsibility, and threatened to make General Grant remove De Trobriand. The latter told Woods to go to the devil, and said it was an outrage, anyway, to forbid the Mormons to celebrate the Fourth, as they had been doing for twenty years. De Trobriand was removed as soon as Dr. Newman, the Methodist preacher, could see Grant, and General Morrow was ordered here.

This is about all the ring, except Strickland, a Michigander on the bench, Wm. Appleby, the register in bankruptcy, and R. H. Robertson, Strickland's law partner, seeking practice under the protection of the courts.

These people represent the average character of Territorial officers, political adventurers for the most part, paid the low stipends allowed in the wisdom of the Federal government, and possessing in common only an intense feeling, begotten of conviction and interest, against every feature of the Mormon Church. Polygamy is the objective feature, but the city and Territory completely out of debt and both with plethoric treasuries, the great co-operative store paying two per cent. a month and yet unincorporated, and the value of Salt Lake City property, for which a title has never yet been given, appear to offer wonderful opportunities for plunder in case an outbreak can be devised. Utah, although the richest and most populous Territory in the Union, really affords less political pap than any other.

The anti-Mormon lawyers and the court make a close society.

The court has lost its superstition in the Territory, and in criminal cases affecting Mormons, the Saints say that their only chance is to fee the ring lawyers, while the public morals of Salt Lake which, up to two years ago, barring polygamy, had extorted the admiration of travelers, are nearly as bad as elsewhere in Nevada or

Idaho. The court has given moral support to unlicensed liquor dealers, and encouraged them to resist paying the hitherto almost prohibitory rates of license. One Engelbrecht, having set the license law at defiance, recently had his stock destroyed by Mayor Wells' police, and he brought suit against the city and got sixty thousand dollars damages. W. S. Godbe, leader of the Godbeites, but a liquor dealer and polygamist, also applied to Judge McKean for an injunction to restrain the city from suing him for violating the license law. When McKean was applied to for a dissolution of the injunction, he put it in his pocket, saying he would hold it under advisement, while meantime Godbe goes on selling liquor. Prostitution, taking encouragement from these cases, has quadrupled in Salt Lake, every bagnio being composed of Gentile women. A day or two ago a street-walker was arrested for drunkenness and swearing, but some of her friends, the poker players at the Wasatch Club, prompted her to sue the city for ten thousand dollars.

In short, the Officeholders' Ring, led by the United States court, and

supported by the liquor and land interests, and all who want to throw off city taxation, is engaged in an unequal grapple with the municipal corporation. The East is liberally supplied with inflammatory correspondence, charging mutiny upon the Mormons, in despite of the fact that Brigham Young has submitted to arrest and appeared, unattended, in court. The garrison has been increased to about 1,200 men, unwilling allies of the ring. A large amount of capital invested in the rich argentiferous galena mines has been diverted to Nevada, Idaho and Montana, and other foreign capital, apprehensive of a war, has declined to come here. Brigham Young, with whom the United States has dealt upon terms of encouragement in a hundred ways while as much of a polygamist as now—using him to build telegraph and railways, to furnish supplies, to repress Indians, and carry mails—and which appointed him first Governor of Utah and continued him in the place for seven years—this old man, at seventy years of age, is suddenly admonished that he is a criminal, and put on trial for offenses committed twenty years ago.

PRESIDENT YOUNG AGAIN IN COURT.

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Yesterday afternoon President B. Young appeared in the Third District Court with his counsel, who made application that he be admitted to bail upon the indictment for murder pending against him. His appearance was undoubtedly quite a surprise to those gentlemen of the prosecution and the press who had so freely and publicly boasted that Brigham Young was a fugitive from justice, and would never again be visible in this city, where so many years of his life had been spent. We recollect the eloquence with which the Acting Prosecuting Attorney enlarged upon the certainty of the President's escape and the necessity for the forfeiture of his bail. We shall not soon forget that affecting ditty sung with such pathos by the assistant Acting District Attorney and his admirers, running something like this—

Where now's the Prophet Brigham?
Where now's the Prophet Brigham?
Down in Kanab:
By and by we'll go and fetch him,
Down in Kanab.

Yesterday, however, these distinguished persecutors, though false prophets, had the pleasure of gazing upon the countenance of the man about whose movements and motives they had so sagely prophesied. Naturally they took a good look at his countenance. Could this be a sham appearance? Was it not a counterfeit Brigham come into court to cheat them of their prey? No, they were too familiar with the calm, kindly and genial face of this venerable man, who had come here in open day to face his persecutors—had come through tempests and torrents and snow slides, a distance of nearly four hundred miles, to

show the little terriers who had been barking at him, that strong in the conviction of justice and right, he had faith in the ultimate verdict of the people, and in the protecting care of that providence in whose trust he had never been deceived through a long and most eventful career.

Again have the enemies of President Young and of his people been disappointed in their fondly cherished expectations, and we believe that they are destined to yet more grievous disappointments in the future. Every fresh discomfiture to them is a triumph to the people whose representative he is. We say this in no captious spirit, and without the intention to provoke

resentment. We can afford, in view of the reasonable triumphs of the past year to the cause of honesty, justice and equal rights, to be lenient and forbearing. There have been dark days; there may be darker days for us in the future; but through all and above all, the sunlight of truth will shine brightly, and the persecuting enemies of a free, brave people, and the false prophets who prophesy evil things concerning us will be utterly discomfited. This is the HERALD'S prognostication for the new year—

"For ever does truth come uppermost,
And ever is justice done."

—*Salt Lake Herald*, Jan. 3, 1872.

UTAH'S OFFICIALS.

BY ELDER B. W. DRIGGS.

Through the public journals and by private sources I have become acquainted with the course that the judges and other United States officials are pursuing in Utah; with the abuse of justice, the wresting of the law, and the contumely with which they treat our brethren; I also learn how calmly, amidst all this annoyance, the Saints are pursuing the even tenor of their way, far less concerned, indeed, than many of their persecutors, or even of some of the legal gentlemen whose minds are filled with devising schemes by which to drive a case pell-mell through a biased court, and hide the facts in a labyrinth of legal technicalities past the comprehension of ordinary mortals.

We may well ask, Who and what are these who wear the robes of authority, who don the judge's ermine? Are they just and honest men in the sight of God? or are they but the mouthpieces of others in authority, who, under the garb of just and honest intentions, are steadily crowding their victims to death and destruction, but who hide the difficulties of the question in a veil of impenetrable mystery?

The ordinary mind must be content to wonder and attend, and whilst wondering we are bound to come to the conclusion that they represent no fixed rule under any system of government; on the contrary, they are the prefigurements of a condition of bastard imperialism, based upon enormous crimes and unbounded usurpations. In whatever light we view them, either as servants of the administration or seekers for personal preferment and political power, a dark cloud intervenes, and we see them but as unscrupulous miscreants in private trust, and foul renegades in public duties.

The genius and mental vigor of the power that opposes the Church of Christ, and in it the highest interests of humanity, and that deems itself so terrible, so scathing and so fearful, and in reality is so tyrannical, were conceived in sin and cradled in iniquity; and the men who set its organization in motion, as regards matter, form and machinery, will, as have their predecessors of a like ilk, sink into oblivion, and the Saints will be as far above them as the ways of heaven are above those of Judge McKean.

Always consult discretion—it is more discreet to be silent than to speak when it is not accompanied by sense and reason.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 30, 1872.

THE RIDICULE OF SACRED THINGS.

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SOME one has written, "Parodies on things I love either disgust me or trouble my conscience. Nothing that has touched the heart ought ever to be profaned." This is true. Things that are holy should never be profaned by the tongue of derision. The God who has blessed us with the revelations of his will should never be approached in levity. To talk of our religion in words and tones other than in earnestness and truth, breeds disrespect and contempt. To burlesque by word or gesture that which we esteem pure and holy, lessens our self-respect and dims our faith. Has not God declared that loud laughter is displeasing to him and an evil in his sight? then how much more sinful must it be to provoke laughter and cause mirth by speaking in terms of disrespect of our heavenly Father, by mimicing the ordinances of his Church, or by making fun of the principles of the Gospel.

Some unwise men will occasionally speak of the Lord as though they were his equals, if not his superiors; and we have even heard of a few who would thoughtlessly use his holy name with carelessness, although they had partaken of the blessings of the everlasting Gospel. Such forget that He in one of the commandments says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." If he will thus hold men guilty who take his name in vain, will they go unpunished who in words of contempt or ridicule speak of his person or character? We think not.

How painful it is to a loving child to hear his parents laughed about or made fun of. Such a one generally feels as though he would like to chastise the offender, or if that is out of his power, he gives vent to his feelings in tears. Then how should we feel when we hear our Father in heaven, who is so good and kind to us, spoken of in the same way, or his name "taken in vain," or his holy laws derided, mocked or scoffed at? All who have the Spirit of the Lord dwelling within them feel shocked, it arouses their indignation, or chills their blood, and they realize God is angry with those who thus trifle with holy things; and if they repent not, they will suffer for their folly.

We once knew a man who had an unfortunate habit of making fun of everything. He was a good man in many respects, but the last time we saw him he had been severed from the Church. His folly grieved the Spirit of God, and it left him, he fell into darkness, committed sin, and the fellowship of the Saints was withdrawn from him. Had you heard him, however, as he rattled away in his thoughtless style, joking about this prophecy, mimicing that ordinance, using cant phrases and vulgar terms, as he referred to holy things, you must have felt grieved, it was so out of place, so unfitting. Some foolish per-

sons called him "a very funny man," and "a jolly good fellow," and his buffoonery was styled "wit," but others felt sad when they heard his nonsensical sallies, and wisely concluded that God and his laws were not fit subjects to joke about. The last time we saw him, when he was no longer a Saint, his so-called wit had developed into simple nastiness, and his jokes into miserable vulgarity.

We have heard some few others—we are thankful to say very few—speak in unfitting terms of that Gospel we should all love more than life; and we have asked ourselves, will a person thus act or speak who in his heart loves and has faith in the principles God has so kindly revealed in these days? Will the plea that the sin is the result of thoughtlessness, not of evil intent, be admitted at the bar of God? And we can but answer, that such a one is either very reckless, sinfully careless, or is lacking in reverence and faith towards the principles of the Gospel of eternal life.

G. R.

ABSTRACT OF CORRESPONDENCE.

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UTAH.—Elder Charles Sansom, writing from Salt Lake City, Dec. 21, says—"As for fear and trembling I do not see any, but this I do see, our meetings are better attended, there is scarcely standing room to be obtained. The Saints feel well, and those that were careless are becoming more diligent; the change is to be seen and felt by all who have the spirit of the times. Our enemies are diligently at work, with a zeal worthy of a better cause, striving to keep up the excitement against us. They are afraid a State government will be granted to Utah, and then of course their chances for office would be slim. There is quite an interest felt at present with regard to the examination now taking place before Judge McKean regarding the murder of Dr. Robinson. Brothers John L. Blythe, James Toms, Alexander Burt, Brigham Y. Hampton and others are accused of murdering him. The witnesses for the prosecution have got through, and the witnesses for the defence have been examined to-day, proving the accusers guilty of perjury. The first witness swore that he was at the Theatre the night of the murder, and saw Julia Dean Hayne perform, and that afterwards, when in Main Street, he saw the murderers fleeing from the scene of the murder. Brothers Thomas Williams, John C. Graham and John T. Caine have testified that there was no performance that night at the Theatre, as is shown by the Theatre books, and that Mrs. Hayne had not played there since the June previous, the murder taking place in October. I am informed testimony was put in this afternoon implicating certain parties, bribery having been resorted to to convict our brethren. Surely the ring cannot be accused of being idle. Last night we were treated to a full-sized storm, in the shape of heavy thunder, fierce lightning and driving hail. We have had considerable rain during the last few days, and the weather is quite warm to what it has been."

NEW SOUTH WALES.—Elder Wm. Sharp, in a letter dated Muswellbrook, Nov. 29, 1871, says—"I am living 152 miles to the north-west of Sydney, on the Hunter River, and about forty miles further north than any Elders from Zion have yet been. We had two brethren here about twelve months ago, and

they preached in the town for three successive Sundays. The people listened with attention to their discourses, but from that day to this there has not been one in the town come and enquire concerning our doctrines, although we have meetings in the town every Sunday. I have distributed a number of Elder O. Pratt's tracts around where I live (which is about seven miles out of town) with varied results. Some have no time to read, others read them very slowly; but for all this I think good will be done, for the people up here have but just heard the sound of the Gospel, and they do not understand its principles.

CORRESPONDENCE.

GREAT BRITAIN.

Sheffield, Jan. 27, 1872.

Elder George Reynolds.

Dear brother—I have much pleasure in informing you of my labors, and the general condition of affairs as I find them in my travels among the Saints. I have now visited nearly all the Saints in this Conference, and I find them compare favorably with those amongst whom I have previously labored in this land. We have good meetings, a few are enquiring concerning the Gospel, and there is a prospect of some being added to the Church. Amongst the Saints there is also manifest a spirit of improvement, some who were not paying tithing have commenced with the new-year and they testify that they enjoy more of the spirit of the Lord than they did before they complied with this law. They are also more prospered, temporally, have less losses and crosses, have fewer doctor's bills to pay, are less out of employment than those who do not thus aid in the building up of the kingdom of God, besides having the answer of a good conscience and the assurance of the blessing of heaven.

In my travels I have taught the Saints the blessing of obedience to this law of life and salvation, remembering that God has promised to save those that are tithed from the burning, and will moreover add so great a blessing that they will not have room to contain it; but if we do not live for these blessings we shall assuredly not obtain them. I have found some who think that they will save all their means for emigration, and leave the work of sustaining God's cause to others who are willing to do it, and hope to be saved

in that way, but of a surety they are mistaken. God is not to be mocked; he has given us his law that we may be saved thereby. This the Saints cannot fail to notice when they read the Bible, the Book of Mormon, &c., and learn the promises made to the people, and how those promises were fulfilled according to their faithfulness, and, on the other hand, how they were chastized when they transgressed. Does not the Lord ask ancient Israel why they robbed him in their tithes and offerings; how is it with those who have made a covenant with God in these days? Each can answer the question best for himself. We all know our own works and so does God to whom we look for help and succor.

We are called with a holy calling to do a great work on the earth, and according to our faith and faithfulness will God multiply blessings. By faith we are saved and our faith is made manifest in our works; if our faith be strong our works are great, if our faith be weak our works are small.

The Saints manifest a desire to seek after the gifts of the Spirit, and I am satisfied if they love one another and have the favor of our heavenly Father he will withhold no good thing from them. I have urged the Saints to contend earnestly for the best gifts, and I know if they keep the commandments of God, they will increase in faith and power, sickness will be rebuked, they will find favor with good men, they will be blessed in basket and store, the way for their deliverance to gather to Zion will be opened, and they will go there carrying with them the spirit of the Lord and they

will remain faithful and not apostatize.

The health of the Saints is generally good, they are pleased to see me when I visit them, and as I love them I long to see them improve in all good works, day by day, and increase in faith that they may obtain eternal salvation, the greatest gift of God to man. But so great a prize, so bounteous a reward I know full well is for those who keep all God's commandments, not for those who only keep the laws they feel inclined to and neglect all else.

With love to all at "42," I remain your brother in the Gospel of Christ.

RALPH HARRISON.

SCANDINAVIA.

Copenhagen, Jan. 22, 1872.

Elder George Reynolds.

Dear brother—The MILLENNIAL STAR is an anxiously looked for and very regular Sunday visitor, and its contents are read with interest by all the Elders from Zion. By the report which I sent in December you may have noticed that during the past year the Lord has prospered his servants' labors so much that 1021 souls were added to our number by baptism. This is very encouraging, and proves that there is still considerable of scattered Israel to be found in these lands who will yet be gathered into the fold. The brethren of the Priesthood are united and doing their utmost to urge the people to obey the saving principles of the Gospel. A good many of the native Elders have been appointed to missions during the winter, this being our best season, as the people then have more leisure to read and listen to the brethren than when the time for out-door work commences. The same fields that have been missionated over and over again are still being worked upon, for we have no new ones. Here in Denmark there are but few places that have not repeatedly been visited by our Elders, who have held meetings in nearly every hamlet, and offered our tracts for sale in nearly every house. We are determined to keep sowing the seed as long as we can find good ground, even if some fall by the wayside or among thorns and thistles. As an example to show how widely our pamphlets have been distributed, I will just mention that

the "Voice of Truth" has now reached its 21st edition in the Danish language, and also several editions in the Swedish. Our other books and pamphlets in both languages have also met with good sales.

There seems at present to be the most inquiry among the people in Sweden, our meetings there are crowded with attentive audiences, and a few more were baptized there than in Denmark, though in proportion to the inhabitants the greater percentage falls yet on the latter. In Norway and Sweden our brethren are still subjected to fines and imprisonment for administering the ordinances of the Gospel. In Norway exists religious liberty for all Christian denominations, but the supreme court has passed the strange sentence that the church of Jesus Christ of Latter-day Saints is not a Christian religion, and hence our Elders are forbidden to baptize, etc. During the fall several of the brethren had to taste the hard prison fare of "water and bread," but this treatment has the opposite effect to that intended, people become awakened from their indifference and more are added to the Church. The Saints are about to petition the Norwegian diet to give them liberty to worship, but I fear they will not meet with any better success than on former occasions. Our enemies are just as much opposed to the work of God as ever, and will hardly grant us that boon if they can help it, even here in Denmark the mob has tried at several places to disturb our meetings, break our windows, etc., but it does not amount to much as the officers of the law are very vigilant in keeping order.

As a general thing the Saints are very poor, those who have been able to raise means enough have emigrated, each year leaving the mission poorer, still they are doing what they can towards their deliverance by saving their little means. 630 emigrated last season mostly with their own means.

The Elders from Zion are all well and feel first-rate in laboring for the good cause. Brother Dehlin, President of the Skaane Conference, has just recovered from a severe attack of the small-pox, which took away every bit of his hair and left him very weak,

but I am thankful that the Lord spared his life. A few of the native Elders are suffering with the same disease.

Accept kind regards, and the wish

that the Lord may strengthen you to perform your many arduous duties.

Your brother in the covenant,

KNUD PETERSON.

UTAH NEWS.

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From the telegraphic correspondence of the New York journals we learn that the legislature of the Territory of Utah met and organized on the 8th inst. Hon. Lorenzo Snow was elected President of the Council, and Hon. Orson Pratt Speaker of the House. On the 9th Governor Woods read his message before the legislature in joint session in the City Hall, Salt Lake City. One thousand copies of the message were ordered to be printed. George Q. Cannon, Esq., was elected public printer to the legislature, but Sec. Black had awarded the printing to be done elsewhere.

The following are from the *Deseret News* to Jan. 6—

An office had been opened on the Deseret Telegraph Line at Kanosh, Millard Co.

The sexton of Salt Lake City reports the total resident mortality during 1871 at 368.

Two daughters of Mr. Henry Cumberland, residing in the 16th Ward, Salt Lake City, had been attacked with small-pox.

The members of the Female Relief Society of Payson had opened a co-operative store in that city. Shares \$5.00 each.

Elder James W. Cummings had returned home from the east, where he had purchased \$50,000 worth of machinery for the Provo Woolen Mills.

Mr. Thomas Hawkins had been removed, by the U.S. Marshal, from Camp Douglas to the penitentiary, on a mittimus issued by Judge McKean.

School festivals and juvenile parties had been held in the 1st, 14th, and 20th Wards of Salt Lake City, greatly to the delight of the youngsters.

Three or four robberies with violence had recently occurred in the streets of Salt Lake City at night, and the robbers had succeeded in making their escape.

A sad accident occurred Dec. 29, in Long Valley. The roof of a house fell in, instantly killing two children belonging to James Maxwell and Levi Hampton; both mothers were in the house but were not hurt.

Brother James Thurmond, school teacher at Lehi, was shot and killed by Jedediah Woodard on the afternoon of Dec. 24. Woodard had been committed to the county jail to await the action of the grand jury.

On the night of Dec. 30, Eddins' brewery, on the State Road, was burnt down. Everything belonging to the brewery was destroyed, nothing whatever being left to carry on the business. The origin of the fire was the firing of the malt drying in the west end of the building. The damage is estimated at \$4,000. No insurance.

Brother James Quince, writing from American Fork, reports—"Our co-operative store is doing a good business, trade thrives well. Ready made clothing, blankets, etc., are now sold there, the enlargement of our store enabling us to have a greater variety. Our Sunday school is very prosperous, the superintendents doing all in their power to attract the children thither. At present we have a house full."

Brother A. P. Welchman, writing from Oxford, Cache Co., says—"The Ward meetings are well attended and spirited; we have day, evening, and Sunday schools, also a lyceum, all well attended. The Oxford Co-operative

Store is thriving. The brethren have unusual faith in a bountiful harvest next summer, notwithstanding our crops have been smitten, year by year, ever since the location of the valley. In fine, the faithful are increasing in union and good works, and are sanguine that the cause they have espoused is bound to win."

A telegraphic dispatch, dated St. George, Dec. 30, states that the mason work was completed on the New Tabernacle. President Snow laid the capstone on the tower in presence of the principal authorities of St. George. Much credit is due to the architect, Miles Romney, chief mason Edward L. Parry, and their workmen, for the fine appearance of the building. A large assembly was present on the occasion of this event. Salutes were fired by Captain Milne's artillery, and last evening a festival was held in St. George's Hall, in honor of the stone-cutters, masons and laborers who labored on the building.

A dispatch from Ophir, Dec. 23, says—"A snow slide occurred in East Cañon, this a.m., about five miles beyond here, in which were caught three men engaged in logging, with two four ox teams. One of the men succeeded in getting out without assistance, and came to the town for help. About six men with shovels went immediately to the spot, and extricated one man, of whom nothing was visible but his head held upward, just out of the snow—he was not badly hurt. The other man, named Elisha Clark, is still buried, with no hope of finding him alive. The eight oxen were all killed, and the wagons completely demolished.

Mrs. Harriet Page Young, wife of Bishop Lorenzo D. Young, died in Salt Lake City Dec. 22. She was born in Hillsborough, New Hampshire, Sept. 7, 1803. She was baptized into the Church of Jesus Christ of Latter-day Saints in 1834, in New Portage, Ohio, and gathered with the Saints in Kirtland, from which place she emigrated with her husband and family to Missouri, from whence she was driven with the rest of the Saints. She was one of the three women who accompanied the pioneers whom President Young led to the Valley of the Great Salt Lake in 1847, and was the mother of the first white male child born in what now constitutes the Territory of Utah.

A telegram from Southern Utah states—"Another veteran has gone to rest. Died at Hebron, Washington County, Utah Territory, on the 1st of Jan. 1872, at 11 o'clock, p.m., father Zera Pulsipher, aged 82 years, 6 months and 8 days. Father Pulsipher was born in Rockingham, Vermont, on the 24th of June, 1789; he served in the wars of his country; he heard the glad news of the Gospel in the State of New York, was baptized and ordained to the ministry in January, 1832; traveled and preached extensively through the Eastern States and Canada in the rise of the Church; has been a firm pillar in the Church through all its persecutions from the first gathering at Kirtland, Ohio, until the day of his death; has been 24 years a resident of these mountain valleys, and thoroughly learned the hardships of pioneer life; was the father of 17 children, 8 of whom came to the mountains with him, from whom he has 65 grand-children and 37 great grand-children."

Patriarch John Murdock died at Beaver, Dec. 23, 1871. He was born July 19, 1792, at Kartright, Delaware Co., New York. He was baptized into the Church of Jesus Christ of Latter-day Saints Nov. 5, 1830, in Kirtland, Ohio, and was ordained an Elder three days after. He preached and raised up a Branch of the Church in Orange and Warrensville, Ohio. He was ordained a High Priest at Kirtland, June 6, 1831, by the Prophet Joseph. He traveled with brother Hyrum Smith on a mission to Missouri, among the twenty-four High Priests that went up there first, and returned, June 1832, in company with Elder P. P. Pratt, having endured much sickness on the journey. In August, the same year, he received through Joseph the Prophet the Revelation in the Book of Doctrine and Covenants, page 316, American edition, and disposed of his family as commanded in said revelation. Accordingly, he went into the east part of Geauga County, preached and built up the Church there

that fall and winter, and received many blessings in fulfillment of promises made to him. In April, 1833, he returned into the eastern country, where he traveled and preached until December. He then traveled west, and met Elder O. Pratt and others, and accompanied them to Livingston Co., and presided there during the winter. In 1834 he went with Zion's Camp to Missouri, and returned the following winter to Kirtland. Fourteen days after, he started east again, and went to Vermont, seven hundred miles east of Kirtland. In January, 1836, he was re-called to Kirtland. He reached Kirtland on the 24th. He stayed there three months, when he and his wife and others started, June 3, for Missouri, and arrived there July 14. During the persecutions of the Saints in Missouri he presided over the High Council for some length of time there. He was driven with the Saints from that State and went to Illinois, where he was ordained a Bishop, August 21, 1842, and presided over the Fifth Ward in Nauvoo until Nov. 29, 1844, when he went on a mission to Indiana, which continued until March 1845. He left Nauvoo May 3, 1846, with his family, for the west, and arrived at Council Bluffs July 20. He remained until April 1847, when he started for Utah, reaching his destination Sept. 24. He was a member of the High Council till Feb. 14, 1849, when he was appointed Bishop of the 14th Ward in Salt Lake City. On March 12, he started with P. P. Pratt on a mission to the South Sea Islands. At San Francisco he left brother Pratt and sailed for Australia, landing there October 30, 1851. He planted the Gospel in Sydney and other places. He left there June 2, 1852, and reached home Jan. 23, 1853. April 9, 1854, he was ordained a Patriarch, and filled that calling until March 1867, at which time he was no longer able to attend to business. In the fall of 1867 he went to Beaver, and lived with his children until his death.

The following are from the *Salt Lake Herald* to Jan. 6—

The new Co-operative Store at Nephi was finished and ready for business.

Hons. Geo. Q. Cannon and W. H. Hooper returned to Salt Lake City on the 3rd inst.

Attempts were being made in Utah and other counties to establish the free school system.

B. Snow's flour mill, at Fountain Green, San Pete Co., was totally destroyed by fire Dec. 27.

Owing to heavy falls of snow and rain, the streams in Cache Valley were very much swollen and portions of the valley were flooded.

Franklin E. Johnson, a brakeman on the U.C.R.R., was fatally injured when coupling cars at the depot in Salt Lake City. He died at his residence in the 9th Ward.

The Amateur Dramatic Association of the 10th Ward was giving performances in the school-house. The proceeds were devoted to purchasing a more complete library for the Sunday school.

When it was known that President Young would appear in court to apply to be admitted to bail, numbers of leading citizens, Gentiles as well as "Mormons," representing large interests and property, offered themselves as bondsmen. It is not an exaggeration to say that a million of dollars would have been tendered, if required, to secure the attendance of Brigham Young at court to await the issue of a trial for his life. As a gratifying mark of the confidence reposed in the President by the substantial citizens of this city the fact is worth recording.

A correspondent writing from Little Cottonwood, on the 26th ult., gave the following items—"It has snowed almost incessantly for the last nine days, and still it comes. The snow is from twelve to fifty feet deep. I have heard of no fatal disasters during the storm, although several men have been buried under light dry drifted snow-slides, but all have fortunately been able to extri-

cate themselves, so far as we have learned. Four men coming from Bruner's North Star mine to the boarding house were overtaken by a slide and were carried from fifty to three hundred feet down, but they all got out safe. Two men were buried at the Carter mine, and four more in a cabin at the Vallejo tunnel, but they all got out alive with some assistance from parties on the outside. Six slides have crossed the road between Central City and Tannersville. Nine houses were blown down at Granite City on Saturday night. Work on many of the mines is suspended until after the storm. The roads are blockaded down to Tannersville."

On New Year's night, about eight o'clock, while the individual known as "Dutch John" was standing at the bar of the Railroad saloon, one Thomas Campbell stepped in at the front entrance and called out to John to make ready for a fight. The parties had been engaged in a wordy war some hours previously and were both armed. Each party fired three shots; John fired first, without further damage than lodging pistol balls in the ceiling, the side walls and the counter of the saloon. One of the balls went through the front entrance, and crossing the street entered a window of Mr. Martin's store within a few feet of the head of one of his children. At the fourth round John's pistol snapped, and he made a hasty retreat through the back door of the building. Judging from the ball marks in the saloon, a bystander would have incurred a greater risk of being shot than either of the actors in the fusillade. They absolutely missed each other by a greater distance than they were apart. Both parties were arrested, examined before Justice Clinton, and held to appear at the District Court in \$1,500 bonds.

The following are the members of the Utah Legislature for the session commencing Jan. 9—COUNCIL: George Q. Cannon, Wilford Woodruff, William Jennings and Joseph A. Young—Salt Lake, Tooele and Summit Counties. Lot Smith—Davies and Morgan Counties. Lorenzo Snow—Box Elder and Weber Counties. Moses Thatcher—Cache and Rich Counties. A. O. Smoot and L. E. Harrington—Utah and Wasatch Counties. Orson Hyde—Sanpete and Sevier Counties. Jacob G. Bigler—Juab and Millard Counties. Jesse N. Smith—Beaver and Iron Counties. William Snow—Kane and Washington Counties. House—John R. Murdock—Beaver County. Jonathan C. Wright—Box Elder County. Charles C. Rich and William B. Preston—Cache and Rich Counties. Willard G. Smith and W. H. Lee—Davis and Morgan Counties. Silas S. Smith—Iron County. Samuel Pitchforth—Juab County. Thomas Callister—Millard County. Orson Pratt, John Taylor, A. P. Rockwood, B. Young, jun., Joseph F. Smith and Enoch Reese—Salt Lake County. George Peacock and Warren S. Snow—Sanpete and Sevier Counties. Orrin S. Lee—Summit County. John Rowberry—Tooele County. A. K. Thurber, William B. Pace and David Evans—Utah County. Abram Hatch—Wasatch County. Joseph W. Young—Washington and Kane Counties. F. D. Richards and Lorin Farr—Weber County.

The following are from the *Ogden Junction* to Jan. 3—

Hon. A. D. Sargent, Senator elect from California, spent Christmas at Ogden, when he was serenaded, made a speech, &c.

The recent severe weather has had a fatal effect on stock. Quite a number of cattle at Point Lookout and other points at the north-west, have died.

Work on the Utah Northern was not entirely stopped by the blasts and storms of winter. Between Willard and the divide preparations still continued for rail-laying, although the Cache Valley folks were compelled to discontinue their labors.

On the morning of Dec. 29, a Danishman named Johnson, a mason, was found dead in the ruins of a dug-out, in which he lived alone at Bingham's Fort. The soaking rain caused the walls to give way, and as he slept they fell in and crushed him to death.

Fine gold fears not the fire, nor solid stone the water.

A city paper tells of a man who "died unexpectedly." Life is full of these pleasant surprises.

"There are two reasons why some people don't mind their own business. One is that they haven't any business, and the other is that they have no mind."

POETRY.

THE EGYPTIAN ARCHITECT.

There is a story of the olden time
That offers pleasant theme for poet's rhyme;
'Tis of a builder, who with skill and care,
Designed a temple wondrous grand and fair—
A temple that for age on age should stand
To tell the cunning of the master's hand.

Day after day, inspired by lofty thought
And pious zeal, the patient artist wrought;
Day after day slowly, as great works do,
The noble structure to perfection grew,
Until at last, beneath the smiling skies,
It stood complete, a joy to heart and eyes.

Then o'er the entrance, in solid stone,
The builder carved a name, it was his own;
But knowing well the king who ruled that land
Would claim the work, he hid, with ready hand,
The letter 'neath a plastering thickly laid,
And soon on that another record made.

Then all the people seeing there the name
Of their proud king, praised him with loud acclaim,
And said how wise he was, how good, how great,
To build so grand a temple for the state!

His fame for this good deed spread far and wide,
Lived while he lived, nor ended while he died.

But lo! as years rolled on, they brought the day
When the false speaking tablet fell away,
And left unvalled the record fair and true
By which all men the rightful builder knew;
Then, making rich amends for all the past,
Fame crowned his memory with her gifts at last.

Ah! still, as in that age so long gone by,
Full many toll, with purpose pure and high,
Who're are doomed to see another name appear—
Upon the structure they so bravely rear—
Some false pretender, like the king of old,
Grasping the guerdon they alone should hold.

But truth and right, though overlaid awhile
By despot power, or cruel wrong or guile,
Will, like the letters cut so clear and deep
In the firm granite, faithful record keep;
And every doer of a deed sublime,
Victor at last o'er circumstance and time,
Shall, like the builder in this ancient story,
Obtain at last his well-earned meed of glory.

MARRIED.

STRINGAM—STEVENS.—On Monday, Dec. 27th, by Elder Joseph F. Smith, Miss Maria Stringam to Mr. T. J. Stevens, both of this city.—"Deseret News."

DIED.

ELTE.—At Grantham, Lincolnshire, January 19th, of small-pox, Alice Elte, aged 14 years. Utah papers please copy.

MARCHENT.—At Rockport, Summit Co., Oct. 7, 1871, of consumption, Mary Ann, wife of Edmund Marchent. She was born Dec. 24, 1809, at Cam, Glostershire, England; was baptized into the Church of Jesus Christ of Latter-day Saints, Feb. 18, 1843; came to this Valley with her husband in the fall of 1853. Died as she had always lived, in full faith of the everlasting Gospel.—"Deseret News."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Holiness unto the Lord."

No. 6, Vol. XXXIV.

Tuesday, February 6, 1872.

Price One Penny.

THE QUESTION OF BAIL.

(From the Deseret News of Jan. 4 & 5.)

On Tuesday, when President Young's case came up in court and the question of bail was argued, allusion was made by the U. S. Attorney to the case of Aaron Burr, and to the fact that he had been admitted to bail when under arrest for grave crimes. A few words in relation to that celebrated case may not be out of place at the present juncture.

Aaron Burr, ex-Vice President of the United States, had made a confidant of General Wilkinson, Commander-in-Chief of the army of the U.S., and Governor of the then Territory of Louisiana, and had written him two letters in cypher, in which, according to Wilkinson's interpretation, Burr revealed treasonable designs of the most daring and startling character. He contemplated nothing less than the conquest of Mexico, the placing of himself on the throne of Montezuma, the extension of his empire to the Alleghanies, and the seizing on New Orleans as the instrument of compulsion for the Western States. Burr also informed him, he said, that he had funds, that the navy was with him, and that he calculated on Wilkinson and the army as being ready to join him. As soon as possible after receiving these letters, Wilkinson

communicated their contents to President Jefferson, who immediately issued a proclamation and sent it flying through the States, filling the country with consternation. The President also sent special messages to Congress, attributing to Burr designs the most treasonable. While the public excitement was thus wrought up to the highest pitch, General Eaton came forward with a deposition which in the main corroborated Wilkinson's statement, and which produced a most profound impression, leaving no room for doubt in the minds of the bulk of the people of the United States that Aaron Burr was a traitor. Burr was arrested on board his flotilla as he was descending the Mississippi; but after appearing in court and complying with, as he claimed, his recognizances, he demanded a legal release from the court, which not being granted to him, he fled. A large reward was offered for his arrest, and he was finally captured, and by orders of the Government was carried to Richmond, Virginia.

The case was one of the greatest importance, not only because of the supposed extent of the conspiracy—nothing less than the separation of the Western States being aimed at—but

because of the standing and talents of the accused, and the fact that the President, by his proclamations and by his messages to Congress, had conspicuously committed himself to the opinion of Burr's guilt. So thoroughly was the public convinced that he was a traitor, that the gentlemen who had been summoned to serve on the grand jury, upon being questioned, all admitted that they had strong impressions that the accused was a traitor, and these men were, many of them, the leading men of the State, in fact, the celebrated John Randolph was the foreman of the jury. Subsequently fourteen days were nearly all consumed in attempting to find among the mass of jurors twelve who had not formed or expressed an opinion of Burr's guilt, and even when the jury was formed some of the jurors confessed to being decidedly prejudiced and to having warmly denounced the prisoner.

We refer to the summoning of the jurors to show how deep and widespread a feeling there was in the minds of the people against Aaron Burr. Public opinion would have sustained the court in any proceedings, however harsh, which might have been adopted towards him. But fortunately for Aaron Burr, John Marshall, Chief Justice of the Supreme Court of the United States, sat upon the bench, and he was to be tried by him. John Marshall has been called the Washington of the bench, and never did his conduct in any case contribute more to earn for him this title, than in this to which we now refer. He was the soul of dignity and honor, prudent, courageous, alive to censure, but immovably resolute to do right. The wishes or dictation of the President, the blandishments of the powerful and the clamors of the populace, could not swerve his inflexible will to the right or to the left. After listening to an argument of three days' duration, when Burr was first brought before him, he admitted him to bail in the sum of ten thousand dollars! This was in the latter part of March, and the court at which he was bound to appear was to be held on the succeeding 22nd of May. Here was a man accused of a conspiracy to seduce the

army and the navy of the U.S. from their allegiance, to revolutionize the States and Territories west of the Alleghany, and to found for himself an independent empire of which he was to be the sole ruler, and the throne of which was to descend to his heirs, and against whom public opinion would have justified the most extreme measures—a man who had not traveled four hundred miles in the depth of winter, in feeble health, to meet a requisition based on the accusation of a self-convicted murderer; but who had fled with the intention of taking refuge on board a British vessel of war—admitted to bail by the Chief Justice of the United States in the sum of ten thousand dollars! We shall leave our readers to draw their own conclusions respecting the contrast between Chief Justice Marshall's decision and that uttered last Tuesday.

Burr was tried, and the best procurable talent was employed in his prosecution and defence. The Chief Justice rendered his decision. Some of the closing remarks of that celebrated decision may be read with profit, and should be borne in mind now, as they are directly applicable to the circumstances which surround the case of President Young. The Chief Justice, in noticing some points alluded to in the course of the argument, said—

"That this court dares not usurp power is most true. That this court dares not shrink from its duty is not less true. No man is desirous of placing himself in a disagreeable situation. No man is desirous of becoming the peculiar subject of calumny. No man, might he let the bitter cup pass from him without self-reproach, would drain it to the bottom. But if he have no choice in the case, if there be no alternative presented to him but a dereliction of duty or the opprobrium of those who are denominated the world, he merits the contempt as well as the indignation of his country, who can hesitate which to embrace."

In our issue of last evening we gave a sketch of the case of Aaron Burr, the nature of the accusations against him and the course pursued towards him in the matter of bail. The case of Jefferson Davis was also alluded to by the

U. S. Attorney last Tuesday when President Young made his appearance in Court. The occurrences which made the name of Jefferson Davis notorious are so recent and familiar that there is no necessity to dwell upon them at length. After the surrender of Lee and his army on the 9th of April, 1865, Davis and his cabinet fled. On the 14th of April President Lincoln was assassinated, and a proclamation was issued, upon evidence obtained by the bureau of Military Justice, by President Andrew Johnson, on May 2nd, which declared that the atrocious murder of the late President, Abraham Lincoln, and the attempted assassination of Hon. Wm. H. Seward, Secretary of State, were incited, concerted and procured by and between Jefferson Davis and other persons named in the proclamation, and one hundred thousand dollars were offered as a reward for his arrest. Eight days after the issuance of this proclamation he was arrested. The most of our readers will remember the embittered feelings which were entertained against the rebel President in many quarters. The almost universal feeling in and out of Congress was that he should be punished. He was denounced by the newspapers as the man who above all others was guilty of precipitating the South into civil war and of deluging the country with blood. Yet, notwithstanding the gravity of his case and the magnitude of the interests involved therein, when his counsel applied for bail, the U. S. District Attorney, on behalf of the Government, with Mr. Evarts who was associated with him in the prosecution, seconded the motion of the defendant's counsel. The District Attorney even went so far as to argue that the Supreme Court, or a judge of a District Court of the United States, may, in any case, even in capital punishment, taking into consideration all the circumstances, admit to bail, and speaking for himself and associate counsel he said they would be satisfied with bail in the sum of \$100,000. That amount of bail met with the approbation of Judge Underwood, recognizances were entered into and the prisoner was discharged. Subsequently a *nolle prosequi* was entered, and the case was finally dismissed.

In mentioning the cases of Aaron Burr and Jefferson Davis in the present connection we do not mean to institute any comparison between them and the case of President Young. Their cases are the complete antipodes of his; they have nothing in common, there is not the slightest analogy between them. We only refer to them to illustrate the difference, on the question of bail, between the decisions of the courts before which they were brought for trial and that before which he appeared. When President Young was refused bail on Tuesday last the entire community, "Mormon" and non-Mormons, with the exception of but few persons, were shocked. And well they might be. The case was an unprecedented one, and every unprejudiced man felt that the court, in refusing bail, exhibited a prejudice and vindictiveness unworthy of the ermine.

Where in the annals of judicial trials can a parallel case be found? It is usual for men to shrink from contests in which all the odds are against them. We do not believe there is a fair-minded man in the nation who, if he understood all the circumstances of the case of President Young, would have blamed him for keeping himself out of reach of process of the Third District Court. In fact we have heard public and prominent men thus express themselves, and some have gone so far as to say that he ought to keep out of the way until he would have some assurance that he could have a fair trial. But he has traveled four hundred miles, at a most inclement season of the year, from the southern to a northern region, to confront his enemies and to meet the accusations made against him. And after thus exhibiting his willingness to bodily meet the issue, the Court, whose requisition he voluntarily meets, refuses him the poor privilege of bail, even though numbers of non-Mormon, as well as "Mormon," citizens stood ready to go security to any required amount for his appearance in Court at any time that might be prescribed! We think that in thus refusing bail the Court did a stupid thing. Never was there a better opportunity for obtaining credit for magnanimity on cheap terms, suffered to pass unimproved.

Were there any good grounds for supposing that President Young was guilty of the deeds of which he is charged, then the refusal of the Court to accept bail might be less exposed to unfavorable comment. But who believes him guilty? Is there a person in this city, not interested in his conviction, who does not feel assured that this is a put-up job against him? Of what is he accused? Why, a self-confessed murderer says that he was counseled by him to commit his murders; or, if not this, he informed President Young that he had committed them! And who is President Young, what is his life, what his past career and actions, to base suspicion upon that he could be the accomplice of a murderer? He has lived to the age of nearly 71 years, and most of that time in active and very prominent public life, the cynosure, in fact, of thousands of eyes, and who can point to a single well-authenticated incident during his long life that would justify the suspicion that he could be the confederate or the confidant of a murderer? True, his name has been reviled, and his character has been denounced; but by whom? Not by the pure, or by those who have been brought into personal contact with him. That others should declaim against him is no more than might be expected. The world has hounded to death the best and holiest that ever trod the earth's surface, not excepting the Son of God himself, and President Young has to endure his share of its hatred. Yet, though this is the case, he possesses the love and respect of his fellows to an extraordinary extent. By those who know him best, and who have had ample opportunities of knowing the leading men of the nation, he is viewed as the greatest of living Americans, and this opinion is shared by thousands of his countrymen who never saw him, but who rise superior to petty prejudices and clamor, and judge him by his works. If good works accomplished are the measures of a man's greatness, who of his contemporaries can compare with him? True, he has not fought bloody battles; but "peace hath her victories, no less renowned than war," and these he has achieved. From early manhood he has labored with all the ardor of his strong and

energetic nature for the salvation (we use the word in its broadest sense) of his fellow-men. Comfort, worldly ease, his good name, and popularity have never been sought for, and the loss of them has never been shunned. Before the death of the Prophet Joseph Smith, he was famous for the devotion, zeal, self-abnegation and energy with which he labored for the benefit of mankind. Since that event he has stood forth as the greatest leader of modern times. Under his guidance a foully-wronged, plundered and stripped people were led forth from the midst of their persecutors into a far-distant and repelling wilderness. Not only were they led here in safety; but, through his wise management, thousands from the United States, from Europe and from every quarter of the globe have been brought to people the wilderness, to open farms, to build cities, to plant settlements, to establish factories, to create industries, to change the desert into a country of marvelous beauty, the joy and admiration of every visitor. Where was once a howling wilderness, President Brigham Young, under God, has founded a prosperous and happy State. Travel from Idaho in the north to Arizona in the south, from Colorado in the east to Nevada in the west, and in every village, on every road and cultivated piece of ground the visitor will see the impress of his genius; and not only upon these limits has his busy and fertile brain bestowed benefits; but the neighboring States and Territories have profited by the lessons which he has taught. If Utah is to-day filled with a thrifty, well-governed, peaceful and happy people, to whom under the Almighty is the credit due? If her valleys resound with the hum of industry, if her fields and gardens teem with fertility, her granaries with grains and fruits, if her streams are utilized to turn the tireless wheels of mills, factories and the multiplied industries of a great people, if her various governments, municipal, county and Territorial, are not burdened by debt and her people are lightly taxed, if drunkenness, prostitution, profanity and other vices are hardly known in her borders, and school and meeting-houses abound in every neigh-

borhood, and the voices of prayer and praise to the Great Supreme ascend from nearly every family circle throughout her wide extent, who above all men has been mainly instrumental in producing these results? Let the people of Utah be asked, and with one loud and united acclaim they will make the valleys and mountains reverberate with the name of Brigham Young as their greatest earthly benefactor. Can they be made to believe that he is the confederate or accomplice of murderers, that he conives at or sanctions crime? Perish the thought, it is a libel on common sense, a stupendous lie, which those who framed, propagated and acted upon it know to be a lie—which every thinking mind in America and in the world

is satisfied is a lie, which will yet be proclaimed world-wide as a lie, and which will yet cover its authors with confusion and disgrace as one of the foulest lies ever attempted to be palmed upon the world.

If the court had been capable of unprejudiced reflection, if it would have let the least glimmer of common sense penetrate its obfuscated intellect on Tuesday last, it would have felt, without other evidence, that for a man of deeds so illustrious, of life so distinguished as President Brigham Young, to be refused bail because a vile criminal accused him of crime, would be a gross outrage, and it would have instantly released him upon his own recognizance.

GENTLE JUSTICE.

—o—

The Utah shysters, with the return of Brigham Young to Salt Lake to confront his accusers, must be suffering from a severe collapse. After all those orations by telegraph through Mr. McKean's operator, proclaiming that that eminent man was a fugitive from McKean justice, that he had fled Utah under the guard of armed followers who would resist his arrest to the death, and all this, and much more of the same sort, according to his original purpose and intention, Brigham Young suddenly appears in a court organized to convict him of crimes he never committed, and which has exhausted its malignant ingenuity in efforts to persecute and prostrate him.

But McKean's justice, now that its chief victim has dared to again meet it face to face against its vain hopes and

wishes, all at once becomes remarkably gentle. It exhibits a tenderness for "an old man" that is absolutely touching. As in the case of General Wells, Mr. McKean argues against the imprisonment of Brigham Young while refusing to admit him to bail, with a degree of wholesome caution that is absolutely refreshing. He imprisons(?) Brigham Young in one of his own houses under the ostensible control of the Marshal, and after needlessly compelling him to travel four hundred miles in midwinter to attend his court, orders that he be well provided for, admonishes the Marshal to remember that he is an old man, and makes such other overtures as seemed to him necessary to avoid a crisis in Utah affairs, of which he has a most salutary dread. —*Omaha Herald*.

SORRY FOR THE JUDGE.

—o—

"I never allow myself to intimate to a jury, in charging upon the law, whether in my judgment acquittal or conviction ought to be the result, though I cannot avoid sometimes holding very decided private convictions; and I am aware that it is far too common for the bench to usurp the functions of the jury by weaving its convictions of fact into its elucidations of

law."—*Judge McKean to a correspondent.*

We are sorry for the judge, very sorry, that he should so forget his past record, of which we cannot give a briefer epitome, than by reproducing the following extract from the *Sacramento Union*. Discussing the Hawkins trial, the *Union* says—

We are more than ever convinced

that Judge McKean, who occupies the place of one whose business it is to administer law according to its true intent, is as confirmed a bigot as any Mormon he desires to persecute; that he is utterly wanting in sagacity or knowledge of law; that his purpose is to complicate difficulties where none need to exist; and that he ought to be driven ignominiously from the bench. His whole course as judge, since the prosecution of the leading Mormons began, has been that of a narrow-minded zealot, as ignorant of

law as he is reckless of the consequences of his extra judicial acts. He started out, not to investigate, but to convict. All his utterances and his whole conduct have shown the animus of the man from first to last. He exhibits the worst qualities of a fanatic, and it is almost safe to say, from his doings, that he is a religious bigot of some sort, and is better fitted to perform the part of a wandering dervish than to sit in judgment where the liberty of one of an opposing creed is at stake.—*Salt Lake Herald*.

MORMON RAILROAD ENTERPRISE.

The history of the first Mormon emigrants to Salt Lake City has never been fully written; but as I obtain the particulars from some of the men who participated in all the hardships of the memorable hejira from the Missouri river across the American desert, and who have adhered to the fortunes of this people through all their troubles and triumphs, I am satisfied that nothing save the most implicit faith in their religion as a direct revelation from God, and an undoubting confidence in the inspired characters of their leaders, could have cemented such a population as were led hither by Brigham Young in 1847, and have since been accumulating here from all parts of Europe and America, amid the physical and intellectual obstacles they had for years to encounter. One instance of their stringent necessity for self-control and self-denial may be learned from the fact that for the first years of their settlement so scarce and expensive were the bare necessities of life, that a most rigid system of daily allowance to and by every family was practised, so that there might be no actual suffering and that nothing should be wasted. Time of course obviated the necessity of this system, and the railroads have placed large portions of the Territory within the reach of the markets, so that all kinds of merchandize are within the means of the people. Salt Lake City is the great Rocky Mountain market, as it is the natural centre for a large region of country.

Allow me to correct an impression

which seems to have been prevalent in the eastern States, to the effect that the Mormon Church authorities, in their desire for isolation from Christian civilization, have invariably opposed the railroad enterprises, and especially the building of the trans-continental railway. History informs us that at the first session of the Utah Legislature, held in 1851-52 in this city, memorials to Congress were adopted, praying for the construction of a national central railroad, and also a telegraph line from the Missouri river, *via* Salt Lake City, to the Pacific, and subsequent Legislatures continued to memorialize Congress from time to time, until these objects were accomplished. The first memorial on this subject of the above date was signed by Governor Brigham Young, and calls the attention of Congress to the fact "That not less than five thousand American citizens have perished on the different routes of emigration within the last three years, for the want of proper means of transportation; that an eligible route can be obtained your memorialists have no doubt, being extensively acquainted with the country." The memorial also calls attention to the abundance of material to build the road existing at various points on the route; its necessity to develop the trade and mineral resources of the country, and adds words that have been very often repeated, and which have now at least been partially verified by the facts of history, but which at the distance of nearly twenty years from their utter-

ance bear almost the impress of prophetic knowledge :

"Your memorialists are of the opinion that the mineral resources of California, and these mountains, can never be fully developed to the benefit of the people of the United States, without the construction of such a road, and upon its completion the entire trade of China and the East Indies will pour through the heart of the Union, thereby giving our citizens the almost entire control of the Asiatic and Pacific trade, pouring into the lap of the American States the millions that are now diverted through other commercial channels ; and last, though not least, the road herein proposed would be a perpetual chain, or iron band, which would effectually hold together our glorious Union with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defence from foreign invasion by the speedy transmission of troops and supplies in times of war."

It was the hope of the Mormons that the Pacific Railroad would touch at Salt Lake City, but it was determined otherwise ; the nearest station being at Ogden, which is the junction of the Union Pacific and Central Pacific roads. Brigham Young, however, built a large section of the road, and subsequently, the leading men of the Territory built with their own resources, and without any government subsidy, a railroad connecting Ogden with this city, the Utah Central. The Utah Southern railroad already extends to Sandy station, fifteen miles south of the city, and will be pushed rapidly to Provo City, some thirty-five miles further, and as soon as practicable will be extended to the Arizona line. There are also roads projected from Salt Lake City to Denver, through a wonderfully fertile country, and from Portland, Oregon, to Ogden junction ; and a road from Central Nevada to this city is among the probabilities of the next ten years.

The Utah Northern railroad company is already organized under the Presidency of John W. Young, one of the prolific family of the great Prophet. It starts at Willard City, a few miles north of Ogden, running due

north through a range of Mormon settlements in Cache Valley, crossing the Idaho line and following the Bear River Valley to the Soda Springs, over one hundred miles from Ogden. At Soda Springs the people of Idaho propose to connect with this road a line from the principal points of mining interest in the Territory. This is a narrow gauge road, a small portion of which is already constructed from Willard City, and Mr. Young is quite sanguine that he will be able to bring sufficient capital to his aid for its construction. There is already a locomotive upon the tracks, and with the opening of the next spring the work will undoubtedly be pushed rapidly.

These facts, I think, sufficiently answer the frequent allegation that the Mormon people or their leaders have ever been desirous of isolation from the outside world, or that they opposed the introduction of any of the modern facilities to bring themselves into communication with the rest of mankind. They would sometimes, no doubt, have been glad to divest themselves of some of the peculiarly progressive and to them invasive ideas of Gentile civilization ; though they claim to ask only fair play and equal rights at the hands of their neighbors and the governing powers.

Mr. George C. Bates, the new U.S. attorney, appointed voluntarily by President Grant to take the place of temporary assistant attorney Baskin, has been introduced to the bar and makes a favorable impression upon all who have met him. He is a lawyer of great learning, natural abilities and experience, and his appointment indicates to those who know him best the desire of President Grant to have the peculiar laws bearing upon the Mormons executed with discretion and intelligence. Whoever expect Mr. Bates to ride rough-shod over law, precedent and authority, governed only by a desire to convict, it is predicted, will find themselves mistaken. The new officer is too good a lawyer to depart from the highest rules of the profession and the demands of justice to gratify partizan necessities or to conciliate either exacting Mormon or Gentile.—E. N. F., correspondent of the Newark, N. J., *Daily Advertiser*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 6, 1872.

OUR SABBATH SCHOOL TEACHERS.

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We do not think that we need enter into any argument to prove the desirability of establishing Sabbath schools wherever practicable, at which the children of the Latter-day Saints can be taught the ways of the Lord and the truths of the Gospel, free from the adulteration of sectarian error and inconsistency; especially when we realize that it is an acknowledged fact that when the children of the Saints are sent to the Sabbath schools of the sects, and the faith of their parents is known to the teachers at these schools, the children are made special marks at which to aim pointed discourses intended to weaken their faith in the religion of their parents, and to inculcate ideas radically opposed to the truths which at home they are taught to revere. Indeed, in many instances their faith is made a subject for open religious sport, the laws of the Gospel are ridiculed, the persecutions which the Church is undergoing are justified and its persecutors applauded. From such schools and such teachers may the Lord deliver the children of his people.

We think there is no field of missionary labor more honorable or more desirable than that of training the rising generation in the nurture and admonition of the Lord; and when these little ones grow up to be men and women of mighty faith and good works, on whose shoulders is resting the burden of bearing off the kingdom of God triumphant, they will often bless and pray for those who first, at the Sabbath school, led their young minds to love the ways of righteousness. But we also know that the position of a teacher is not all sunshine. If it has its rewards, it has also its perplexities and annoyances. Children will sometimes be wayward, sometimes disobedient, sometimes restless, sometimes stupid; and great patience and much self-denial are necessary to prevent the teacher becoming occasionally wearied in the good work or peevish with the scholars. One way to prevent this undesirable result is to keep up the interest of the children, and the scholars will certainly not feel any great interest if they notice a spirit of indifference in their teacher. Children have quick perceptive powers, and they soon discover if their teacher takes a pleasure in instructing them, or, to the contrary, has no love for his calling.

Then how can we best retain the interest of the children? In the first place we would say to all teachers, be punctual. Do not keep your class waiting for you, it gives the youngsters time to devise mischief and annoy the rest of the school. Besides if you enter in a hurry after the school has been opened, you are apt to be excited and confused, nor will you have an opportunity to prepare your thoughts for the lessons, and your duties will be commenced at haphazard without a clear understanding of what you are doing. Again if you arrive at the school-room before the time appointed for opening the school you

have an opportunity of greeting each child with a smile and a few kindly words of welcome, and are also able to give an admonition to those who come late. It is also very desirable that you become well acquainted with the names of your little scholars, that they may realize you are familiar with them, and that you take an interest in their welfare, individually, and not with their names alone but also with their dispositions and peculiarities, that you may develop the latent capabilities of each soul, restrain any undesirable idiosyncrasy and teach each child, for its own best good in the manner most suited to its individuality.

Whenever possible, it is of great benefit for the teacher to study the lessons for each Sunday during the previous week, so that if there be any difficulties, they may be surmounted, any ambiguities, they may be understood. It is by no means encouraging to see a teacher appealing to the class for information as to what are the lessons of the day, or having to ask some other teacher for answers to questions put by the children arising out of the lessons.

It is said "virtue is its own reward." So thought the old lady, whose grandson said, "Grandmama, please give me a penny for being a good boy." "My dear," she replied, "you should not be good for something, you should be good for nothing," which the boy might possibly become in a sense she did not intend if she gave him no greater encouragement than such ambiguous recommendations. We also believe in that saying, but we nevertheless think that it is desirable and salutary to aid goodness in the Sabbath school with other rewards, besides the peace of mind that the practice of virtue brings. On the other hand, we do not believe in bribing children to come to school, any more than we believe in bribing grown-up people to become members of the Church of Jesus Christ; yet we think a judicious purchase and distribution of rewards and prizes is a great consideration with the children, an aid to the teachers and a very wise way of spending a little money. The spirit of generous emulation thus begotten to excel in punctuality of attendance, in aptitude for learning, in attention and orderly behavior in school amply repays the disbursement of a few pence, and rises the children above that dead level of monotonous uninterestedness that often characterizes the assemblages of children where they are found fault with and punished when they do wrong, but receive no present reward for being good. Great care should be used in the selection of Books, pictures, reward cards, &c., and such be chosen that will not convey incorrect ideas to the youthful mind. Too many, so called, Sunday school books are nothing but a miserable mess of trash, based on falsehood and inculcating error, in no way benefiting a child by instructing it or developing its mind, but simply a kind of simpering religious romance, with a doubtful moral based on some lifeless dogma of an impotent creed.

With regard to the course of study, that must be adapted to the varied ages and capacities of the children. The truths of the everlasting Gospel should always be paramount and a distinguishing feature in all the instruction. Reading in the Bible, the Book of Mormon and other Church works is very desirable for all those who are sufficiently proficient. The great end is to infuse in the hearts of the little ones a love for the revelations of God and an abiding faith in the great work he is performing; let the means used to accomplish this be as varied as the necessities of each school or class require. We have no great love for the system of pitting children against each other, to find out which one can learn the greatest number of verses from the Bible, or paragraphs from the Book of Mormon, parrot fashion. We desire to see the children thoroughly

comprehend what they learn, be it little or much, and not be like the little girl who being asked on her return from boarding school if she understood what she had learned, replied, that she had so much to learn she had no time to understand anything. Such teaching is "love's labor lost," if there be any love in it, at any rate it is a fearful misuse of time both to the scholar and teacher.

In addressing a Sunday school it is always wise for the speaker to know what he is going to talk about and why he is going to say it. Do not fire at random, but, like a marksman, have a distinct object in view and do not let side issues divert you from that object. Do not talk for the sake of talking, nor weary the children with over long addresses. Do not tell a story simply because it has a laugh in it, but use enough appropriate illustration and anecdote to fasten on the memory the idea you wish to convey; but be sure your illustrations are to the point and have sense in them. Be natural and "at home" with your listeners, do not try to elocutionize. Children do not appreciate attitudinization and spread-eagleism. Always use the plainest, simplest words, such as the children themselves use or at any rate understand. Some advocate the use, as much as possible, of words of one syllable, but we think this can defeat the object in view. We consider it possible to deliver an address composed almost entirely of monosyllables that would be quite incomprehensible to children, and on the other hand it is not difficult to occasionally use words of three or four syllables in your addresses if you keep to the vocabulary of common life and talk in the language you would use to your own children at home. Do not use long involved phrases, that puzzle the little brains to retain the connection, let your sentences be short, direct and to the point.

We have barely touched upon some of the different phrases of this important branch of the work of redemption, but we think our brethren and sisters whose hearts are in this good cause, will be able to gather our ideas and fill up the details.

G. R.

SO VERY TRUTHFUL.—"Our own reporter" of the *London Standard* has a fertile imagination. He devotes nearly two columns of the issue of that paper of January 27, to what purports to be an account of his visit to the North London Branch of the London Conference, and of his interview with Elder David Brinton. He however sadly mixes the real with the imaginary; yet, notwithstanding his many inaccuracies, we are inclined to be merciful, and to believe that he has endeavored to give the substance of his conversation with Elder Brinton as correctly as his memory would permit him. It is, however, when he tries to be facetious, and gives the fancies of his fervid imagination for facts, that he is lost, especially in the last paragraph, where he claims to have attended a "*fete*" which has not yet occurred, and gives the details of a concert that never took place.

The following is the paragraph—

On Thursday evening I attended the *fete*, which was celebrated in one of those halls in which the suburbs of London abound, situated not far from the seat of the Sunday meeting. There was a tolerably large collection of the people there, all of the same low class and uninteresting type of those whom I saw in the convicicle—shrivelled elderly and sallow young females, with moody, grin-visaged, bearded men. The *fete* resolved itself into a concert of the dreariest kind—a free-and-easy without baccy and beer, in which the castanets of merrier assemblies were replaced by a harmonium in an advanced stage of

pulmonary disease. Hilarity does not sit well on their saintships. The only bit of animation to enliven the scene was an attempt on the part of a Hibernian Gentile in spectacles and a shocking bad hat to sing a song of his love who had deserted him, which ran someway thus—

“Perhaps she’s on a railway with a swell so fair,
Perhaps she’s up in a balloon flying thro’ the air;
Perhaps she’s dead, perhaps alive, perhaps she’s on the sea;
Perhaps she’s gone to Brigham Young a Mormonite to be.”

But that irreverent Gentile was speedily frozen into silence.

Elder Geo. C. Ferguson, the President of the North London Branch, has kindly forwarded us the following explanatory letter—

London, Jan. 29, 1872.

Elder George Reynolds.

Dear Brother—As your attention will doubtless be called to a report in the *Standard* of Saturday last on “The Mormons in London,” a word or two of explanation may be useful; and in the absence of President Brinton I feel called upon to send it. Yesterday fortnight, after our evening service in North London Branch, our Deacon told me two gentlemen wished to speak with me. I at once waited on them. They enquired concerning our numbers, and the number and localities of our meeting-places in London. They then asked my opinion of the probable results of the present action of the United States government in Utah, and as President Brinton was still in the hall, I at once introduced them to him, as being very much better able than myself to talk to them about the United States. You will see the substance of their conversation in the report. What I wish to explain is some snarling criticisms of the reporter. I will not stop to apologize for our “sickly green-colored walls picked with buff,” the “piano legs,” or the “low-spirited Dutch clock,” &c., for these have as much to do with “Mormonism” in London as the color of the Astronomer Royal’s breeches has to do with the transit of Venus. But the good man’s attention was arrested by the harsh accents and defiant tones of a badly dressed man who was holding forth to the meeting; yet, when he is introduced to this same man at the close of the service, he describes him as a respectably dressed gentleman, “who announced himself to be Elder David Brinton,” and “our reporter” confesses to this man’s courteousness and desire to give information. But the most extraordinary part of the report is the description of our *fete* which was announced, and the reporter adds he made his way to the platform to buy a ticket. He attended this *fete*, and you will see his account of it. Now the fact is he did not buy a ticket, neither did he attend the *fete*, for it was announced for the second Thursday evening in February, and therefore has not come off yet. Further comment is needless.

I remain your brother in the Gospel,

G. C. FERGUSON.

We congratulate the *Standard* on having secured the services of a reporter who sticks so unflinchingly to unvarnished facts, and whose reports may always be relied on as being so very truthful.

G. R.

ABSTRACT OF CORRESPONDENCE.

—o—

UTAH.—We extract the following from a letter to Elder Geo. F. Gibbs, dated Salt Lake City, Jan. 9, 1872—“The President got back from St. George on the evening of December 25, but it was not known outside for some time afterwards that he had returned. He was arrested on the murder indictment a week ago to-day, when they argued the matter of bail. The new Prosecuting

Attorney, Mr. Bates—who, by the way, is a gentleman and does not belong to any “ring”—was in favor of accepting bail, but wished it put at \$500,000 (half a million), but the judge (McKean) refused to grant bail at all. He gave the President the privilege of staying at one of his own houses, provided he would furnish a bedroom for the deputy Marshal in the same house, and allow a deputy Marshal to stay there. The judge further said that he would hold the said deputy responsible for his safe keeping. The deputy occupies what we call your bedroom, although I believe you seldom occupied it. The Telegraph Company had it fitted up for the operator to sleep in, so it just came in handy. He stays in the “other office” during the day. I am sorry for the poor fellow, for he dares not be seen outside without the President is with him, and the President seldom goes out, so he is a pretty close prisoner. He goes to bed when he feels like it. His name is Captain Evans, he is about 35 years of age, served during the rebellion, and was on General Pleasanton's staff when the war closed. I understand he came out here on mining business. So far he has acted as a gentleman. The President's trial was set for to-day (9th). The court met in Woodmansee's building at 10 a.m. The Prosecuting Attorney said he had received a telegram last evening from the Attorney General of the U.S., telling him to stop all proceedings in the criminal cases now pending before the Third District Court until the March term; to report himself personally at Washington immediately, and to appoint an Assistant Prosecuting Attorney to take his place during his absence. He appointed a young lawyer named Hide, who has been reporting for the court, and asked the judge to have him sworn and qualified, which was done, and the court adjourned till the second Monday in March. Poor Maxwell is left out in the cold; they say he looked in court as though he could bite a nail in two, he certainly would have liked to have bitten Bates' head off. The President is feeling first rate. The other prisoners who have been arrested will, I suppose, have to stay where they are until March. W. H. Kimball, Hosea Stout, John L. Blythe and B. Y. Hampton are at the City Hall, James Toms is up at Camp Douglas. Brother Carlson is working in the office of the Parent Co-operative Store, there is some talk of John W. Young having him for clerk on the Utah Northern Railroad.”

Elder Wm. Clayton, writing from Salt Lake City Jan. 6, says—“There appears to be a little lull in the operations of Satan's “ring” at present. The ostensible cause is the scarcity of funds, but I think public opinion operating so manifestly in our favor is the chief cause. Were it not for the overruling power of our Father in heaven we should have little chance for existence, but while the Saints enjoy his favor we have nothing to fear.”

Sister Sarah Roberts writing from Goshen, Utah Co., Jan. 9, says—“I receive letters from some of my sisters in England asking me to write and tell them the truth about Utah, which I can easily do and with the greatest pleasure. There has been a great deal said about the poor, down-trodden women of Utah; now I am one of these women, and I want my sisters to know that I never was so free and happy in all my life as I am now—I can think as I like, can do as I like, and can go out of the country if I like; and if my sisters in Babylon would wake up and get the Spirit of God, they would want to come and attend to their duties in this country. There is a great work for us mothers to do in training our children in the laws of the Gospel, that its spirit

may rest upon them, for great will be the responsibilities that will fall upon their shoulders. I have been in the Church for more than 22 years. I left all that was dear to me to gather to Zion. When I arrived here I did not find many very rich folks, but I found a good, industrious and honest people; not but what there are some few bad amongst us, but a day of separation will come. This is a day of testimony, and I can testify to one thing, and that is, that a better man than President Brigham Young is not to be found on this earth. I know him, and I know he is a father to this people. They now have him on trial, and also some others of the brethren, and what for? Not for what they have accused him of, that is but a mask, but they seek to rob him of his property and to break up the Saints; but I almost think they have left it too late. We as women have duties to perform in this kingdom. One great duty of those who have not gathered is to be saving, and to teach their children to save, that they may gather to Zion, and to teach them also the reason why they should gather to Zion, that they may learn more fully the principles of the everlasting Gospel.

CORRESPONDENCE.

GREAT BRITAIN.

London, February 2, 1872.

Elder Geo. Reynolds.

Dear Brother—I returned last Tuesday from a visit to Wiltshire, Berkshire and Oxfordshire, comprising what is called the Reading district of this Conference. I reorganized the Branch at Burbage, Wiltshire, and appointed Elder Henry Spackman, President. Five adults were baptized whilst I was there.

A large majority of the Saints are feeling well and alive to their duties, and are very anxious to leave the land where "Britons never shall be slaves," as I have often thought when I have seen women towing canal boats; but their poverty, their only crime, is the barrier to the present realization of that laudable desire. But amongst the many faithful I find a few with whom improvement in their lives would be very commendable. To say the least, they will never set the world on fire! without it be with that short black pipe that mostly graces their frontispiece. I am satisfied that there are some who claim to be good Latter-day Saints, who have blown more money away in smoke since they embraced the Gospel, than would have emigrated them and their families ere this. Again, the Saints are not all examples of economy; besides the

tobacco, tea and beer, much money is wasted in mantle and other ornaments and playthings. I notice in some of the rooms of the very poorest of the poor, that their mantelpieces fairly groan under the weight of red dogs and white dogs, Rob Roys, Will Watches, jockey riders, hideous idols and other queer looking images, not one of which has the least pretention to taste or artistic ability. These are, no doubt, all small things and do not cost much, but we should remember that it is the little drawings that decrease the pile, and the little foxes that spoil the vines. Take care of the pence and the pounds will take care of themselves, is an old saying and a very true one.

I spent eleven days on my trip, and visited Burbage, Hungerford, Ramsbury, Reading, Sandhurst, &c. I met with a kind reception from all the Saints where I visited, and notwithstanding the fact that it rained almost every day I enjoyed my visit very much.

Brother Robison has returned from Kent and is in good health.

Your brother in the Gospel,
DAVID BRINTON.

Glasgow, January 31, 1872.

Elder Geo. Reynolds.

Dear Brother—I have been once

round the Conference since Elder Park left, and it has been all that I have been able to do. In traveling among the Saints I find a good spirit prevailing, a desire to hear the counsels of the Elders, and a disposition to carry their advice into practice. Wherever I go I find the sentiment is the same amongst the Saints with regard to the present crusade against the people of Utah; their prayers are for the protection of the Priesthood and the people of God, and for the increase of the power of Zion. I have been blessed with the Spirit of the Lord in my labors, notwithstanding that part of the time my health has been very poor, but it has improved greatly of late, and I am very thankful to my heavenly Father for his kindness unto me.

We have baptized sixteen during the last three months, and still there are a few who are inquiring after the truth. But men generally are indifferent about salvation. I can see the sayings of the Almighty to his servant Moses, that he would visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him, being fearfully fulfilled in the midst of this people. I never was more astonished in my life than at the amount of wickedness of every name and nature that is practised here, and none know how to stay its progress. They know not that Joseph's God, and Brigham's God, even the God of Abraham,

has revealed principles that will save the human family from death and the evils that surround them, if they will receive them. They do not believe that God has spoken from the heavens in these last days; but by and by they will find out that God lives, and that he controls the destinies of man, and that he will be sought after, if haply they may find him. Although he is not far from every one of them, yet they know him not, neither will they seek after him; but after a while he will come out of his hiding place, and he will vex the nations with a sore vexation. He has warned them by his servants, but they will not receive them; he will soon warn them by judgments that are coming on the earth, with pestilence and sword, and all their concomitant evils, for they have transgressed the law, changed the ordinances, and broken the everlasting covenant, and because of these things the Lord will burn up the earth and few men will be left.

I testify that this is the kingdom of God, and that He has spoken from the heavens to his servant Joseph Smith in these last days, and revealed unto him the plan of salvation for the living and the dead.

With prayers for the furtherance of the kingdom of God, and kind love to all at "42," I remain your brother and fellow-laborer in the Gospel of peace,

JOHN PYPER.

UTAH NEWS.

The Legislative Assembly of the Territory met in the City Hall, Salt Lake City, January 8, at 2 p.m., pursuant to law. In the Council the following officers were elected—Lorenzo Snow, President; L. John Nuttall, Secretary; Abraham F. Doremus, Assistant Secretary; John D. T. McAllister, Sergeant-at-Arms; Brigham W. Carrington, Messenger; Rulon S. Wells, Foreman; Joseph Young, sen., Chaplain; and in the House as follows—Orson Pratt, Speaker; Robert L. Campbell, Chief Clerk; John Henry Smith, Assistant Clerk; Milando Pratt, Sergeant-at-Arms; Robert S. Campbell, Messenger; Rodney C. Badger, Foreman; Parley P. Pratt, Chaplain; all of whom were duly sworn. Secretary Black forwarded a communication that he had secured rooms in which to hold the 20th Session of the Legislative Assembly, also enclosing a note from the Treasury Department stating that newspapers, postage stamps and penknives would no longer be allowed to the members and officers of the Legislature. Committees were appointed to examine the rooms prepared by the Secretary, which were found to be in the unfinished Methodist Church, and to be damp, badly ventilated, unhealthy, small, and unadapted

to the meetings of the Legislative body. It was also decided that it was contrary to law to move from the City Hall; for these good reasons the members of the Legislature determined to stay where they were.

On the 9th January, Governor Woods read his Message, of which the following are extracts—"In my judgment, but little legislation is necessary at this time. A statute overburdened with needless enactments is a public nuisance. It is a well-known principle, however, that laws to be effective must keep pace with the public necessities. Hence, in the rapid growth and development of this community in population and wealth, commerce and enterprise, laws enacted in wisdom and good judgment, which met the demands of the public two years ago, are wholly inadequate to-day. * * * I earnestly recommend the passage of a plain, judicious and comprehensive mining law. Necessity demands it. Let the strong arm of the law hold in subjection that class of men, enemies to justice and honor, who prey upon mining communities and rob honest men of their property. * * * There is nothing which the interests of this Territory so much require as a thorough and efficient system of common schools. A liberal education should be placed within the reach of every child in its limits. Utah, destined soon to take high rank in the sisterhood of States, should foster educational interests as the nurseries of influence and power. The school is the link, in our civil system, which connects the family with the State. * * * I earnestly recommend the passage, by you, of a judicious school law, such as will constitute a basis upon which an efficient system of free schools can be built in the early future. To have good schools, you must have good teachers, such as are thoroughly instructed in the art of teaching. To teach well, requires study and preparation. To that end I recommend the early establishment of a Normal School, where persons designing to teach, as a profession, can be prepared for that high calling. * * * There is a law upon the statute book of the United States which makes plural marriage, in the Territories, a crime. The law is binding upon all citizens alike, and should be obeyed by all. No private interpretation, or religious conviction, can shield any person from its operation. It is said that this law is unconstitutional, and void. The Supreme Judicial Tribunal of the Republic has not so declared. Until then it is in full force and virtue. Polygamic, or plural marriage, is practised in Utah in violation of this Act. This ought not to be. * * * As a friend, therefore, of the whole people, earnestly desiring the peace and prosperity of all, I urge you to take such steps, at this Session, as will establish harmonious relations between the people of Utah and the general government upon this subject. * * * The financial condition of Utah is all that can be desired. * * * Section 7 of the Organic Act of this Territory provides, among other things, that 'the Governor shall nominate, and, with the advice of the Legislative Council, appoint all officers not therein (herein) provided for,' other than township, district and county officers. * * * Notaries Public, Territorial Treasurer, Auditor of Public Accounts, Territorial Librarian, and Superintendent of Common Schools, all belong to that class of officers to be 'nominated by the Governor.' I think you will agree with me, therefore, that any election of such officers, without the 'nomination of the Governor,' would be clearly illegal. It is not my purpose to make innovations upon long-established usage, when it can be avoided, consistently with my duty; but I respectfully suggest that each of the Acts enumerated be so amended as to conform to the Organic Act, and thus render impossible any conflict between the Executive and Legislative Department of the government." One thousand copies of the Governor's Message were ordered to be printed.

On the 10th the standing committees of the two Houses were appointed. On the 11th, in the House, Mr. Pace presented a bill for an act providing for a convention of delegates preparatory to the admission of Utah into the Union as a State. It provides that the election shall take place on the 29th January, and the convention is to meet on the 19th February. On the 15th the Council referred it to the Judiciary Committee, and on the 20th it passed and was sent to the Governor.

The Washington correspondent of the New York *Herald* states that the bill introduced by Representative Sargent, of California, to suppress polygamy and to enable the people of Utah to form a convention and State government, provides that a constitution shall provide by an ordinance irrevocable without the consent of the United States and the people of said State :—*First*—That there shall be neither slavery nor involuntary servitude in said State otherwise than in the punishment of crimes whereof the party shall have been convicted. *Second*—That no law shall ever be enacted by the Legislature of said State legalizing or authorizing bigamy, polygamy or plural marriage. *Third*—That for the period of ten years after the ratification of this constitution members of the Legislature and all officers, executive, judicial and ministerial, shall, before they enter upon the duties of their respective offices, and all persons offering to vote shall, before they are permitted to cast or deposit their votes or ballots, take the following oath or affirmation :—" I do solemnly swear or affirm that I have not contracted or commenced to enter upon relations of bigamy, polygamy or plural marriage since the adoption of this constitution, and that I will not hereafter contract, or commence to enter upon such relations (if an oath), so help me God (if an affirmation), under the pains and penalties of perjury." *Fourth*—That perfect toleration of religious sentiment shall be secured, and no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship. *Fifth*—That all illegitimate children born prior to January 1, 1873, and their mothers shall inherit from the father in like manner with the wife and legitimate children. *Sixth* is a declaration of disclaimer to public lands, or right to tax or control the same.

P O E T R Y .

LIGHT AND DARK.

Some murmur when the sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;

And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

D I E D .

HYSLOP.—At Santander, Spain, Nov. 8, 1871, of consumption, Alexander Hyslop, aged 30 years, 8 months and 21 days.—Utah papers please copy.

SHREVE.—At Norwich, Norfolk, Dec. 29, 1871, of small-pox, Sophia Prudence Shreeve, aged 3 years, 5 months and 13 days.—Utah papers please copy.

THOMPSON.—At Hingham, Norfolk, Jan. 14, of heart disease, Mary Thompson, aged 50 years.—Utah papers please copy.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

"Holiness unto the Lord."

No. 7, Vol. XXXIV.

Tuesday, February 13, 1872.

Price One Penny.

THE CONSTITUTIONAL CONVENTION.

(From the Salt Lake Herald, Jan. 14.)

The promptness with which the Territorial house of representatives passed the bill providing for the election of delegates to a convention, to draft a constitution and make arrangements for application for the admission of Utah as a State, shows they are in earnest in the matter. The bill will likely come up in the council to-morrow and receive consideration there. Not having conversed with any member of the council on the matter, we have no idea how it will be viewed, but it should, and most likely will, have the earliest and most careful consideration. It is understood that Congress will receive and weigh any proposition coming from this Territory, relative to Utah obtaining the right of State sovereignty and self-government; and the people should have the opportunity, through their chosen delegates, of expressing themselves as to what they desire in regard to the matter.

The bill provides for the election of a hundred and four delegates, twenty from Salt Lake County, fourteen from Utah County, nine from Cache County, eight from Weber County, seven from Sanpete County, six each from Box Elder and Davis Counties, five from Tooele County, four from Wasatch

County, three each from Summit, Juab, Millard and Washington Counties, two each from Rich, Morgan, Kane, Iron, Sevier and Beaver Counties, and one from Piute County. It further provides for the holding of the election on Monday, the 29th inst., in conformity with the Territorial election law, and for the county courts to verify the election and issue certificates to the delegates elect. It also provides for the assembling of the convention in this city on Monday, February 19th; and for other matters connected with the duties of the members.

We have said little concerning Utah being admitted as a State, because it was a matter on which we desired that the people at large should express themselves; and we are gratified that the Legislature is so prompt in providing an opportunity for their doing so. We have listened to the arguments of some of the few who are opposed to Utah's admission into the Union, and the principal one seems to be that by such admission the Mormons, having the great majority of numbers, would control the new State. This is the most fatal argument these opponents of the measure could make. They talk of republicanism, of the rights of Ameri-

can citizens, of broad and liberal institutions, and they proclaim their anxiety to have a hundred thousand people stripped of every right of self-government, and controlled by a few hundred rabid haters of the majority, led by office-holders and office-hunters who manifest the very worse characteristics of their class. For, let it be distinctly understood, the majority of the non-Mormon population in this Territory are in favor of Utah's admission. But who are the Mormons? What are they? Having made Utah, having pioneered the opening up of this whole interior country, having done a work for themselves and the nation which commands the admiration of the intelligence of the world, these liberal-minded(!) few who compose the small minority of opponents to this measure, would have them robbed of every right which a republican

government and republican institutions guarantee to them, that they might rule, and that a few office-holders might have the power to play the petty tyrant over a free and enlightened people. Complacent vanity and impudent egotism could scarcely go much further. In their greatness, their liberality and their overtowering intellectuality they are satisfied nobody in Utah can govern but themselves, and they are prepared not only to rule Utah but the whole country, and the entire world if necessary. "They are the men and wisdom will die with them," appears to be their motto, from which, however, we humbly beg to dissent, assured of our own littleness when compared with their greatness; and, somehow, we imagine the people entertain the same opinions that we do concerning them and their programme.

THE SPIRIT OF PERSECUTION.

BY ELDER JAS. A. LEISHMAN.

The history of the people of God in all ages of the world presents the incontrovertible fact that, with few exceptions, they were never a popular people, nor were the doctrines and principles which they held and advocated accepted and believed in by the rest of mankind. Nor does the history of the world furnish us the evidence that any great and important truth and blessing was ever received with favor from the hands of those who are now acknowledged to have been the benefactors of the human family; indeed, so decisive is the history of the past on this point, and so patent is the fact to all who have even the most commonplace knowledge of human nature and events, that any attempt to establish the truth of the above would be utterly unnecessary.

The position of the Church of Jesus Christ of Latter-day Saints at the present time presents to the world a striking evidence of the truth of the foregoing statement. Since the organization of the Church its members have been the objects of scorn and derision, and at sundry times have

been subjected to the most unrelenting persecution, and the blood of Prophets and Saints has had to flow; in short, they have been very unpopular, and few, very few, have received the principles which they advocate, the soundness of which principles are incontrovertible, and they stand before the world as the principles of eternal truth, it being out of the power of man with all the light and wisdom of the nineteenth century to prove them false.

The rampant, intolerant spirit that seems to be manifested against the Latter-day Saints, and especially against our leaders, is but another manifestation of the spirit that has ever characterized the wicked and ungodly towards the servants of God in all ages of the world, and makes manifest the fact that "the world loves its own," while it hates and persecutes those who are not of it. This manifestation of hatred is regarded by many to be a sufficient evidence of the asserted falsity of our position and doctrines, and ample warrant of the truth of the charges alleged against

us; but in this they greatly err, from the fact that public opinion and popular sentiment are no arguments against truth, neither a fit tribunal before which to try men and principles. If such were the case the world would still be without a Savior, for the generation and people amongst whom he lived and to whom he came adjudged him an impostor, and condemned him to the ignominious death of a felon. The same was more or less the case with every Prophet of God that preceded his advent, they being rejected and denounced by the generation in which they lived, and if we for a moment admit the evidence and verdict of their contemporaries, then the words of the Prophets must fall to the ground, for they were generally declared deceivers and fanatics, and of necessity the sublime truths in Holy Writ must be considered as fables, and the hope of the Christian an illusion. But the reverse is the case, and while the Latter-day Saints have, according to the words of the Savior and the servants of God, enjoyed the blessings of the Gospel, and witnessed the signs that were promised to the believer, they have upon the other hand equally experienced that they have been hated and persecuted for Christ and his Gospel's sake.

The world deems us fanatics because we differ from it in faith and practice, and this, too, without investigating the faith and doctrine we hold, for upon examination it is found that they perfectly accord with that Bible which many profess to believe, and upon which they predicate their hopes and systems of religion; yet at the same time they fail to see the truth and appropriateness of many things spoken of by Jesus touching the treatment that his followers would receive from the world. They also fail to comprehend that whenever the Lord undertook to do a work upon the earth requiring the presence of his delegated servants, it invariably aroused the ire and spleen of Satan, manifested through the wicked and corrupt, and that this will continue until he whose right it is to reign shall come and put all enemies under his feet.

The present generation is creating and furnishing additional proofs for

future generations of the divinity of "Mormonism" and the rectitude of our position, in that they repudiate and reject it, and seek to oppress and bring upon it violence under the color and pretext of law, administered from false premises, and under the vile subterfuge and sanction of those who have sworn to sustain a Constitution which guarantees liberty and equal rights to all who take shelter under it. Although the bone of contention may ostensibly be the sacred principle of plural marriage, it is in reality the kingdom of Satan against the kingdom of God; and while the Chief Magistrate of the United States and his appointees in Utah are exercising their judicial and executive powers, and manifesting their animosity to a people opposed in faith and practice to themselves, they not only show a great lack of wisdom and good sense, but show an abundance of that spirit that nailed Jesus to the cross and subsequently exterminated his followers from the earth. Therefore let the Saints be not deceived nor overawed by the influence of opposition, nor by the contumely of the world, neither by the glare and dazzle of a false civilization, for the world has nothing to give us in exchange for the heaven-born principles of the Gospel of the Son of God. Very many of the present generation who are the most clamorous in our denunciation, are among those of whom the poet aptly says—

"Too many, Lord, abuse thy grace,

In this licentious day,

And when they boast they see Thy face,

They turn their own away."

This generation has turned the truth into fables and perverted the ways of the Lord, and like all other ages that have preceded it has rejected the servants and message of the Lord, and, like them, must also suffer the consequences; and as pride, folly and rebellion are sure precursors of a fall and inevitable destruction, this generation is most assuredly preparing for the burning. The Prophets who have written respecting these latter days have spoken largely with regard to the judgments of God upon the wicked. We who live in these momentous times can see ample cause for such, and while they inform us of these things,

they also speak of the glory and beauty of that Zion which would be established in the tops of the mountains, and would become the pride of the whole earth, and be terrible as an army with

banners; and although mankind may raise their puny arm against the kingdom of God, it will roll on silently and surely until the purposes of the Almighty will be accomplished.

FORMER AND LATTER-DAY PERSECUTORS.

BY ELDER ROBERT BEAUCHAMP.

Having just finished reading the *Deseret News* and other American papers bearing date up to October 8, 1871, I sit down to place upon paper a few thoughts that the perusal of said papers have suggested to my mind. God is multiplying evidence (to satisfy honest-minded people and leave the dishonest without excuse) that the Church of Jesus Christ of Latter-day Saints is his only true and approved Church on this his earth. God's former-day Church was persistently persecuted from its first organization until it was taken up to heaven. Jesus told his disciples that they should be hated of all men, given up to the council and scourged, brought before governors and kings, &c. But, said Jesus, fear not those who, when they have killed the body, have no more power, &c., and promised a retribution. The Apostles taught the same principles: "If ye will live godly in Christ Jesus ye shall suffer persecution." Now by whom were the former-day Saints persecuted? By all nations with whom they came in contact, but chiefly by the most religious nation on the earth, the Jews, who boasted of having the Scriptures, and whose missionary enterprise encompassed sea and land, but who rejected present revelation, and among them it was principally the chief priests, scribes, and the strictest sect of that very religious people, the Pharisees, who were the most bitter.

It would appear that persecutors of all ages realize the desirability (when possible) of conducting their persecutions under the sanction of law. Thus Jesus was tried by due course of law, but condemned by religious bigotry and intolerance. Many serious charges were made against him, and false witnesses hunted up to swear to any lie to convict him; but, of course, the

Jews and the Romans said he had had a fair trial and was punished by due course of law. Stephen, the Deacon, also was brought before the council and false witnesses swore against him, and when they could not resist his arguments, they stoned him to death. And thus it was with all who lived godly in Christ Jesus, and thus it is now. As it was with former-day Saints, so it is with the Latter-day Saints, with this difference, we live in an age of civilization. The former-day Saints were not privileged to have laws made especially to convict them, and made retrospective, nor were they blest with packed juries carefully selected and properly questioned before being sworn, these are blessings reserved for Latter-day Saints in the nineteenth century; nor does it appear that their judges were ambitious of having their names handed down to posterity as the hireling tools of a persecuting "ring." Pilate, Gamaliel, Felix, Agrippa, &c., were honorable men, just judges and honest exponents of the laws, when compared with judges of the McKean type. Who is there that will candidly compare the history of the former-day Saints (their faith and persecutions) with that of the Latter-day Saints, that can fail to see a resemblance, so exact, indeed, as to almost make them believe that time and the world had gone back nearly nineteen hundred years, and that they are now living in the days recorded in the New Testament, or in that part of it called the Acts of the Apostles. The former-day Saints believed in present revelation to themselves, and were persecuted. Their persecutors did not believe in present revelation, but rejected it, though they professed to believe in revelation given hundreds of years before to another generation.

They said, "We have Moses and the Prophets." They rejected the counsel of God against themselves by rejecting present revelation and persecuting those who were sent to warn them, and they have suffered a terrible retribution, the consequences of which have descended to their children and children's children to the present day.

The Latter-day Saints believe in present revelation and are persecuted, and have been ever since the first organization of their Church. Their persecutors reject present revelation, though they profess to believe in the revelations of the former-day Saints, who were persecuted for believing in the same revelations. Now, if like causes produce like effects, will not the latter-day persecutors suffer as heavy and terrible a retribution as former-day persecutors, and will it not descend to their children and children's children? I know latter-day persecutors say, "We do not believe that you are Saints of God, but blasphemous pretenders." Well, the Jews and Romans believed the same of the former-day Saints. Jesus was called a blasphemous pretender, and his disciples were sometimes called ignorant, deceived dupes, and sometimes blasphemous impostors. But what of that, Jesus promised to all who would do his will that they should have a knowledge for themselves whether his doctrine was of God or not, and the Saints in former-days bore their testimony that, having done his will they did know that it was of God, and the Latter-day Saints bear the same testimony, so there is no more excuse for latter-day persecutors than there was for those of former days. Like causes produce like effects.

Our enemies tell us we are not persecuted because of our religion, but because we practise polygamy. Now this is mere subterfuge. For seventeen years (viz., from 1830 to 1847 inclusive) the Latter-day Saints were made sufferers of the most cruel and rancorous persecution ever endured by any people from the first murder to the present day, and polygamy had nothing to do with those persecutions.

Our persecutors appear to realize, in perhaps a rather misty degree, the damning position their names and deeds will occupy in history, and would be glad to have them associated with some better motive than the real ones—hatred of truth and love of plunder.

Jesus once said that a time would come when many would come from the east and the west, the north and the south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. Now from this I infer that the many here spoken of will have no particular objection to polygamy, and I do sincerely hope, for the peace of the kingdom, that the Newman, Cullom, Grant and McKean "ring" will not be among them, for if they are, there will be no peace until they have managed to get a law passed against polygamy, and sent parson Newman to try and convert Abraham and Jacob, and induce them to turn out all their wives; and, failing in this, they would send McKean to turn the old Patriarchs out and rob them of their places. Well, if they would not do this if they could, there will have to be a mighty change come over them for the better; and so there will before they will desire to come from any quarter of the earth to sit down in God's kingdom with polygamists. They will have to be born again of water and the spirit. They will repent of their wicked persecutions, and all their sins, and be baptized for their remission, and have the hands of those whom they have persecuted laid upon their heads for the gift of the Holy Ghost and live by present revelation; and then they would rejoice in the society of Abraham, Isaac, Jacob, and all the good old polygamists, through whom all the nations of the earth will be blessed. Then instead of being miserable persecutors they will rejoice that they are the persecuted, and qualified to join in that great multitude that John saw in his beautiful visions, when the former-day persecutors put him on the Isle of Patmos to starve,—that great multitude that came up out of great tribulation. May that change come upon them soon.

Prefer loss before unjust gain, for that brings grief but once, this forever.

AN ENGLISH VIEW OF MORMONISM.

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"Monadnock," the London correspondent of the *New York Times*, writes to that journal upon the subject of Mormonism and the light in which it is regarded in England, as follows :

There is a certain amount of curiosity here in the higher classes, and stronger interest in the lower class, from which the Mormons have been largely drawn ; but English notions on the marriage question are rather loose. In the first place, more than half the population of the British empire live under laws, which sanction polygamy, and people do not see why you should not be as tolerant in Utah as they are in India. Then it really does look a little like persecution ; and the practice of packing juries, as was formerly the custom in Ireland, where no Roman Catholic was allowed to sit on one, is not now approved. A man must be tried by a jury of his peers, and how can a man with only one wife be considered the peer of a man with a dozen ? There is no equality about it. Bigamy and so on, is so common an offense in England that it is little considered and lightly punished. If the other wife, or wives, consent to the arrangement, there can be no conviction, or only a

nominal punishment. Here the offending wife must prosecute. If she refuses, there is no case for a jury. So long as the ladies are agreed, a man could have as many wives here as in Turkey, and, by the way, what does the Turkish ambassador think of these prosecutions ? Some of the ladies of my acquaintance are very charitable to the Mormons. Some, I must say, are rather venomous, but as persecutions strengthen whatever people really believe in, false or true, it seems a pity to give Mormonism such a tonic, or have the old tragedy of the Albigenes repeated in the mountains of Utah. It was an experiment and might have failed and died out of itself. It is quite possible that persecution, even to fire and blood, may give it longer life. The Mormons of every stripe I have seen are fanatics, and fanatics will generally fight. If I am not greatly mistaken, you are far from having seen the last of it. When the New York Ring, and political corruption, generally, is done for, it will be time enough to deal with Brigham Young, and his parody on the Patriarchs in the Rocky Mountains.

JUDGE STRICKLAND ON THE RAMPAGE.

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His honor, Obed F. Strickland, whom the grace of President Grant and the confirmation of the United States Senate have made one of the associate justices of the supreme court of this Territory, and who presides over the first judicial district, has given utterance to another of those political fulminations for which the bench of Utah has become notorious. He charged the grand jury at Provo on Wednesday, and as the charge evidently was not so much designed for the grand inquest of that district as for outside reading, a copy was hurriedly furnished—probably in advance—to a paper in this city which is notable for its rabid anti-Mormon proclivities. This judge states to the grand jury

that he has been informed of certain things, and proceeds to tell the public—while ostensibly charging the grand jury—of alleged crimes which should have been laid before the grand jury in secret session by the prosecuting attorney. He specifies what he calls six cases of assassination and three cases of nameless mutilation, giving names and places with that exactness which advertises the perpetrators of the crimes—if they ever were committed—to keep out of the way, for Judge Strickland's grand jury is after them. He even says that his neighbors living in the immediate vicinity of an assassination, have said to him, on his asking if they had heard of a man being killed, "We know nothing

about it; no one gets killed in this country that does not deserve it;" thus conveying the idea that assassinations were common in the vicinity where Judge Strickland resided. Of course we could not think of disputing the word of a judge, but we would like to have the testimony of those neighbors, and believe not only that it would be as reliable as that of a judge fulminating a political document from the bench, but also that it would contradict the statement of his honor.

This judge charges crimes on what he admits is hearsay, and does it in such a manner as to throw the responsibility on an entire community. This would be unjustifiable in any man; in a judge it is a monstrous act which should place him upon instant proof, or cause his immediate removal from office. He advertises the perpetrators of those crimes—if they were ever committed—of his intention, which should demand his removal for incompetency amounting almost to imbecility. And he alleges there is a disposition here "so strong that many persons are afraid to demand explanation of, or make inquiries about, a murder committed at their own doors," which we denounce as a malignant libel on the people and challenge him to the proof.

He further says, toward the close of his "charge," that on the part of the

government the grand jurors will be paid so soon as their work is done at the rate of three dollars per day! "on the part of the Territory you are entitled to seventy-five cents per day, and this pittance the Territory refuses to pay." This latter allegation, with all due respect to his honor's position, we most emphatically dispute. The Territory has refused nothing of the kind, nor, we venture to say, has this grand jury of the first district court, nor any officer for them, ever made application for their per diem. But it has served the purpose of courts here to make this charge repeatedly, and although we have again and again disproved it, the assertion must be made as often as its incorrectness is shown, for the required political documents would be incomplete without it. If President Grant would vouchsafe to grant us a judge or two with the ordinary common sense enjoyed by the mass of American citizens it would be a favor we could appreciate. Where crimes have been committed we desire to see them fully investigated and their perpetrators punished; but this thing of parading from the bench, in charges written to be published, alleged crimes without sufficient proof, for political effect, would be a disgrace to the judiciary of any country.—*Salt Lake Herald*, Jan. 13.

Children often seem to say very absurd things, for which they are ridiculed or abashed. Nothing, however, can be crueller than this; for the child has merely done what many a philosopher has done before him—jumped to a wrong conclusion; and if, instead of being ridiculed and made to distrust himself, and avoid venturing his little speculations before us in future, we had been at the trouble of carefully examining his notions, we should have discovered how naturally perhaps the idea had arisen, or how ingeniously, through a lack of knowledge, the little mind had put together incongruous things.

The Mormons are to have credit for having kept their City of the Desert free from the common forms of vices which prevail in most large cities, and especially in those of the far west. For the first time we begin to hear that robbers, garroters, and other desperadoes are numerous in the city, and that neither life nor property is safe after nightfall. If the triumph of the "Gentiles" is to bring such a result, the heinous nature of the old rule, under the adherents of polygamy, will become less apparent. We remember Artemus Ward's humorous descriptions of the disgusted miners from neighboring Territories, who used to congregate in Salt Lake City. And when they found no liquor saloons, gambling places, nor disreputable resorts, they accordingly sat on convenient fences or barrel-heads, swinging their legs disconsolately, and swore roundly at the infamous character of polygamy.—*Omaha Herald*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 13, 1872.

SANDWICH ISLANDS MISSION.—Elder William King in writing from Laie, Sandwich Islands, Dec. 4, 1871, to Elder George Nebeker, the President of the Church on those Islands, amongst other things says—

All is peace with us. Meetings are good. The news from the missionaries is very encouraging. Keveoe tells me that he and his fellow-laborers on Kauai had baptized upwards of fifty new members. Kaleohano and Nana have had great success. They report the healing of a man afflicted with the palsy for five years, and so bad that he was not able to turn himself, but through faith and prayer he was healed almost instantly. A few have been added also in Maui, Molakai, Lanai and Oahunei.

MR. BATES' SOLUTION.—The Washington correspondent of the *New York Tribune* says—

U.S. District-Attorney Bates of Utah has arrived in town to consult with the President and Attorney-General with regard to further legal proceedings against the Mormons. Mr. Bates' solution of the polygamy problem is as follows: He recommends that the Attorney-General shall direct that all the indictments now pending under the Territorial statute for "lewd and lascivious cohabitation" be abandoned, and no further prosecutions instituted for past offences, but that the Mormons be given to understand that any person who in future contracts a polygamous marriage shall be punished. The murder cases, he thinks, should be prosecuted. He also favors the immediate passage by Congress of a law authorizing the appeal of criminal cases from the Supreme Court of Utah to the Supreme Court of the United States.

But the correspondent thinks that the views of Mr. Bates will have little effect upon the Administration for the following reasons—

No law exists for the payment on the part of the United States of expenses attending criminal prosecutions in the Territories. The expenses in the Utah trials, thus far, have reached the sum of \$20,000, which the Controller refuses to pass on the ground of illegality of the expenditure. The expenses for grand jury, witnesses, and outlays of this character, are chargeable to the Territorial government, the people being supposed to be willing to pay these sums to preserve the law. But in this case the people do not sustain the case, and the trials cannot, therefore, go on unless Congress appropriates money for the purpose.

So that our readers may the more clearly understand the facts regarding the payment of expenses noticed above, we append the following remarks on the same subject from the columns of the *Deseret News*—

When courts in Utah were organized and directed according to the laws of the Territory, we never heard of there being any difficulty in the question of pay. The matter stands thus, as we understand it— the Federal treasury pays for United States judicial business legally transacted by U. S. officials, the Territorial treasury pays for Territorial business legally transacted by U. S. and Territorial officials as the laws provide; the U. S. judges for the Territory ignore all Territorial officers in the district courts, ignore the very officer who,

according to the law of the Territory, is the paymaster to the courts, and thus the Territory cannot legally pay for business done by the district courts in defiance of the Territorial laws. This dilemma all comes of the monopolizing conduct of the Federal judiciary, in their indecent haste to convict somebody, and they have only themselves to blame for the present unpleasant and ludicrous predicament. It is impossible for a fair-minded man to pity them very much.

PASSED AWAY.—Without regret we chronicle the fact that the *Wellington Advertiser*, from whose abusive columns we made a few extracts in an article entitled "The Church in New Zealand," published in the second number of the present volume, has ceased to exist. In its few last numbers it made a vain attempt to sustain its lingering existence by inciting the more vicious of the people of New Zealand to deeds of violence toward the Saints. But this desperate bid for popularity failed. The Saints suffered some little annoyance, a few rotten eggs were thrown, a few windows were broken, and then the excitement gradually died away and with it the *Advertiser* also, adding another to the many examples of the folly and futility of attempting to get gain and acquire influence by opposing the work of the Most High, and persecuting his people.

MANCHESTER.—A district meeting was held at Manchester on Sunday, 11th inst., at which beside Elder Geo. P. Ward, the President of the Manchester Conference, Elders Geo. Reynolds, Geo. F. Gibbs and Thomas Dobson, from Zion, were present. The morning meeting was occupied by the brethren of the Branches in the district reporting their several fields of labor. Elder John Scofield represented the Manchester, Elder Geo. Greaves the Oldham, Elder Joseph Gee the Ashton, Elder Owen Fletcher the Macclesfield, and Elder Thomas Platt the Burslem Branches. The reports showed that the prospects in most portions of the district were bright for the accomplishment of good, though in some Branches, owing to the Saints living far apart, there were obstacles to be overcome which would not be met with were the residences of the members less scattered. Elder Ward made a few closing remarks. In the afternoon, after a few remarks from Elder Reynolds, the sacrament was administered. Elders Dobson, Gibbs and Ward then followed with short but interesting addresses. In the evening the congregation was addressed by Elders Reynolds and Gibbs. The meetings were encouraging and instructive, and were much enjoyed by the assembled Saints.

CORRESPONDENCE.

GREAT BRITAIN.

Merthyr, Feb. 5, 1872.

Elder Geo. Reynolds.

Dear Brother—Elder B. W. Driggs has granted me the favor of his society for eleven days. On Sunday, Jan. 28, we attended a monthly meeting at Tredegar, and assembled three times during the day. Excellent discourses were delivered by various Elders, and

all present knew that the Spirit of the Lord was poured upon them.

The following week we devoted to visiting the Branches, and held meetings every night, comforting and blessing the Saints.

On Feb. 4, we attended the monthly district meeting in this place, which was well attended by the Saints from this and seven adjacent Branches.

The forenoon was occupied in transacting business pertaining to the several Branches, reports were given by Branch Presidents, all corresponding in testimony that the Saints under their charge were striving to live near the Lord. The hall was densely crowded in the afternoon and evening by both Saints and strangers. Short but spirited addresses were delivered by Elders B. W. Driggs, John Roberts, Thomas Werrett and your humble servant. Much valuable instruction was imparted, and a rich portion of the Spirit of the Lord was enjoyed.

The Saints of this Conference, as a general thing, are alive in the faith, they have my love and esteem, and I earnestly pray that they may be speedily gathered to a better land, where they can associate with advanced classes in the science of truth and life eternal.

On the 3rd we visited the grave of Elder Abel Evans, in the Merthyr cemetery, who died while on a mission in this land. I journalized the in-

scription on his tombstone, which was as follows—

SACRED
TO THE MEMORY OF
ELDER ABEL EVANS,
Born June 24, 1813, Died Nov. 30,
1866.

“Whoso looseth his life for my sake and the Gospel, shall find it again.”

I knew him well. Whilst looking upon his grave, and thinking of him and of other Elders who have been lately called to a holier abode, I could not avoid shedding a silent tear on the grave in memory of my love and fellowship towards them. Death cannot sever our union.

Brother Driggs separated from us this afternoon. May the Lord be with him.

That the blessings of heaven may continue with you and brother Gibbs, and with all who strive to build up the kingdom, is the humble prayer of yours in the Gospel,

D. JOHN.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(From the Juvenile Instructor.)

The grandfather of President Brigham Young was Joseph Young, who was a physician and surgeon in what is known as the French and Indian war. He was killed by an accident in 1769. John Young, the father of the President, was born March 7, 1763, in Hopkinton, Massachusetts. When sixteen years of age he enlisted in the revolutionary army, and served under General Washington. He saw considerable service, as he was in three campaigns in his native State and in New Jersey. When about 22 years of age (1785) he married Nabby Howe. She became the mother of eleven children—five sons and six daughters. In the order of their birth, their names were: Nancy, Fanny, Rhoda, John, Nabby, Susannah, Joseph, Phineas Howe, Brigham, Louisa and Lorenzo Dow. In January, 1801, the family moved from Hopkinton to Whitingham, Windham County, Vermont, at which place President Brigham Young

was born June 1, 1801. Here they dwelt three years, and then moved to Sherburn, Chenango County, State of New York. In those days that country was a comparative wilderness, and the labor of opening farms, cultivating the earth and providing the means of subsistence was very severe. Comforts were not so plentiful in those days as they are in ours. Machinery has wrought wonders since then in multiplying and cheapening many articles by which the comfort of the poor is greatly increased. In a new country even now the life of a settler is one of toil, and in many instances, privation; but it was particularly so in the days of the President's childhood. Then there were no railroads, no telegraph wires, no means of speedy communication between the country and the cities. The people had to depend upon horses and oxen to carry them from place to place, as we who live in this country had to do until the rail-

road was built. Money also was very scarce. The President's father followed farming, and worked hard at clearing new land; he and his family endured all the toils, privations and hardships which were incident in those days to a settler's life.

When but fourteen years of age President Young lost the earthly care and presence of his mother; she died June 11, 1815. Two years after that sad event his father removed to the town of Tyrone, Steuben County, in which year he married widow Hannah Brown, who bore to him one son, Edward, who was born July 30, 1823. In the year 1827 his father removed to Mendon, Munroe County, in the State of New York, whither he was accompanied by several of his family. He was living in this neighborhood when he heard the first news of the restoration of the Gospel. He heard the Gospel preached by Elders Eleazer Miller and Elial Strong, in 1831, and in April of the following year he went with his sons, Joseph and Phineas H., to Columbia, Pennsylvania, where there was a branch of the Church. They desired to investigate the principles of the Church and to see the Saints, and to make themselves further acquainted with their method of administration. So satisfied and convinced were they by what they learned of the Gospel during this visit that they were baptized and confirmed members of the Church, and returned home rejoicing.

A perusal of the history of this family convinces one that its members—father, sons and daughters—were all honest and truth-loving people, and very open to conviction and the influence of the Spirit of God. There are many families, several of whose members have joined the Church; but it was a very remarkable event in those early days for every living member of a family, so numerous as this was, to become Latter-day Saints. There were the father, his wife, six sons, five daughters, and daughters-in-law and sons-in-law, who all readily joined the Church, when the truth was fairly presented to them, and remained firm therein. Where can we find another instance like this in the early history of the Church? It must have been exceedingly gratifying to the

father to live to hear the everlasting Gospel in its purity and fullness preached by inspired men; but how much was this gladness increased by seeing the willingness of his children to follow his example and enter into the only true and living Church upon the earth!

In the fall of 1833, Father Young removed to Kirtland, Ohio, which was one of the gathering places of the Saints at that time. The next year he was ordained a Patriarch by the Prophet Joseph Smith, being the first man, in this dispensation, ordained to that office. In the year 1838 he left Kirtland for Missouri. He traveled without interruption until he reached the town of Fayette, in the State of Missouri. Here he found himself in the midst of the militia commanded by General Clark. These were called militia, but they were really a mob of armed men, whose acts were in direct violation of law. The night after his arrival at this place these forces marched for Far West, the principal town occupied by the Saints. On the following day he proceeded on his journey; but upon reaching Old Chariton he found a guard which had been left at the ferry by Clark, so he had to return to Illinois. On his way he was frequently met by companies of men, calling themselves militia also, who declared that if they knew that he and his companions were "Mormons" they would kill them. At Columbia, Missouri, he found General Gaines raising a company to go to the assistance of General Clark to exterminate the Saints, and his grandson, Evan M. Greene, made application to the General for a pass to go out of the State with the company, representing to him that his grandfather was a revolutionary soldier. Such a plea ought to have awakened sympathy and called forth the required protection; but no, in the breasts of mobocrats patriotism or gratitude found no place. What cared they for age, experience, or faithful service in the country's cause? They did not value liberty themselves, nor any of the boons which the revolutionary war had brought to the land and its inhabitants, or they would not have sought as they did to deprive their fellow-citizens of their right to worship God according to the dictates of their

own consciences, therefore the sight of an aged veteran, deprived of the liberty to travel as he pleased in the land for which he had risked his life, and over which he had helped to establish a free government, did not touch them.

The wagon which they had was a good eastern wagon. The Latter-day Saints who came to the State generally brought with them eastern wagons, which were of a different style to those made and used in those days in Missouri. Gaines instead of taking measures to protect them, told them they had better exchange their wagon for one of another kind, such as was used in that region, or else travel on horseback, then they could make their journey without molestation. If they did not adopt this advice, he could give them no pass that would benefit them. Traveling on horseback in the winter was not to be thought of, if it could be avoided; therefore the only course left was to trade the wagon. The one they got in exchange was an old one; but it answered the purpose very well, for they afterwards met many companies of men and were not even hailed by them. He moved to Morgan County, Illinois; and in 1839 he visited his children at Quincy, at which place they had stopped after being expelled from Missouri. He died at Quincy on the 12th of October of that year. He was in the seventy-seventh year of his age at the time of his death; and though he was an aged man, had it not been for the hardships and persecutions he endured in this

journey from Missouri, he would doubtless, have lived a number of years longer. The conduct of the authorities of the State of Missouri was well adapted to destroy all desire for life in the breast of such a man as he. In his boyhood he had volunteered to serve in the army to redeem the land from oppression. But of what avail were his sacrifices and sufferings, if neither he nor his children could enjoy that liberty for which they were made and endured? With pious hands he and his companions had helped to lay the foundation of a republic in which men should have equal rights; he had watched its growth with pride and delight; but, in the brief compass of his life, how great the change which had been effected! Missouri's governor, courts, officers and militia had trampled law and justice under their feet, and for no wrong had expelled free men from their borders; and what was still worse, the entire nation winked at their crimes, the Chief Executive declaring that he could not grant any redress. In his patriot soul Father Young could not but feel that the glory of American freedom had departed and that liberty had been strangled in her own temple by the hands of those who should have been her devoted followers. The prophet Joseph, in alluding to his death in his history, says: "He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution." His doubtless will be a martyr's crown.

[TO BE CONTINUED.]

WE CANNOT UNDERSTAND.

We never could understand the propriety or the wisdom of any representatives of a great and liberal government like that of the United States setting themselves in needless and irritating opposition to the feelings, views, customs, or even prejudices of the people. We can not come to the conclusion that it is any part of the duty of a Federal official to adopt any such course as either of the following—

To imagine that he is a full head and shoulders taller than any other

man within the purview of his official duties.

To imagine that the people were made for his especial use and glorification, and that they are not of the least account for any other purpose.

To imagine that the people have no rights nor privileges, only such as he chooses to concede to them.

To imagine that local officials and local laws can be acknowledged or ignored according to his special bias or caprice.

To imagine that it is his particular duty to run counter to the views and wishes of the most widely influential and highly respected citizens.

To imagine that it is his particular duty to seize every opportunity to annoy, irritate, and aggravate prominent citizens.

To imagine that it is his duty to receive and believe every report prejudicial to the principal citizens.

To imagine that it is his duty to consider that the prominent citizens committed or were accessory to or in some way implicated in every crime that has been committed in the community since its settlement.

To imagine that it is his duty to sedulously insult prominent citizens.

To imagine that it is his duty to act so as to create the public impression that the Federal government is mean, stingy and parsimonious.

To imagine that it is his duty to act so as to create the public impression that the Federal government is tyrannical and desirous to reduce the people to the condition of serfs.

To imagine that it is his duty to ferret out and cordially and constantly consort with those who are the avowed enemies of the people.

To imagine that it is his duty to hinder in every possible way the prosperity of the community.

To imagine that it is his duty to make himself rich on the spoils of office, and to get his hand as far and as often as possible into both Federal and local treasuries.

To imagine that it is his duty to act so as to convey the impression to the public that the Federal government is anxious to disturb, disfranchise, proscriber, fine, imprison, hang, and exterminate people on account of their religion.

To imagine that it is his duty to be just as cross-grained, awkward, ugly, disobliging, unaccommodating, perverse, bigoted, and insolent to the people, to the principal citizens, and to the representatives of the people, as he knows how to be.

To imagine that it is his duty to encourage and foster vice and criminals and the transgression and transgressors of undeniably wholesome laws.

To imagine that it is his duty to do

all in his power to disturb the peace and good order of the community, check its progress, disarrange commercial and financial matters, frighten away capital, prevent the influx of *bona fide* settlers and business men, and fling back the general advancement of the community in material wealth.

All these things and a great many more of a similar kind which we might mention, we cannot by any method of reasoning, become convinced are among the particulars which constitute the duties of officials who are supposed to represent the views of the Federal Government, and who are at least its representatives, whether they represent or misrepresent its policy, intentions, and endeavors.

If we were asked what we consider a Federal official should consider his chief duties, we might say not to offend, irritate, insult, and alienate the people, destroy peace and prosperity, and make it appear that the Federal government is surly, savage, foolishly and bitterly prejudiced, penurious, belligerent and despotic. O no! But we might say that we should consider the duties of a representative of the Federal government to be to promote peace, good will, good order, domestic and public virtue, to be the servant instead of the master of the people, to adapt his policy to their views, customs and prejudices so far as he consistently can, to strive to make it evident to the people that he is their friend, that the Federal government is their friend, that the public welfare is his object and not personal aggrandisement nor the gratification of private pique, that the welfare and prosperity of the particular community in common with the general welfare and prosperity of the country is the object of the government, and that its policy is shaped with this view, and wherever it may not be so shaped, as regards his particular duties, the government should be so advised carefully and faithfully.

If the Federal officials in Utah would act in this spirit, and seek to inaugurate and to diligently cultivate cordial relations with the people and especially with the representatives thereof and the prominent members

of the community, it is very certain to us that a radically different state of things would soon prevail in Utah, there would be little more heard of the buncombe cry about the "solution of the Mormon problem," for there would be nothing to solve, im-

mense unnecessary expense would be saved, and peace and prosperity would follow. Will this rational line of policy be followed, or will the irrational one of studied and bitter antagonism? We do all in our power to favor the former.—*Deseret News*.

UTAH NEWS.

—o—

The Salt Lake correspondent of the New York *Herald* telegraphed under date of January 29, that Governor Woods had vetoed the bill calling a constitutional convention preparatory to the admission of Utah into the Union as a State. After the reading of the Governor's Message vetoing the bill in the House, Hon. Joseph W. Young moved that a committee be appointed, with one from the Council, to draft resolutions calling a convention of the people to prepare for the admission of Utah as a State. Messrs. John Taylor, A. P. Rockwood and Joseph W. Young were appointed that committee, and were also instructed to draft resolutions expressive of the sense of the House in regard to the charges of the Governor in his veto message. The question was to again come before the House on the following day.

The following are from the *Deseret News* to Jan. 16—

Heber City was about to erect a large building to be called its "Social Hall."

Hon. Albert Carrington had delivered a lecture at the Commercial College on "Education to be gained in the Great School."

On Christmas day, verbenas, marigolds, stocks, wall flowers, &c., were in bloom, out of doors and unprotected, at St. George.

The Beaver Co-operative Woolen Factory, which had been running a little over six months, lately declared a dividend of 27 per cent.

The members of the 4th Quorum of Seventies held a very pleasant reunion at the 14th Ward Assembly Rooms on the evening of Jan. 8.

Miss Susan B. Anthony arrived at Ogden from the west, Dec. 27, and became the guest of Hon. A. A. Sargent and family, continuing her journey eastward the next day.

A grand co-operative party had been held in the 14th Ward Hall. Managers, D. Candland, G. E. Bourne, H. P. Richards, John Needham, T. Y. Williams, and George Teasdale. Floor managers, J. H. Felt and R. F. Neslen.

Fountain Green, Sanpete Co., commenced the New Year by donating \$602 towards the emigration of the poor from Europe. Taking Indians and locusts into consideration, this is very good for Fountain Green, and a most fitting way of commencing the New Year.

Brother William Hopwood accidentally shot himself through the hand on January 9. A man had called at the Z.C.M.I. store to purchase some cartridges for a small derringer pistol, and brother Hopwood, not being aware that the weapon was loaded, endeavored to open the breech to ascertain the size of the cartridge required, when it was discharged, the ball passing diagonally through the palm of the right hand, breaking off a portion of the bone which supports the little finger.

The Logan Branch of Z.C.M.I. was instituted May 1, 1869, with a capital stock of \$18,000, which has since been considerably increased. It started in only one line of business—merchandizing, but now has in operation a harness, a shoe shop, and also a butcher shop. The business of the concern averages

in the vicinity of \$100,000 per annum. In order to encourage the purchase of stock, to increase the capital, 5 per cent. is allowed on all cash purchases of \$5 and upwards, payable in stock. Brother Moses Thatcher is Superintendent.

A. C., (not President A. Carrington,) writing from Brigham City January 4, said—"Last evening the stock-holders of our Co-operative Mercantile and Manufacturing Institution held their annual meeting at the Court House. President L. Snow was re-elected President; J. C. Wright, S. Smith, A. Nichols, H. P. Jensen, W. Box, J. D. Rees and J. T. Packer, Directors. The capital stock of the association consists of a store, a tannery, woolen factory, butcher shop, large farm and dairy, and other property, all valued at \$75,000. The institution is over seven years old. The interest drawn by the shareholders has never been below fifteen nor above thirty per cent.

The following are from the *Salt Lake Herald* to Jan. 16—

Petitions from Wasatch, Weber, Utah and other counties had been presented to the Territorial Legislature praying for the passage of a free school law.

Hundreds of minute black insects, somewhat resembling common woodlice, had been visible on the surface of the small stagnant ponds in the neighborhood of Salt Lake City. The editor of the *Herald* desires to know what they were.

A fight with pistols had taken place in the Revere House between Jack Blegan and A. Doyle, ending in the death of the latter. Doyle's remains were honored with an Irish wake, the first thing of the kind in Utah. Blegan had been indicted for the murder.

Mr. Thos. Hughes, 9th Ward, Salt Lake City, on Jan. 13, shot himself in the left cheek by the accidental discharge of a dirty gun while out hunting. This same young man, about a year and a half ago, lost an eye in the accidental going off of a blast in a mine in Little Cottonwood Cañon.

J. writing from St. George Jan. 2, said—"The work of excavating for the Temple progresses daily, but a difficulty, in the shape of a spring of water, has been uncovered, making it necessary to cut a deep drain or ditch all around the foundation, and away from the premises, which has to be walled and covered before work on the walls commences. The roof of the Tabernacle is nearly shingled, and the sash and doors to enclose the building are being made ready."

Melting up bricks and old crockery, and selling them for Chicago relics, is an extensive branch of industry at Detroit.

Nothing is more amiable than true modesty, and nothing more contemptible than that which is false; the one guards virtue, the other betrays it. True modesty is ashamed to do anything that is repugnant to right reason; false modesty is ashamed to do anything that is opposite to the humor of those with whom the party converses. True modesty avoids everything that is criminal; false modesty everything that is unfashionable.

Brigham Young is turning the tables on his prosecutors. When in December last his counsel demanded an extension of time, it was with the utmost difficulty that the court granted till the 9th inst. To the outside world Young appeared in the light of a fugitive, and not a few were of the opinion that he would never return to Salt Lake City. But he has returned and is facing his accusers while the latter weaken and the United States Attorney for Utah begs for an extension of time until next March. This does not tally with the imperious tone of a month ago. The reason assigned—want of funds—appears a lame one to us. Nothing has occurred within the past three weeks to drain the Federal treasury in Utah. The financial situation was just the same as it is now. But Brigham was away, and this display of judicial inflexibility was as cheap as it now appears ridiculous.—*Reese River Reveille*.

POETRY.

UP AND BE DOING.

Let Zion awake and her children be true,
The foemen are coming, are calling for you;
Let your heads be erect and the light on your
brow
Show that truth and its conflicts are dear to you
now.

If their serried ranks move, let the noise of their
tread
Meet your ear as it falls on the ears of the dead;
Jehovah will bless you, His spirit on high
Will lead you and guide you when danger is nigh.

Then up and be doing, look well to your shield,
Keep firm to your post till the foemen shall yield,
No timid doubts shake you, no terrors dismay,
Stand firm for the truth and its banner display.

Be wakeful, be watchful, be faithful and true,
The nations at large are all looking to you,
To see if the bills, bonds, fetters and "rings"
Will stop you from serving the Great King of
kings.
"Deseret News."

Then up and be firm in defence of the right,
God's laws and His covenants keep e'er in sight;
His people who serve Him He said He would bless,
"And sanctify to them their deepest distress."

Then Hail to His Prophet, to Brigham the Seer!
We will strengthen his hands, we will help him
to bear;
Whilst his enemies plan, we will watch, work
and pray,
That Jehovah will bless him with strength as his
day.

Then forward, ye Saints, let your armor be
bright;
Although clouds may obscure, we will soon see
the light;
For God, even our God, will hear our complaints,
And strengthen the hearts and the hands of His
Saints.

Cheer up, then, be firm, be faithful and brave,
We will trust in our God, He is willing to save,
Though Judges and Jurors and Marshals cry woe,
We know He will help us to conquer the foe.

MRS. ELIZABETH DAVIS.

MARRIED.

SPEED—KELLET.—In this city, Jan. 1, 1872, by Prest. D. H. Wells, William Speed, late of Chesterfield, England, and Sarah Kellet, late of Bradford, England.—"Deseret News."

DIED.

BARRET.—At Wansted, Essex, Jan. 21, of small-pox, Elder William Barret, aged 47 years.—Utah papers please copy.

ANDREWS.—At Nephi, Juab County, Jan. 2, of congestive chills, Frances Jane, wife of John Andrews, aged 40 years, 8 months, and 47 days. Born in Lancashire, England. Joined the Church in Liverpool, and emigrated to Utah in 1854.—"Deseret News."

CUMBERLAND.—In Salt Lake City, Jan. 8, of small-pox, Margaret, daughter of Henry and Elizabeth Kelley Cumberland, born in Salt Lake City, Dec. 13, 1854.—"Deseret News."

NAYLOR.—In this city, Jan. 7th, 1872, of pneumonia and hemorrhage of the bowels, Thomas Naylor, aged 46 years, of the firm of Naylor Bros., wagon makers.—"Deseret News."

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CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 108.

Having given a brief sketch of the life of President Young's father, we will now relate a few incidents of his own life. We shall of necessity for the want of space be compelled to omit many particulars. At an early age he labored with his father, and assisted him to clear off new land and cultivate his farm. Such a life was one of privation and toil. Many have thought Utah was a hard country in which to settle; but the difficulties of opening up Utah to cultivation and making a living here, have been few and light in comparison with those with which settlers had to contend in the days of President Young's boyhood. During the past fifty or sixty years comforts have multiplied, money is more plentiful, and labor is worth more and is far better paid now than then. Even when he reached manhood he labored as few men work in these days, and the wages paid were very low compared with those paid now. New countries are not well supplied with schools. The first care of the people is to secure a living, and this must be done even if school education be completely neglected. When plenty abounds then schools receive attention. Time and leisure are likely to come with the possession of means, then

children can be sent to school. President Young never went to school but eleven days in his boyhood. By this you may know that his opportunities for obtaining learning were not such as the children in Utah enjoy. But still he obtained a valuable education and training, which has been of infinite service to him in his position as leader of the people of God; for, after all, it is only those who learn to exercise their mental and physical faculties who are truly educated. Many men who have never had school privileges acquire this training, while very many who have had every advantage at school never acquire it, but are helpless, dependent and useless. President Young acquired industrious habits; he learned how to sustain himself and to sustain others, and though he toiled with his hands he did not suffer his mind to remain idle. He thought, and thought deeply and correctly. His eyes were open to perceive everything valuable; he profited by it and stored it away for future use. This habit of close observation has been most valuable to him; for, possessing a singularly retentive and tenacious memory, he has been able to draw from the accumulated stores which the constant observation of his entire life.

has collected, knowledge and experience which have been exceedingly beneficial to himself and the people placed under his watch-care. One important lesson he learned in early life; it was one that circumstances so impressed upon him that he has never forgotten it, though having in his possession what may be regarded as great wealth, and that was to be economical and careful in his personal habits and expenses. A very important quality in any ruler, if he wishes to retain his popularity with the people; but especially valuable among the Latter-day Saints, whose circumstances have been such as to demand the wisest and most prudent management to keep them from suffering. The influence of his personal example in this respect, coupled with the judicious and comprehensive counsel which he has so constantly given, has been worth an immense amount to the people over whom he has presided. They have been saved from much suffering, and been enriched to an extent which but few can fully appreciate. In the school in which he received his training he had to be careful of that which he had or go without. He has said that the only hat his father ever bought him was made by an uncle of brother A. Merrill, the hatter in Salt Lake City. Not many parents could afford to buy store hats for a large family of boys in that newly settled country. Their mothers had to make them caps, and you may be sure they had to take care of them, or they would have to go bareheaded, so with shoes and every other article of dress.

Though his parents were devoted to the Methodist religion, and their precepts of morality were sustained by their good examples, and he was taught by them to live a strictly moral life, yet he was reluctant to connect himself with any of the sects. There were defects in their systems, a lack of knowledge and power of which he was painfully conscious. Preachers labored with him to get him to become a member of their churches in early life, but it was not until his twenty-second year that he became inclined to be religious according to the popular idea. He then attached himself to the Methodist church. But he had suffi-

ent light to understand that the ministers of the day knew but little about God and the Gospel. If he asked them questions upon points that he wished to satisfy himself about, he found them ignorant, and if pressed for an answer, they would take refuge under the remark that "great was the mystery of godliness." This did not satisfy the yearnings of his nature. He wanted to know God, whom to know is life eternal, and he could not be contented with the ignorance which prevailed among religious teachers respecting him.

When twenty-three years of age he married Miss Miriam Works. This was at Aurelius, Cayuga County, New York. He resided altogether at that place eighteen years, during which period he worked at various occupations—carpenter, joiner, painter and glazier. His father having taken up his residence at Mendon, Munroe County, he removed there in the spring of 1829. It was here that he formed an acquaintance with brother Heber C. Kimball, who was destined to be his close and confidential companion through the varied vicissitudes of the next forty years, and whose continued intimacy was only to be interrupted by death. Brother Samuel H. Smith, a brother of the Prophet Joseph, had met with President Young's brother Phineas H., and left with him a Book of Mormon. This book the President saw. This was in the spring of 1830. From this time he never lost sight of what the world call "Mormonism," though it was not until the fall of 1831 that he heard the everlasting Gospel preached, when Elders Alpheus Gifford, Elial Strong and others visited Mendon. President Young heard them preach, and believed their testimony and the principles which they taught. The following January, in company with his brother Phineas and brother Heber C. Kimball, he made a visit to a Branch of the Church in Columbia, Pennsylvania. The journey was a very difficult and trying one at that season of the year, and they were almost discouraged in making it. Still they were repaid for their toil and exposure during the week they remained there by what they learned concerning the

Gospel. Immediately after his return from this journey he took his horse and sleigh and started to Canada after his brother Joseph, who was preaching the Methodist doctrine there. Upon reaching him and explaining to him what he had learned of the Gospel in its purity, his heart rejoiced, and he returned home with him.

It was on the 14th of April, 1832, that brother Brigham Young was baptized by Elder Eleazer Miller, who confirmed him a member of the Church of Jesus Christ of Latter-day Saints at the water's edge. It was a cold and snowy day, and his home was about two miles distant from the water, to which he walked without changing his clothing. Before his clothes were dry on his back, Elder Miller laid his hands on him, and ordained him an elder. At this brother Brigham marvelled, yet he felt a humble, child-like spirit, witnessing unto him that his sins were forgiven. His wife was baptized about three weeks afterwards. The following September his wife died of consumption, and with his two children, he made his home at brother Heber C. Kimball's. Before that month expired brother Kimball took his horse and wagon, and accompanied by brothers Brigham and Joseph Young, started for Kirtland, where the Prophet Joseph resided at that time. On the way they visited several Branches of the Church, and exhorted and prayed with them, and brother Brigham was led to speak in tongues, a gift which he had received at Mendon a few weeks after his baptism. When they reached Kirtland the Prophet Joseph and two or three of his brothers were in the woods chopping and hauling wood. In speaking of this interview, brother Brigham says his joy was full at the privilege of shaking the hand of the Prophet of God, he having a sure testimony, by the spirit of prophecy, that he was a true Prophet. He had at last met a man who could impart the knowledge of God and of heavenly things, which he had so long sought to obtain. The Prophet was happy to see them and bade them welcome. They accompanied him to his house, and in the evening a few of the brethren came in, and conversation was held upon the

things of the kingdom. Before separating, the Prophet Joseph called upon brother Brigham to pray, and in his prayer he spoke in tongues. When they arose from their knees the brethren flocked around the Prophet to obtain his opinion concerning the gift of tongues which they had heard. He informed them that it was the pure Adamic language. Some said to him they expected he would condemn the gift brother Brigham had; but he said, "No, it is of God, and the time will come when brother Brigham Young will preside over this Church." Brother Brigham had withdrawn when the latter part of this conversation took place.

This was a most remarkable prediction, yet twelve years did not elapse until it was literally fulfilled, and brother Brigham became the President of the Church. After remaining about a week in Kirtland, during which period they held meetings every night, the brethren returned to their homes in Mendon, arriving there in October, 1832.

Until the following July, brother Brigham labored diligently in the ministry in Canada, New York, &c. In visiting Kirtland the next time he took with him several families, the fruits of his labors. He remained in Kirtland some time, and was almost constantly in the society of the Prophet, after which he returned again to Mendon. In September of that year, in conformity to the counsel of the Prophet, he made preparations to gather up with his children to Kirtland. Brother Heber C. Kimball and himself were again traveling companions upon this journey. During the succeeding winter he worked hard at his former trade, and enjoyed a privilege which he appreciated, that of listening to the teachings of the Prophet and indulging in the society of the Saints. One trait of brother Brigham's character was clearly illustrated upon his arrival at Kirtland: a trait which he has always manifested from his baptism into the Church, namely, unswerving devotion to the cause of God. It was under the following circumstances.

He reached Kirtland in the fall of 1833. Many other brethren gathered

there that same season. Suitable employment was not easy to obtain, and the people being poor, it was difficult even when work was done to get the pay. In consequence of this, several went off to the neighboring towns to work. Brother Brigham could have obtained employment there very readily also ; but he had not gathered with the Church for this purpose. He told those brethren that he had gathered to Kirtland because he was so directed by the Prophet of God, and he was not going away to other towns to help build up the Gentiles. He would stay at Kirtland and seek the things that pertained to the kingdom of God, by listening to the teachings of his servants, and he should work for his

brethren and trust in God, and thought that he would be paid. This was his mind upon that subject, and he carried it out, and obtained suitable employment. When the brethren who had gone out to work for the Gentiles returned, he had means, though some of them returned with little or none. Thus you see that he was blessed by taking the course which the servant of God had pointed out. He had enjoyed the society of the Saints, the teachings of the Prophet and the Elders, and had been at home, while those who had gone off had deprived themselves of these advantages, and were not in as good circumstances as he.

[TO BE CONTINUED.]

UTAH AS A STATE.

(From the *Deseret News* of Jan. 16 & 17.)

Once more, in all probability, the people of this Territory will shortly be invited to elect delegates to a convention to adopt a constitution for a State government for Utah. An unexceptionable constitution has heretofore been adopted and presented to Congress, in furtherance of the same end, and if Utah had been then admitted the expense of another convention now would not have been necessary.

It is within the constitutional power of Congress to admit a new State, or to refuse to admit it. If admitted, it is the constitutional duty of the Federal government to guarantee such new State, in common with all the elder States, a republican form of government. It is useless, therefore, constitutionally speaking, for a Territory to ask admission as a State, unless upon the basis of a State constitution republican in form, anything un-republican being inadmissible.

A "republic" is defined to be "a commonwealth, a state in which the exercise of the sovereign power is lodged in the representatives elected by the people." A "republican form of government" is a government "consonant to the principles of a republic,"

a government guaranteeing the exercise of the sovereign power by representatives elected by the people. A Territory has not a republican form of government, the sovereign power in this Territory is not "lodged in the representatives elected by the people." According to prevailing laws and customs, the only way for the people of a Territory to enjoy a republican form of government is by the admission of the Territory as a State in Congress.

Certain portions of the old "north-west Territory" were to be admitted "whenever any of the said States shall have sixty thousand free inhabitants therein, such State shall be admitted, by its delegates, into the Congress of the United States, on an equal footing with the original States, in all respects whatever ; and shall be at liberty to form a permanent constitution and State government : Provided the constitution and government so to be formed shall be republican, and in conformity to the principles contained in these articles ; and so far as it can be consistent with the general interests of the confederacy, such admission shall be allowed at an earlier period, and when there may be a less number of

free inhabitants in the state than sixty thousand."

Hitherto the custom has been to admit Territories as States with 20,000 or more inhabitants. Utah has more than 20,000 inhabitants. She has more than the old number of 60,000, many more. Attempts have recently been made in Congress to increase to more than double the last-mentioned figures the number of inhabitants considered requisite in a Territory for admission as a State. Such has never been the custom, and such is not the law at present. Nor have we ever seen any sufficient argument why it should become either custom or law, especially when we consider that the Territories, though controlled by a republican Federation, have not even the name of a republican government for themselves, and that the proposition named, if it should become law and custom, would be likely to deprive thousands of citizens of this republican Federation from enjoying the advantages of a local republican form of government, deprive them of the privilege of the franchise for the greater part if not the whole of their natural lives, thus keeping them politically below the level of negroes and upon the same level as idiots in the States, a thing most unrepugnant in itself, and which no republican Federal government could commit itself to without losing all credit for consistency and for a due regard to its own professed principles.

In this view of the case, although it is constitutionally provided that Congress may admit new States, when a Territory presents a constitution republican in form, possesses a sufficient number of inhabitants to pay its way, and manifests that it is capable of self-government, the claim of a Territory to admission as a State rises to the dignity of a right, which, in tardy justice to its long semi-disfranchised, unrepresented, and, in the case of Utah, much misrepresented, inhabitants, should not be withheld a moment longer than absolutely necessary.

All the above conditions Utah has presented for years, but upon some frivolous pretext or other the privilege and rights of republican Statehood, and of republican local government

altogether, have been persistently though inconsistently withheld.

All the arguments which we have ever seen against Utah's becoming a State are extremely unrepugnant, indeed destructive of republicanism, resolving themselves into this selfish form—"We, the pitiful minority, want to rule Utah. If she become a republican State, the majority will rule and will have a voice in choosing the representatives in whom the sovereign power must be lodged. Consequently, the chances for the realization of our ambitious dreams of power will grow smaller by degrees and beautifully less. However, as we are determined to either rule or ruin, we will oppose with all our powers the attainment by Utah of a republican form of government, her only apparent way of doing which is by becoming a State." This is what the opposition amounts to, and it should be treated accordingly.

It would be abusing themselves and insulting Congress if the people of Utah were to present a State Constitution containing any degrading provisions, and we are satisfied that such will not be the case. A Constitution modelled after and in conformity with that of any one of the States already admitted, could not be rejected by Congress with any show of reason, and we are sure that the people of this Territory will not be satisfied with a Constitution that, in adherence to the Federal Constitution, in the expression of republican principles, or in the manifestation of the true spirit of republicanism, freedom, and civil and religious liberty, shall be one whit inferior to the Constitution of any other State in the Union. Personally, we should feel a pride in the well-founded thought that Utah claimed admission into the Union, presenting a Constitution overflowing with admirable characteristics, the peer and indeed the superior of any and every other constitution covered by the protecting ægis of this great Federal Union of States. The Constitution that we desire is one that is broad and generous enough to guarantee liberty to all, underneath whose ample folds all men and women may rejoice in that glorious liberty which makes a people free

indeed, free to enjoy life, liberty, and the pursuit of happiness, free to do all the good they can, and in their own way, provided that they do not infringe upon the enjoyment of the same freedom by others.

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In speaking of the proposed admission of Utah as a State into the Union, the *New York Herald* very piously says, "They cannot be admitted as a State with the present immoral and unchristian social institution of polygamy." We do not reproduce this sentence because it is in the *Herald* particularly, but because the sentiment is a common one amongst prejudiced people. In this instance it is a very apt illustration of Satan rebuking what he considers sin.

We object to the sentiment because it is absolutely false, and to the conclusion antagonistic to Utah because based upon the falsehood.

If Utah be kept out of the Union for practising alleged immorality and unchristian conduct, it will be the first time such a thing has been done in the history of the country. It will be a policy which will effectually keep out every other Territory indefinitely. It will be a policy that, had it been always acted upon, would have prevented the establishment of any such federation as the United States of America.

New York and the *Herald* must have been seized with a new spasm of virtue, to induce the resolution that hereafter nothing immoral or unchristian shall enter the Union. New York itself is such a very moral and Christian place. Washington is such a very moral and Christian place. Other cities in other States, likewise.

But lest we be considered sarcastic, we will ask why this new rule to exclude everything immoral and unchristian from the Union? Is it because the States at present in the Union are so exceedingly moral and Christian that they cannot endure the least immorality or unchristian conduct in a Territory applying for admission? Or is it that they are already themselves so exceedingly immoral and unchristian that they are really afraid to admit another State with any immorality or unchristian conduct in its inhabitants, lest the increasing weight of

abomination sink the whole Union? Which is the reason? We should very well like to know, because the proposed basis of opposition to the admission of Utah is so very singular, so very peculiar, indeed it is altogether unprecedented. When Nevada was applying for admission, we never heard of any such scruples, nor in the case of Nebraska, Kansas, California, or any other State in the Union. It is a new thing under the sun, so far as it relates to this nation. Then wherefore is it brought to the surface now, and in this particular connection? There must be some occult reason. If it is a strong reason, why not bring it forth, that it may have its due weight? Why hide it up from the public gaze? Why this sudden fit of virtue, this prudish indignation at unchristian things, just at the juncture when the admission of Utah, a long delayed act of simple justice, is once more proposed and discussed? It is very singular, very singular indeed. There must be a reason, latent or open, worthy or unworthy. Such extraordinary scruples, such an unprecedented policy, could not spring from nothing. The motive, the animus, must be peculiar, as peculiar as the policy which it urges to the view. Let all be made clear, so that the world may know the real cause of this extraordinary antagonism to the admission of Utah. The idea of refusing a Territory because some of its people are charged with being immoral or unchristian! Why, who ever heard of such a thing before? Scores of Congressmen, and hundreds of thousands of citizens in the States now in the Union would laugh, openly or in their sleeves, if any one seriously charged them with being either Christian or moral. The *Herald* itself would receive such a charge with a sardonic leer.

We are at the defiance of the whole world to prove that plural marriage is either immoral or unchristian. We assert, without the slightest fear of successful contradiction, that marriage, whether singular or plural, is essentially highly moral and altogether Christian, and therefore "honorable in all," as the Bible says. It is a false notion that when a man marries a wife he commits an immoral and an unchristian

act. No one can prove that he does. If a man take a woman without marriage, then he is immoral and unchristian. But no priest, no judge, no lawyer, no divine upon the face of the earth can prove marriage, of either one or more wives, to be immoral or unchristian. All the human laws that ever were made, or that ever could be made, against marriage, cannot prove it immoral or unchristian. Rome and Greece were the nations whence sprang this notion of plural marriage being immoral and unchristian, two as immoral, unchristian, and corrupt nations as ever existed on this planet, and upon whom the curse of God and the damning weight of their own corruptions have rested for ages.

This policy of keeping Utah out in the cold because of alleged immorality and unchristian conduct, is the sheerest hypocrisy, the flimsiest sophistry, the most transparent casuistry. Everybody knows that Utah is the most moral, Christian, and industrious Territory in the Union. Everybody knows that nowhere in this great republic is there a community more free from degrading vices than this is, or was previous to the advent of certain parties who have no sympathy with the community. Everybody knows that nowhere under the broad folds of

the stripes and stars is there a community with less drunkenness, less whoredom, less seduction, less crime, less immorality, less unchristian conduct, than this manifests. Even the *Herald* itself sustains this view of Utah, for it says—

"We think, however, that there is no danger of the admission of Utah as a State while Mormon polygamy continues there to flourish. General Grant has undertaken to put it down in the Territory, and Congress will rather assist him than do anything to embarrass him in the good work. Meantime it appears that robbers, garroters and desperadoes of all sorts abound and make night hideous in the sacred city of the Saints, all of which signifies that by the Pacific Railroad the border ruffians, the advanced guard of the Gentiles, are crowding the Mormons."

The *Herald* and all others antagonistic to Utah are welcome to this view of their side of the situation. Their allies in what the *Herald* calls "the good work," according to their own showing, are so excessively moral and Christian. Pity that anybody should be embarrassed in such a highly moral and undoubtedly Christian labor of love.

Nothing could furnish stronger proof of the sincerity of Brigham Young as a believer in the divine mission of Joseph Smith and himself, as Founders, Revelators and Prophets, of the Church of Jesus Christ of Latter-day Saints, than the fact that, in all emergencies, he preaches and practises the most unhesitating reliance upon the protection of the Almighty. We are not without apprehension that this constitutes the chief present danger to the proposed settlement of the Mormon question, and that Brigham Young may wake up only when it is too late, to find that God has very little to do with the schemes of American politicians to persecute and rob an unoffending people.—*Omaha Herald*.

That the census has been imperfectly taken in many of the States and Territories is not questioned. The Mormons affirm, and their statements are corroborated by other authority, that the enumeration of the people of Utah was but half done. If it be possible to raise the proof sufficient to establish the statement as a fact, there is no good reason why Utah should not be admitted as a State. * * All persons who understand the industrious and really moral character of the Mormon people, apart from their polygamous practices, will sympathize with them in their desires to save themselves from the contamination of Gentile adventurers, and to rid themselves of the presence of such fanatics as McKean and his narrow-minded coadjutors. Self government is the right of every American citizen if he is fit for the condition, and the Mormons in most respects are better men than some others who are supporting State governments.—*Sacramento Union*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 20, 1872.

NEW TACTICS.

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OUR readers will probably remember that Mr. Geo. C. Bates, the United States Prosecuting Attorney for Utah, was lately in Washington, D.C., seeking funds and official instructions so that he might be able to proceed with the trials of President Brigham Young and other brethren at Salt Lake City. But the mere fact of Mr. Bates having left Salt Lake City for the seat of the national government, though acting under the instructions of his superiors, appears to have aroused the ire of the "ring," that venerable society evidently fearing that Mr. Bates would make disclosures damaging both to their present manoeuvres and future prospects for robbing and despoiling the citizens of Utah. A hue and cry was accordingly raised, his character was vilified, his motives impugned, and his removal from office sought, all of which, according to the *Omaha Herald*, "goes to prove that the McKean ring of mercenaries are in hotter water than ever," and that the war has been opened on Mr. Bates "as the last resort for beating an orderly retreat."

The declaration of war was made in the formal complaint of Judge McKean's peculiarly constructed grand jury to the Court, "acting, doubtless, under the orders of that immaculate functionary," that Mr. Bates refused to investigate certain charges "immediately." But how he was to report himself at Washington as directed by the chief of the department there, and prosecute in these cases at Salt Lake City at one and the same time, this belligerent grand jury fail to afford information. The next step was for Judge McKean to back up these "grave charges" by one of his religio-political fulminations from the Bench, and to have the same telegraphed far and wide over the land for the enlightenment of the masses and his own individual "glorification."

An opportunity soon presented itself. The Attorney General at Washington telegraphed to admit to reasonable bail President Young and the other defendants whose trials were continued until the March term, for the reason that the bills for keeping the prisoners were accumulating and no funds were forthcoming. A United States attorney applied for their discharge on bail under these instructions, whereupon Chief Justice McKean delivered, on January 31, the following remarkable decision—

There are eleven prisoners charged with murder under Territorial laws. Six of them are held in custody in the city without expense to the government. The other five are held at Camp Douglas, and furnished with rations by order of the Secretary of War. Some of the murders were committed under circumstances of great mystery and atrocity, and some were committed openly; and some of the prisoners are known, even before trial, to be most desperate characters. Were these prisoners now turned loose upon society before they were acquitted by a jury, it would be an act without precedent in criminal

jurisprudence. Such a decision would be hereafter quoted as a precedent in every murder case in this Territory. It would be a most pernicious precedent; and, besides, there are reasons, which cannot be made public, why these prisoners should not be admitted to bail—reasons which District Attorney Bates cannot have communicated to Attorney-General Williams, and to which Mr. Bates seems quite indifferent. Indeed, he is known by the court to have made in other particulars serious misstatements in regard to affairs in Utah. Whether or not a prisoner charged with murder shall be admitted to bail is a judicial question addressed to the discretion of the court. I am placed here to decide under the law all judicial questions that shall arise in this district court, and were I now to shrink or swerve from a plain duty, it is not improbable that the irresponsible magistrate called "Judge Lynch" would assume the seat which I would thereby have proved myself unworthy to hold. In the discharge of a judicial duty which devolves upon me alone I refuse to admit these prisoners to bail.

Now every word of the above is for outside reading only, intended especially to manufacture public opinion amongst those who reside thousands of miles from Salt Lake City, and who know nothing of the true state of affairs in Utah. The animus towards Mr. Bates is very clearly shown, and the insinuations regarding his alleged misstatements are very artistically interwoven in the body of the decision. But the idea that "Judge Lynch" would probably succeed Mr. McKean in the seat which we are well aware he has long since "proved himself unworthy to hold," is a little too absurd. There is not one man in every hundred of the citizens of Utah who has the slightest idea that the defendants are guilty of the crimes with which they have been so recklessly charged. The record of their devotion lives too brightly in the hearts of the people of that Territory to admit of one moment's indulgence in such a thought; and to talk of the miserable minority—who make an outward pretence to believe in their guilt, and who hope by means of packed juries, suborned witnesses and unjust judges to convict these great and good men of the atrocious crimes falsely alleged against them—resorting to lynch law, is empty bombast; the members of the ring have enough sense left to know that any attempt at lynch law on their part would end most disastrously for themselves, and not one of them is at all anxious to inherit the glory of a martyr's crown in the next world, but in the spirit of patient self-abnegation, unhesitatingly prefers to live a little longer with the hope that he may share in the long anticipated spoils when the citadel of "Mormonism" is sacked and its treasures are given to the spoiler. Besides, this threat of his Honor loses all its force when it is known that President Young is only nominally a prisoner in his own house, and that President Wells was actually admitted to bail on this very charge by this worthy functionary himself, and it is these brethren more especially that Judge McKean wishes the world to think would suffer from the proceedings of that "irresponsible magistrate called Judge Lynch," from whose court there is no appeal on earth.

But the judge has the satisfaction of dilating upon certain murders which he asserts "were committed under circumstances of great mystery and atrocity," and of conveying the idea that he is satisfied that the accused are the guilty parties. Now the fact is that in some cases not one word of testimony has been adduced to prove this, the preliminary examinations having been waived and the regular trials not having commenced. In other cases the prosecution at the preliminary examination notably broke down, the U. S. Prosecuting Attorney himself admitting that the evidence was insufficient to

convict the accused, and up to the present nothing has been proved to give anyone, much less the judge before whom the trials are to come, the right to assert that any member of the "Mormon" Church was concerned either directly or indirectly in any of these crimes. And the bitter cry of "Mormon murders" so extensively indulged in at the present time by the generality of the press in English speaking countries, though but the natural fruit of such decisions as that of Judge McKean, is a cruel wrong to a much injured and still suffering people, and a disgrace to those who pretend to have any regard for justice or any love for fair play. When the first "Mormon" is convicted by a jury of his peers before an impartial court of any of the crimes now charged against them, it will be time enough for men to talk of "Mormon murders." Until then, and that time is far distant, it is not only unmerciful, but unjust, illogical and bigoted, to condemn a whole community for certain acts of violence committed in the country in which its members dwell.

His Honor also speaks of certain "reasons, which cannot be made public, why these prisoners should not be admitted to bail, to which Mr. Bates seems quite indifferent." This is very well put, there is an air of confidential mystery about the statement, the shameful indifference of Mr. Bates also is unpardonable. The public will feel anxious to know the whole truth in the matter, but this is just what Judge McKean intends they shall not know, that would spoil all his opportunities for turning his court into a semi-religious debating club. It will serve his purpose so very much better to keep the millions on the *qui vive*, and deal out to them his decisions, charges and opinions one at a time. But we can let in a little light upon the mystery. Some of the reasons why the prisoners should not be admitted to bail are, that it would weaken the ring, several deputy marshals would have to be discharged and then their support would be lost, and every man counts something in such a small concern. Again, when the prisoners are bailed out there will be no chance of presenting the government with immeasurable bills for all sorts of impossible services and improbable expenses. The interest felt in his Excellency's movements would also decline, and Judge McKean's special telegraphic operator would be out of employment; the opportunities of goading the peaceable citizens to madness would be considerably diminished, and consequent hopes of plunder would become sensibly dimmed; but to all these, and many like weighty considerations, Mr. Bates is shamefully indifferent.

But the crusade did not stop with Judge McKean's decision. On February 2nd the ring held a meeting in the Masonic Hall, a huge place for such a gathering, though far too small for any meeting of a public character. Here resolutions were passed sustaining Judge McKean and condemning Mr. Bates, all of which, with a great flourish of trumpets, was immediately telegraphed to President Grant, with the request that he would appoint a successor to Mr. Bates. A petition was also started endorsing the action of Judge McKean in not admitting the prisoners to bail. But according to the latest advices it would appear that these efforts had not been very successful, for the *New York Tribune* of February 7, has a paragraph in its Washington news which runs as follows—

The President yesterday informed District-Attorney Bates of Utah that he had no intention of removing him. Chief Justice McKean of that Territory recently telegraphed to the President for leave to come to Washington for the purpose, it is supposed, to secure Bates' removal. His request was refused and

a reply to that effect was sent him by the Chief Clerk of the Department of Justice. It is thought that the quarrel between the Chief Justice and the District-Attorney has gone so far that one of the two must be removed, and yesterday's developments make it probable that it will be McKean's head, and not Bates', that will go into the basket.

We are also informed that another elaborate petition, this time from "the mothers, wives and sisters of the *loyal citizens*" (we know what that clap trap signifies) is being circulated "praying that the government will not withdraw its protection from them." O dear! It would thus appear that the loyal citizens are not loyal to their wives, mothers and sisters, for they have to seek government protection. We feel thankful when we realize that the Latter-day Saint ladies of Utah feel safe in, and are proud of the protection of their husbands and brethren. Nor do we envy the government in their role of protectors, neither do we think its members will themselves feel flattered by that title, for we know of none who would sign this petition, save it be such as some of those who lately signed an appeal for help to build a Presbyterian Church in Salt Lake City. We really thought that Judge Hawley was the doughty little champion who monopolized the honor of protecting these frail creatures; but if the government chooses to divide the responsibility with that little gentleman, and he is agreeable, we have no quarrel with either, it is none of our business, for as Latter-day Saints we simply claim the privilege of protecting the lives and honor of our own wives and daughters, and these, by the help of God, we will defend; but for the *proteges* of his Honor Judge Hawley, though we may have sympathy for their sorrows, we have no protection in their violation of law and decency, and no association in their sins.

G. R.

THE JURY QUESTION.—The New York *Tribune* of the 7th inst., says—

In the U. S. Supreme Court on Monday the test case on appeal from the U. S. District Court for the District of Utah, was disposed of. The plaintiff in error in this case, Hosea Stout, was indicted for murder, and the question was whether the indictment was found by a legal jury. The Grand Jury framing the instrument was impaneled by the Marshal under the usual practice in the Federal Court, without regard to the law of Utah, which provides that the jury should be impaneled by the Clerk of the Court, in pursuance of a certain mode prescribed. The Chief-Justice now announced that on the question as to whether the jury were legally impaneled the Court stood four in the affirmative and four in the negative, so the case was disposed of by a divided Court, and the judgment is affirmed.

ON A VISIT.—Elder James Quayle, of Logan, who was at the last October Conference called on a mission to the United States, but with permission to visit his relations in this country, arrived in Liverpool per steamship *China*, on Saturday, 17th inst., in excellent health and spirits. Elder Quayle left Ogden on the 2nd of last December, was detained a few days by the snow blockade on the U.P.R.R., and has since been filling his mission in the States of Ohio and Pennsylvania. He will tarry two or three weeks in England, visiting the Isle of Man, London, and other portions of the country, and then return to resume the duties of his mission in the States.

CHURCH HISTORY.—An exceedingly interesting history of the Church is now being published by Elder Geo. Q. Cannon in the *Juvenile Instructor*, and

thinking that extracts would be appreciated by the readers of the *STAR*, we commenced republishing chapters therefrom in our last number, and shall continue so to do as the numbers of the *Juvenile Instructor* may reach us.

NOTICE.—The Glamorgan Annual Conference will be held at Merthyr on Sunday, April 23th next, to which Elder David John invites the missionaries from Zion who can make it convenient to attend.

CORRESPONDENCE.

GREAT BRITAIN.

Bristol, Feb. 16, 1872.

Elder Geo. Reynolds.

Dear Brother—Thinking you would like to hear a word from this part of the field, I take the present opportunity of writing.

I have now visited all the Branches, and most of the scattered members in the Bristol Conference, and have been received very kindly by the Saints wherever I have been. I find them, with but few exceptions, enjoying a goodly portion of the holy Spirit; yet, in some cases there is room for a little improvement.

The majority of the Saints are very anxious to gather home, and many are doing all in their power to bring about this long looked-for and happy result; others by dint of perseverance and a little more economy, might effect their emancipation a great deal sooner than from present appearances it is to be supposed they will. A sister told me a short time ago, that five shillings every week were spent in tea, tobacco and beer, in her house. The family had been in the Church thirty years; during that time the nice little sum of £390 had been thrown away, to say nothing of the effects the consumption of these unwise purchases had upon their constitutions.

The Priesthood are one with me in carrying out the purposes of the Almighty. If all is well there will be quite a number leave this Conference the coming summer for the land of Zion.

We are encouraged by almost weekly additions to our numbers. The stir that has existed among the people regarding Utah has caused some to come and hear what we have to say for our-

selves. I think there are some who are seeking after the truth, and we intend to help them to find it.

The "upper ten" are too smart to believe and embrace a Gospel that was believed in and promulgated by illiterate fishermen like Peter and others. As a professor of religion told me while in conversation with him a short time ago, "We are too well educated in these days to believe in baptism for the remission of sins, and the imposition of hands for the reception of the Holy Ghost." Thus we see the Gospel of Christ put aside, and one taught by the wisdom of men proclaimed in its stead.

I have enjoyed my labors much, and the Saints have done all in their power to conduce to my happiness, and I feel at home wherever I meet them. My health has been excellent up to the present time, and I feel that I have been much favored and highly blessed of the Almighty.

Praying for the blessings of the Lord upon all the faithful and those who love the truth, I remain your brother in the Gospel of Christ,

ELIJAH A. BOX.

SWITZERLAND.

Berne, February, 13, 1872.

Elder George Reynolds.

Dear Brother—I take pleasure in addressing a few lines to you to inform you regarding the progress of our labors in this part of the world.

We feel first-rate, as regards bodily health, in spirits we never felt better; that we are engaged in the most earnest and holy work is a truth which fixes itself more and more upon our minds as we behold the indifference with which the nations regard the message

which has been sounded in these last days from the heavens. However, whilst the masses refuse the call, there are individuals here and there who stop and reflect. We have had of late some intelligent men enquire after the truth, whether they will embrace it or not is a matter which rests entirely between them and their Creator; one thing is sure, we have given them the best we had, which in itself is enough to either save or condemn. Truth is like a two-edged sword, and becomes a fine weapon when handled rightly, but very dangerous to him who plays with it. Elder Wilcken has felt impressed on account of the fearful indifference manifested in the city of Zurich to advertize our meeting. The notice appeared in the newspaper once, when an order was sent to the printer from the president of the city, —one of the would-be most intelligent cities of this republic(!)—requesting that this advertisement should not appear any more. But, notwithstanding, the meeting I am informed was filled with clergymen, members of the city government, religious old ladies and such like, to whom brother Wilcken presented the law and the testimony in very clear terms. At the close of the meeting the city attorney stepped up to brother Wilcken, and asked him for some of our works, and offered his assistance if we choose to proceed against the city authorities in the court of the Canton for unlawfully stopping our advertisement, Elder Wilcken declined his offer, saying that we ne-

ver would go to law against acknowledged authorities, it was for them to show to what use they will put their power. On visiting the hostile president of the city, he said we had better apply to the council of government for the Canton of Zurich for liberty to hold meetings, at the same time hinting that this would perhaps be refused. Brother Wilcken wrote to me; I answered, telling him not to be frightened, nor ask any such favor, because the Swiss laws provide that all denominations professing Bible religion have the right to assemble for divine worship, and therefore to continue to hold meetings as before, but not to advertize, as they had forbidden it. If they wish to stop us preaching, they must first pass a law to that effect, and if all Switzerland could stand that, we certainly could. We as a people can abide the laws of any country, therefore are not easily frightened.

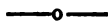
The Elders from Zion here are as united as a clover leaf; we are as saving as we know how to be, and indeed have to appear in shabbier clothing than perhaps really becomes preachers of the Gospel, in order to get up a pamphlet for the benefit of strangers, setting forth in plainness the principles of the Gospel of Jesus restored. We are tired of being misrepresented by the press, hence we take this means of publishing to the world the truths of our religion.

Our united love to all.

Yours truly,

EDWARD SCHOENFELD.

UNTRUTHFUL PICTURES.



Since reading Elder Brinton's letter in which he refers to various chimney ornaments, "red dogs, white dogs, &c.," I have been led to reflect on a few other intended adornments of English homes, but which I esteem as useless and unornamental as the grotesque images to which he objects. More especially do I dislike a certain very numerous class of so-called Bible or religious pictures, which lack every element of truth, beauty or consistency, and whose only recommendation

to those who purchase them must be, I suppose, their very small cost.

Now, believe me, I am no enemy to art. I love the beautiful and delight to see things of beauty transferred to the painter's canvass or revealed by the sculptor's skill, so do not think that I object to pictures as pictures from any sombre, shut-out-the-sunshine, puritanical feeling. "I harbor no such sentiments," but I do dislike the miserable daubs, the flaming, high colored engravings, and the wretched,

inartistic prints that are so common in this country, especially those that are supposed to represent scenes in Bible history, but many of which would do just as well to illustrate an history of the wars of the Roses, or the life of Sinbad the Sailor.

Now I hold that it is as possible to teach by means of pictures as by letterpress. In fact, when I was a child a simple picture would always convey a better idea of an event to my mind than the most elaborate description. Therefore it seems to me that it is very easy to inculcate false doctrines and theories into the minds of children by means of inaccurate pictures, if anything, more so than by falsely worded descriptions or statements.

Let us take some of these very common pictures, and consider them a moment. Here is one in which we have a view of the Savior being baptized. He is standing in about six inches of water in the river Jordan, whilst John the Baptist pours a saucerful of water over his head. The idea immediately conveyed is that Jesus was actually baptized in that way, and the idea having once a place in the brain, it is hard to get it out even by the force of teaching the truth. But every child of a Latter-day Saint should be taught that there is only one form of baptism, and that is by immersion. Jesus was not sprinkled with a few drops of water on his forehead, nor had he half a pint of water poured over his head. The Scriptures directly state that he went into the water, for when he "Came up out of the water, the Spirit of God descended upon him," and God the Father acknowledged him as his Son by his own voice out of heaven.

Then again we have views of the wanderings of the Israelites, which would better represent a camp of the Danes in the days of Canute the Great, of the destruction of the Cities of the Plain, which would be more like the great earthquake at Lisbon. We have prophets dressed in the style of feudal barons, prophetesses arrayed like nuns, Pharaoh in Roman armor, and the Virgin Mary in the robes of a Norman lady, all of which is very ridiculous to those who know better, and very confusing to those who do not. Jesus

and his apostles, each with a halo of glory around the head, is the almost universal representation; but who, except the very ignorant, believe that they appeared day by day with this glorious light crowning them and making them conspicuous to all beholders.

A few days ago I was at the house of a respected brother, and on the walls of his cottage I noticed, amongst other colored prints, one that pretended to represent the resurrection of our Savior. How did it do it? It represented the Savior rising out of a kind of stone box in an impossible position in the middle of a field, nothing like what we may reasonably suppose the sepulchre of Joseph resembled. Numbers of little heads with wings were flying about in the sky, and some angels, also with wings, were standing by. These little things, all head and wings, I think are called cherubs, but what I should like to know is, did anybody ever see such things, does any one ever expect to see such, does anybody believe such beings exist in heaven? If not, what can be the use of familiarizing the eye with such improbabilities, and getting the notion into children's heads that such fanciful beings were present at the Savior's resurrection. Now for the angels. Have we one word of Scripture to prove the correctness of the popular idea that an angel is a holy being in form half-way between a bird and a man? I think not. It seems as though folks reasoned that because birds have wings to fly with, therefore if angels fly through the midst of heaven they must have wings also. But did not Jesus ascend into heaven and descend many times after his death? Had he wings? Nobody would think of representing him with wings attached to his back. If Jesus did not have wings, and could pass from heaven to earth and from earth to heaven, then why should any one fancy angels have wings? God has not made men's backs to have wings fitted on them, and we are told in the Scriptures that angels are those who were once the servants of God on this earth, who, on account of their lives of devotion to him here, are now permitted to dwell near him in heaven.

Does not John the Revelator say, "I fell down to worship before the feet of the angel." "Then said he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep

the sayings of this book: worship God." We have no foundation to ascribe to these glorious beings any other origin than the one here so plainly given.

T. Z.

UTAH NEWS.

—o—

The ladies of the ninth Ward, composing the Retrenchment Society, had given a very enjoyable social party in the Ward school-house.

On the 1st inst. two roughs had a quarrel at the Revere House, Salt Lake City. Richard Garrison shot John Dood, inflicting a mortal wound. A woman was the cause.

The winter in Rich County was the most severe that had been experienced since its first settlement. The telegraph line was down for three weeks, and the snow in the valley was between two and three feet deep.

A bill for a code of criminal practice had been introduced into the Utah Legislature. The Council had appointed a committee to act with the House Committee, to prepare a joint resolution submitting to the people the matter of convening the convention to draft a State constitution and to elect delegates, also to petition Congress for the admission of the Territory.

Elder James McGaw, of Ogden, died of heart disease and inflammation of the lungs, on Monday, January 15. Deceased was born in Canada West, Aug. 27, 1824. He joined the Church in Nauvoo, Illinois, and went to Utah in 1852. He filled a mission to Texas in 1854, and one to England in 1865, returning to Utah in 1868, having charge of a company of Saints across the ocean. He leaves a wife and seven children.

A dispatch to the *New York Tribune* dated Salt Lake City, February 5, states—"At an election, to-day, for delegates to a convention in favor of the admission of Utah as a State, hundreds of women, all Mormons of course, voted. Gen. Connor and a few other well-known Gentiles, some of them now absent from the city, and who are opposed to admission, but were nominated on Saturday, for appearances' sake were elected."

A telegram dated 6th inst., states—"Minister de Long and the Japanese Embassy arrived at Salt Lake City on Sunday morning, having been escorted from Ogden by a delegation of the city authorities, headed by Mayor Wells. They came by special train and took quarters at the Townsend House which has been thronged ever since. President Brigham Young sent an invitation to the Embassy to call on him, but it is understood that Japanese etiquette will require him to call on them first if courtesies are to be exchanged."

A substitute bill had been introduced into the council of the Legislature by Councillor Harrington, in place of the house bill providing for the election of delegates to a convention to draft a constitution and make preparations for asking for the admission of Utah into the Union as a State, but does not differ materially from the house bill, except in one or two points. It retains the same number of delegates—one hundred and four—but changes the apportionment. Salt Lake County, to which the house bill allotted twenty delegates, has the number reduced to sixteen, and the number of delegates from Utah County is reduced from fourteen to ten. These are apportioned to counties believed to have too few. There is also a section introduced providing for the election of two delegates to the National Republican Convention which is to meet in Philadelphia in June next.

VARIETIES.

—o—

A New Orleans mule ate up a whole chest of tea before finding out that it was only half hay.

Fanny Fern tells of an aged female who thought she was "as young as she ever was, and as handsome as she never was."

A Missouri lady advertises for a person who is in the habit of serenading her, to stand nearer the house, so that she can scald him.

A boy of five summers in New England recently, while at his devotions, surprised the family by praying that he might have sixty brothers and a hundred sisters.

A grocer of Lowell, Mass., has a sagacious dog who never sees anything being weighed on the scales without putting one foot on the platform and innocently looking out of the door.

"President Grant's officials are terribly down on polygamy, but when it comes to open prostitution they are disposed to be lenient. Heaven save us from such reformers."—*Walla Walla Statesman*.

Stephen Pearl Andrews suggests that "the absolutoid elementismus of being echoes or reappears by analogy within the relatoid and concretoid elaborismus." This should be generally known.

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless and injurious to society.

POETRY.

OUR CROWN.

'Tis told
That grains of gold
God scattereth among
The sands of life, our path along;
And we these grains must gather one by one,
To form our glorious, our immortal crown.

Our crown
Hath richer grown
For every little grain
Our willing, patient labors gain.
Gather then while life's swift moments wing;
Who fails to glean, will ne'er be crowned king.

DIED.

SHEPHERD.—At Halbreath, near Dunfermline, Feb. 5, William, son of John and Betsy Shepherd, aged 17 years and 9 days. Deceased, who was a miner, was instantly killed whilst at his work, by the falling of the pit's roof.—Utah papers please copy.

TAYLOR.—At Wheatley Hill, Durham, Dec. 27, 1871, George, son of William and Hannah Taylor aged 9 years and 10 months.—Utah papers please copy.

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WHO ARE BLESSINGS BLESSINGS TO?

—o—

To those who stand in need of them, it may be answered; but this is not always correct. Blessings are sometimes alighted by those who stand in need of them; they are sometimes rejected; they are frequently misapplied, and sometimes not applied at all. Under such circumstances the thing that in itself would be a blessing may possibly become a curse.

Let us go to the greatest blessing that God has given to fallen man—namely, the Gospel of Christ. The present generation of men stand as much in need of this blessing as any generation that ever lived. They have evils among them that they cannot cure, such as want of employment, pauperism, prostitution, fraud and dishonesty. They have war, famine, pestilence, and many other evils that they absolutely do not know how to deal with. Now the Gospel of Christ is "the power of God unto salvation," and salvation, according to the definition of a modern Prophet, is neither more nor less than being saved from all our enemies. God has offered this salvation to the world, but they have rejected it. He offers it to them now, but they will not receive it. He has raised up men to preach it, but the people will not listen. He has given these men authority to administer

ordinances, and to act in his name; but instead of receiving, the people persecute the men so authorized, and thus the Gospel of Christ will not be counted as a blessing to the men of this generation.

Certainly, all Christians already think they are true followers of Christ, just as the ancient Jews thought themselves true followers of Moses. They have religion enough and earnestness enough, but so have the Mohammedans and Hindoos. They build churches enough; yes, they have as much faith in building churches as the men of old had in building the Tower of Babel, and they are likely to get as handsomely rewarded. Would to heaven that they had as much faith in God's truth as they have in their human creeds and their stone walls; would to heaven they had as much respect for God's servants as they have for those who preach for hire, divine for money, and make merchandize of men's souls. O that they had more humility, then they would not despise God's people because they are poor. O that they had more of God's wisdom, then they would not be so puffed up with their own.

But enough said about the world. Brethren and sisters, we who are called to be Saints, how is it with us? Do

we possess the faith in God and his Gospel that we ought to have? Are we living so that the Gospel of Christ will be counted a blessing unto us? or are we living very much like the people of the world? Are we as energetic in performing our duties to the Church as we are in working for our daily bread? or is it all daily bread and no Gospel with us? Are we vigilant and sober, or do we soak our brains in alcohol and fumigate them with tobacco? Do we, fathers and mothers, teach our children good wholesome principles, or do we merely upbraid them for their ignorance? Do we, fathers and mothers, take our children to meeting with us as a thing of course, or do we supinely let them stay away and then grumble because they have no desire to go? and do we

very often set them the example by not going ourselves? Is private and family prayer a necessity, a mighty power with us to procure God's favors? or is it a trouble and a nuisance, always glad when it is done, and neither sorry nor alarmed when we forget it altogether? If we do not pay our tithing, do we at least pay something like our fair share of Branch and Conference expenses, or do we pay about twopence a year, and then look sharply after the Elders to see what they do with it?

Brethren and sisters, these questions might be multiplied, but enough, let me close with this one word of advice, let us so live that the Gospel of Christ will be counted as a blessing unto us.

G. C. FERGUSON.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"The Church of Jesus Christ of Latter-day Saints indeed, Ridiculous! only another of the many schisms that exist on the earth. But, there I know little about them," exclaims some one. Another a trifle more knowing will say, "O, they are the Mormons, a set of fanatics, followers of Brigham Young, who go to Salt Lake and believe in living prophets, How absurd!" This is about the sum and substance of what the majority of mankind know about the Latter-day Saints when asked the question who they are. The Scriptures, which we all should believe, teach us to prove all things and hold fast unto that which is good. The individuals who give the above very lucid and full explanations of what the Church of Jesus Christ of Latter-day Saints is, have been easily satisfied as to the proofs of its nonimportance in regard to their eternal weal or woe, judging from their very scanty and superficial knowledge concerning it. But what do the Latter-day Saints say of themselves? They proclaim that there is one Lord, one faith, and one baptism; that their faith is the same as that taught by Peter, by James and by John; their baptism the one which Christ, the Son of God, told Nicodemus except men

would come under they could not even see the kingdom of heaven, and the God which the Latter-day Saints worship is he that made the heavens, the earth, the seas, and the fountains of water. Is there anything so very fanatical or absurd in this? But, say the Christian world, do we not believe the same, do we not believe in Jesus the Son of God, are we not baptized in his name, is not the God who we acknowledge the same who made this earth and created us to dwell upon its surface? Therefore, where is the difference betwixt the Latter-day Saints and other bodies of Christians? In this is the difference: the Christian world say they believe these things and bring not forth the fruits which are the natural results of such a belief. The Latter-day Saints say they believe them, and their assertion is backed up by their fruits, which to an unprejudiced and observing eye have and are making themselves manifest. What was the great difficulty which the Apostles had with the people when they sojourned on the earth? It was to get them to believe that Jesus was the Christ and not an impostor, therefore the oft-repeated cry, Believe on the Lord Jesus Christ and thou shalt be saved; but we find in reading the

Scriptures that where the Apostles found a believer they did not tell him to stop there, that he had nothing else to do, but that he was saved through his belief. No, but they took him as Philip took the believing eunuch, or as Peter and the rest of the disciples did with the three thousand believers on the day of Pentecost, when they cried out in the anguish of their hearts, men and brethren what shall we do? Did Peter, like the professing Christian ministers of the present day say—nothing; that if they believed truly that Jesus was the Christ it was all-sufficient? No, he did not, and it seems they had more sense than to expect that he would; but he cried unto them to repent of their sins and to be baptized for the remission of the same, and that they should receive the Holy Ghost, for the promise was unto them and to their children, and to all that were afar off, even as many as the Lord their God should call. And has he not called all, for as many as cometh unto him he will in no wise cast out, but he that cometh by any other way than by the door, the same shall be accounted as a thief and a robber.

The Latter-day Saints cry unto the children of men in this generation as the former-day Saints did in their day, calling upon them to enter in at the door and tread that path which will make them better men and women in this life, and in the end lead them back to dwell with that divine Being who sent them forth into this probation for a wise and glorious purpose. Surely such claims call for more consideration from the human family than a mere casual glance or a contemptuous sneer.

Let men take the Scriptures of divine truth as their standard, and measure the Latter-day Saints thereby, if they find them teach any doctrine contrary to that which was taught by Jesus Christ and his Apostles, as Paul said, let them be accursed. Now for the touchstone: taking for granted that all Christendom believes that Jesus was and is the Christ, the Latter-day Saints now take up the cry, believe on the revelations of his will through the Prophet Joseph Smith and thou shalt be saved. Believe that Joseph Smith was a Prophet of the

most high God, sent in these the latter days to cry repentance unto a darkened and benighted people who know not God nor his will concerning them. Joseph Smith and the Latter-day Saints give the same criterion as Jesus gave to the Jews, that all men can know whether they speak of themselves or of God.

John the Divine on the Isle of Patmos says, And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of water; showing plainly that although Jesus set up the kingdom in his day (of which John was a chief stone) that it would not continue on the earth without interruption, but that it should be thrown down, and this restoration was to be in the hour of his judgment in the last days, as Daniel the Prophet, in his interpretation of Nebuchadnezzar's dream declares, in these days the God of heaven should set up his kingdom which should never be thrown down nor left to another people, but that the Saints of the Most High should possess it as an inheritance forever, and it should break in pieces all other kingdom that should seek to stay its progress, and eventually it should fill the whole earth. The angel referred to was to fly in a day that men were not worshiping the God that made the heavens, the earth, the seas and the fountains of water, but some strange or unknown God, or as they do now, a being without body, parts or passions, whose centre is nowhere and his circumference everywhere; who sits on the top of a topless throne beyond the bounds of time and space. Truly a fit place. First, such believers have to serve their God by doing nothing, then for reward they are sent to a heaven that is nowhere. What harmony! How beautifully they all blend into one grand nothing!

In all ages when the God of heaven has had any communication to make to his children, he has chosen one of

them as a means of conveying it to the others; as Noah in his day, and Moses in his; also Joseph Smith in this age, who declared (until wicked men slew him) that the Lord had spoken in these the last days, and had called him to be a Prophet unto this generation, to cry unto them to repent of their sins and be baptized for the remission of the same, and to receive the laying on of hands for the gift of the Holy Ghost, and then further requiring them to obey the cry, Come out of her O ye my people, and partake not of her sins lest ye should also partake of her plagues, to gather up to the valleys of the mountains, where He would hide them in the munition of rocks while his fierce indignation passed over the face of the earth.

The unbeliever scoffs and makes merry at the idea of gathering so many thousand miles from home and kindred, to escape the judgments which the Lord is about to pour out upon the face of the earth on account of its unbelief and wickedness, and asks, could not God save you here as well as in Utah? We answer this question by

asking a few others. First, if Noah had neglected to build an ark after the Lord had commanded him to do so, would He have saved him from the flood? Second, why did He not, instead of telling Joseph and Mary to flee into Egypt by night with the infant Jesus to save him from the slaughter which Herod devised and executed, make himself manifest by saving it in the very midst of Judea? Third, would He have saved Lot and his family from the fire which destroyed Sodom and Gomorrah, if they had not taken to the mountains as he commanded? That a gathering is necessary we cannot doubt, for we read that Jesus cried with tears of sorrow, O Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not. But unlike the people of Jerusalem, we have hearkened unto the cry which hath gone forth unto the nations of the earth, and let others do as they may, we will serve God.

WM. REED.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 116.

While the Prophet Joseph was gathering the Elders of Israel to go up to Missouri to assist the brethren who had been driven from Jackson County, brother Brigham was preaching and laboring for the support of his family. He, himself, also made his calculations upon going up in that company. One day he and his brother Joseph met the Prophet Joseph, and the conversation turned upon the subject of the Camp of Zion going up to Missouri. He said to them: "Brother Brigham and Brother Joseph, if you will go with me in the Camp to Missouri and keep my counsel, I promise you, in the name of the Almighty, that I will lead you there and back again, and not a hair of your heads shall be harmed." At this they gave their hands to the Prophet to confirm the covenant. On the 7th and 8th of May the Camp organized, and on the latter

day started on its journey. On the 23rd of June the Camp arrived at Rush Creek, Clay County, Missouri. About seventy of the brethren had been attacked with cholera, and eighteen of them died.

The Prophet Joseph called the members of the Camp together, and told them if they would humble themselves before the Lord, and covenant that they would from that time forth obey his counsel, that the plague should be stopped from that very hour, and there would not be another case in Camp; whereupon the brethren with uplifted hands covenanted that they would from that very hour hearken to his counsel and obey his word, and the plague was stayed according to the words of the Lord through his servant.

The Camp having accomplished the labors assigned it, brother Brigham accompanied by his brother Joseph and

several other brethren, started for home on the 4th of July. They arrived at Kirtland in August, having walked all the way. The round trip of about 2,000 miles had been performed on foot in a little over three months, averaging forty miles a day while traveling.

During the fall and winter brother Brigham dwelt in Kirtland, and was occupied in quarrying rock, working on the Temple and finishing off the printing office and school-room. On the 14th of February, 1835, he was called to be one of the Twelve Apostles. The Twelve were selected in the following order—Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, Luke Johnson, David W. Patten, William E. McLellin, John F. Boynton, William Smith, Orson Pratt, Thomas B. Marsh and Parley P. Pratt. From this time forward until the death of the Prophet Joseph the duties of his apostleship claimed all brother Brigham's attention. When not on missions preaching the Gospel he was laboring at home in the ministry, standing by and sustaining the Prophet Joseph to the extent of his faith, influence and means. His public duties were important and numerous, yet he sustained himself and family by his own exertions. He was a wise, economical manager, and the Lord blessed him in providing for his own household and in rendering aid to others and to the work.

Upon returning from one of his missions in the Eastern States brother Brigham found that the spirit of speculation, disaffection and apostasy imbibed by many of the Twelve Apostles, and which ran through all the quorums of the Church, prevailed so extensively that many were bewildered, and it was difficult for any to see clearly the path to pursue. Those were days when men and women needed revelation from the Lord to guide them in the right course. Without it they would be confused; for the leading Elders of the Church joined in denouncing Joseph as a fallen Prophet; and how could the people decide who were the servants of God unless he, by his Spirit, told them? In his history brother Brigham describes one scene, which occurred at this time, in which

he was a prominent actor. It clearly exhibits the condition of feeling which prevailed among the men who had been most intimately connected with the Prophet. We give it in President Young's own language:

"On a certain occasion several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. Father John Smith, brother Heber C. Kimball and others were present, who were opposed to such measures. I rose up, and in a plain and forcible manner told them that Joseph was a prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God, they could only destroy their own authority, cut the thread that bound them to the Prophet and to God, and sink themselves to hell. Many were highly enraged at my decided opposition to their measures, and Jacob Bump (an old pugilist) was so exasperated that he could not be still. Some of the brethren near him put their hands on him, and requested him to be quiet; but he writhed and twisted his arms and body saying, 'How can I keep my hands off that man?' I told him if he thought it would give him any relief he might lay them on. This meeting was broken up without the apostates being able to unite on any decided measures of opposition. This was a crisis when earth and hell seemed leagued to overthrow the Prophet and Church of God. The knees of many of the strongest men in the Church faltered."

Kirtland continued to be President Young's home until near the close of 1837. He was constantly employed in the duties of his calling either at home or abroad. His missions were frequent, and he was successful in his ministrations among the people. During the times of darkness and apostasy at Kirtland, his constant testimony was that Joseph Smith was a Prophet of the Most High God, and had not transgressed or fallen as apostates declared. He stood close by Joseph at these

times, and with all the wisdom and power God bestowed upon him, he put forth his utmost energies to sustain the Prophet and unite the quorums of the Church. On these accounts he was hated by the apostates and all the enemies of God's kingdom, and they threatened to destroy him. So great was their fury against him that he was under the necessity of leaving Kirtland on the 22nd of December, 1837. The Prophet Joseph also had to flee from Kirtland about the same time, because of the spirit of mobocracy which prevailed among the apostates.

One incident connected with this journey we will relate. Brother Brigham had reached the town of Dublin, Indiana, when the Prophet Joseph came along. After he had been there a short time he addressed brother Brigham as follows :

"Brother Brigham, I am destitute of means to pursue my journey, and as you are one of the Twelve Apostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you, and look to you for counsel in this case."

At first he could hardly believe the Prophet was in earnest, but on his assuring him he was, he said :

"If you will take my counsel, it will be that you rest yourself and be assured, brother Joseph, you shall have plenty of money to pursue your journey."

There was a brother named Tomlinson living in that place, who had previously asked his counsel about selling his tavern stand. He told him if he would do right and obey counsel, he would have an opportunity to sell soon, and the first offer he would get would be the best. A few days afterwards brother Tomlinson informed him he had an offer for his place. He asked him what offer he had ; he replied he was offered \$500 in money, a team, and \$250 in store goods. He told him that was the hand of the Lord, to deliver President Joseph Smith from his present necessity. His promise to Joseph was soon verified. Brother Tomlinson sold his property and gave the Prophet three hundred dollars which enabled him comfortably to proceed on his journey.

In leaving Kirtland brother Brigh-

am forsook property which was worth in those days, when money was of more value than it is to-day, \$5,000. This means he had accumulated by his own hands' labor, notwithstanding he was absent so much on missions. He was industrious, economical, and managed his affairs well, and the Lord prospered him. When he first reached Kirtland times were hard, employment was scarce, and pay was difficult to obtain. Others whom he knew, and who went about the time he did, would not stay in Kirtland, but went to the neighboring towns where they could get better pay. But he would not. He had gathered to build up Zion and to devote himself to the work of the Lord, and he was resolved to stay in Kirtland. By taking this course he had made a handsome property for those days, while they who had gone elsewhere had not been prospered as he had been. He was fortunate in securing considerable land in Caldwell County, Missouri, where the Saints were then settled. But he was not permitted to enjoy the fruits of his labors. The spirit of mobocracy began to rage in Missouri. The authorities of the State set the example of persecution, and most of the officers from the Governor down were united with the mob to rob, drive and kill the Saints. Although there was so much opposition and persecution carried on against them in Missouri, brother Brigham has stated that he never knew one of the Saints to break a law while he was there ; and if the records of Clay, Caldwell or Daviess Counties had been searched, not one record of crime could have been found against any member of the Church ; this was the case also in Jackson County so far as he knew. From this it will be seen how little excuse the mob and its leaders had for the commission of the dreadful outrages they inflicted upon the Latter-day Saints.

Brother Brigham left Missouri with his family about the middle of February, 1839, and repaired to the State of Illinois. He was at this time the President of the Twelve Apostles ; of the two who were his seniors in that body David W. Patten had been killed by the mob, and Thomas B. Marsh had apostatized. The Prophet Joseph, his

brother Hyrum and Sidney Rigdon being in prison in Missouri, great responsibility rested upon brother Brigham in giving counsel to the Saints and dictating affairs. He counseled the Twelve to place their families in

Quincy for the time being; but he looked for the Saints to move northward, and advised them to purchase land on the opposite side of the river, from the site where Nauvoo was afterwards built.

[TO BE CONTINUED.]

UTAH AND CONGRESS.

We sometimes wonder what manner of body certain people would have one think the Federal Government can possibly be. To hear them talk, one might be led to imagine that the legislative department of the Government was some fearful Moloch, that demanded propitiation terrible in amount and in nature, as the condition of peaceful relations between it and Utah. The people of this Territory are advised, with bated breath, that unless they do thus and so, unless they give up this thing and that thing and promise to walk in such and such a grove, some dreadful thing or other of the heavens-falling order, if not worse, will be the speedy consequence.

Now what does all this mean? What has come to the Federal Government, what has come to Congress, if these representations are correct? We have always understood that the United States Government is one deriving its just powers from the consent of the governed, and specially and peculiarly instituted to secure to the governed, so far as is possible, certain inalienable rights, among which are life, liberty, and the pursuit of happiness. However it may be with others, it has never entered into our minds that Congress has any rightful intention of dragooning the inhabitants of any State or Territory into the enjoyment of life, liberty or the pursuit of happiness, because such a thing, so long as such inhabitants interfered not with the enjoyment

of those rights by others, would be a palpable contradiction in terms and things.

There are two points in this connection which appear in bold relief to us—one, that we are not aware that Congress requires of Utah any arrangement which she has no right to enter into; and the other, that we are not aware that Utah contemplates making any arrangement, propitiatory or otherwise, which Congress has no right to ask. Congress has a perfect right to be reasonable in its relations with Utah, and we are satisfied that Utah will not be unreasonable in its relations with Congress. Wherefore then, any essential grounds of serious disagreement? We see none. Utah presents none. She is the most orderly and law-abiding of all the Territories, and this can hardly be considered just cause for disagreeable and unfriendly relations between her and Congress. Whence then all this "senseless clamor" about Utah and Congress and the terrible things which it is prophesied are at the doors, unless Utah goes down on her devoted marrow-bones, confesses herself grievously guilty of something or other, and promises faithfully to "never do so no more?" Whence comes this clamor? Wherefore is it raised? We see not the slightest justifiable reason for it. For our part, we see nothing to confess, and nothing to propitiate.—*Deseret News*.

A Mormon fold of fifty has sprung up in New Providence, Indiana.—*Cincinnati Times*.

We have but one suggestion to make to Chief Justice McKean, and that is, that following up his plan of borrowing Brigham's house for a prison, he call upon the prophet for a loan with which to continue the prosecutions. Brigham is rich, and may be as obliging in this case as he was in acceding to the previous request of the Federal authorities.—*Albany Times*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 27, 1872.

THE WEIGHT OF OUR CALLING.

To-day the kingdom of God may appear to many but a little thing, its progress tedious and its results insignificant; but in that age of glorious light, whose first dawning we now dimly see, when the ransomed sons of a redeemed world tell the story of the final triumph of the cause of truth, intermingled with their songs of glory to their everlasting Father will be words of thanksgiving that he strengthened to victory the hands of the small band of faithful disciples who first proclaimed the nigh approach of that brighter day; who, undismayed by numbers, battled with the hosts of Satan; carried the glad tidings of the Gospel to the nations who during a night, many centuries long, had been seated in the shadow of overspreading darkness; who amidst raging persecution, embittered hate, contemptuous scorn or silent indifference, slackened not in the work whilst mortal life endured, and in dying gave to their children the heritage to fight manfully the good fight of faith, and to continue to rear the holy structure to God's glory on the foundation they had laid in so much toil and suffering. Of this day in which we live these holy beings will speak, and of the struggles of the Priesthood to introduce the reign of peace, love and truth, in the day of small things, they will refer with praise and rejoicing.

Of the ultimate triumph of the truth we can have no doubt; of our own individual salvation we can feel assured only on the conditions of implicit faith and unswerving faithfulness. That the power of the Most High will prevail we have the more sure word of prophecy, and that our calling is a holy one is established by the nature of the work we are called to perform. What then is the weight of our calling? Under God it is to rescue the world from the thralldom of Satan, to stem the tide of iniquity, to turn back the floods of corruption, to proclaim the message of salvation in the ears of a disregarding world, to teach the ignorant, encourage the weary, strengthen the faint, and by every power of our nature and by all the aids Heaven has given unto us, seek to bring about that happy day when the will of God will be done on earth as the angels now do it in the Courts above, when Satan will be bound, the earth redeemed and full of the knowledge of God, when there will be nought to hurt or destroy in all his holy mountain, when wisdom, knowledge, faith, peace and love will fill every soul, and the great work of redemption and sanctification will be accomplished. This is the weight of our calling.

What are the aids God has granted unto us to accomplish this mighty work? To do this the Saints of God are endowed with power from on high, the heavens are opened, the earth yields up her sacred records, truth and righteousness kiss, angels minister unto men, the Spirit of the Lord is poured out upon

them, the Holy Priesthood is restored, its keys, gifts, powers and privileges are bestowed upon the faithful, the gifts of the Gospel are made manifest and the revelations of God's will are made plain, and the unseen powers of eternity aid in the work as they will rejoice in the glories of the triumph.

Then what manner of men should we be who are called with this holy calling? Should we be found amongst those who call themselves by Christ's name, yet give to his cause that alone, which for fear, they dare not withhold, abstaining from nothing but what they must not practise, obeying, in niggardness of spirit, only those principles that are essential to obtaining a bare salvation, and living an outward semblance of devotion whilst the heart is cold and dead within? Not so, the life of a Saint should be fashioned in no such lifeless formality, but to God we should give the full tribute of our entire life, trusting him with a perfect trust, obeying him with an unquestioning obedience, and loving him with an undivided love, ever ready to do or to be what his will expresses. To our fellow-men we should be examples of all the Gospel of the Redeemer requires, patient, longsuffering, meek, yet bold in the defence of truth, just, honest, chaste and temperate, full of charity, forbearance, and all other peaceable fruits of the Spirit, shunning not only all evil but the very appearance thereof, fervent in spirit, diligent in all good works; yet not puffed up, nor vain glorious, but rendering to God the full measure of praise for all the good he gives us power to accomplish, being to all men, so far as we have light and understanding, what we would that Heaven should be to us.

And all who thus live will yet in the bright era of earth's sanctification rejoice with joy unspeakable, that in a day when the kingdom of God was scorned, his power derided, his word disregarded as a thing of nought, they stood forth a faithful few among a faithless world, and unflinchingly bore record of the coming of that kingdom whose power and glory ere long enveloped the whole earth.

G. R.

RETURNED HOME.—Elder Nicholas Groesbeck, who has been attending to business in England during the last few months, sailed from Liverpool, per steamship *China*, on the 24th inst, on his way to his home in the Valleys of Utah.

ABSTRACT OF CORRESPONDENCE.

SALT LAKE CITY.—We extract the following from a letter from Elder Charles Sansom, dated January 18—"It is estimated that hundreds of thousands of dollars have been frightened away from Utah through the course taken by the U.S. officials here. If confidence were re-established trade would soon revive, for many of our brethren who have mining claims and are unable to work them could sell out at good prices, and most of the money thus acquired would be invested in solid improvements. The claims thus sold would also be worked, thereby giving employment to many. I think there is a strong feeling against the judges amongst the Gentiles here, not because they like us any better, but because they realize they will lose money if the

present crusade be continued. * * * We have had some very fine weather lately. I have thought it very strange to look south over the whole valley and see it clear of snow, with the dust flying on the sidewalk, at this season of the year. Last Sunday it was delightfully warm, the ladies were using their parasols. The Old Tabernacle was crowded, and hundreds could not gain admission. * * * Trade is very dull at present, we might do better if we could get the goods to sell, but the snow blockade has prevented the arrival of great quantities of merchandize. Some of the toys, nuts, candies, &c., ordered long before Christmas are just coming in. * * * Our enemies have felt a little humbled lately by the acknowledgment that they were dead broke, clean out of funds to carry on the courts and badly in debt, whilst "Uncle Samuel" refuses to pay for the work they have done contrary to law. They are in a bad fix, but I cannot cry."

WALES.—Elder David John writing from New Milford, Pembrokeshire, on the 19th inst., says—"I am now in the house of brother Wm. White, the President of the Pembrokeshire Conference. He and his family are well and are first class people. We attended meetings yesterday at Haverfordwest, where, though few in number, we enjoyed an excellent time. To-morrow I leave here to return to Merthyr, and on the way shall visit and hold meetings at Carmarthen, Llanelli, Swansea and Neath, arriving in Merthyr on Saturday, and shall spend the Sabbath with the Saints in Tredegar.

HOLLAND.—In a letter dated Amsterdam, February 20, Elder S. Van Dyk reports that the greater portion of the Church in Holland are strong in the faith of the everlasting Gospel. He, since his arrival in Holland, has baptized two persons and was expecting to baptize another on the morrow, with the prospect of shortly adding a few others to the Church; but he found the majority of the people in that country given over to hardness of heart. Elder Pooite has been laboring for three years in different portions of the mission and now hopes that the way will be opened up for his deliverance to gather to the land of Zion this coming spring.

CORRESPONDENCE.

AMERICA.

New York, Feb. 12, 1872.

Elder George Reynolds.

Dear Brother—I am happy to say that my health is much better than it was last winter, although I suffer somewhat with my cough if I take the least cold. I hope that the climate agrees with you better than it did with me.

Captain Hooper and myself left home on the 15th of January, and were very fortunate in coming right through without an hour's detention, ours being, I believe, the first and only train that has come through on time since about the middle of December. The storm seemed to follow close upon us and immediately closed the road, and

I have recieved but one mail since, and am without any news excepting scraps, per telegraph, since the 20th ult. When we left things had quieted down very much, as the "Ring" had seemingly exhausted all its strength, and its members appeared to be holding on and looking around a little to find out what effort to make next; for it seems that every effort they have yet made to injure us has sunk them deeper and deeper in their own pit of filth and corruption, until all honorable men both there and here look upon them with perfect contempt. They have done us more good than harm, and have disgraced themselves and advertized us and brought us more con-

apicuously before the public than our own missionaries could have done. Business men and high-minded and honorable statesmen begin to notice us now more in our true light than they ever have before. I never have in my life realized so great and visible a change in public opinion as has taken place during the past few months, for I have had a pretty good chance to know, as I have conversed with the leading business men of New York, Boston, Philadelphia, Chicago, and a great many of the members of both Houses of Congress in Washington, and there seems to be a spirit and willingness to award to us *some* justice at least. How long this will last I do not know, but I hope it will last until we can obtain admission as a state.

I had the pleasure of riding out with President Young three successive days before I left home. I am happy to say he was in good health and spirits, and in nowise discouraged, and he never intimated to me that

he had any idea of yielding one point in our holy religion to gain favor, affection, or even the admission of Utah into the Union. What a blessing it is to have the privilege to be associated with men of firmness and sterling integrity, and to realize and know that God rules and reigns, and holds the destinies of men and nations, though the heathen rage and the people imagine a vain thing.

I expect to start west in a few days, calling at several important places until I get to Omaha, when I hope the U.P.R.R. will be open so that I can reach my mountain home by the last of this month. Please afford me a kind remembrance to brothers Gibbs and Grix, to Mr. Davies, and to any and all others that you may see that will appreciate the same. May God bless and qualify you for your many labors is the prayer of, as ever,

Your brother in the Gospel,

H. S. ELDRIDGE.

"MORMON" VERDICTS.

In your Semi-Weekly issue of the 13th inst., I see reference made to a charge by the enemies of this people, that non-Mormons cannot get justice in the Territorial Courts, while "Mormons" are not properly dealt with. What you have said of the Probate Court of Salt Lake County is true, as the dockets will show of both Justices' and Probate Courts throughout the Territory. I might instance scores of cases in which our Courts have given judgment in favor of outsiders against resident "Mormons," one lately, where an outsider gained three successive judgments against a prominent "Mormon" in a Justice's Court, the "Mormon" defendant feeling aggrieved, and two of the judgments being too small to admit of an appeal, the whole was brought before the Probate Court by a writ of *certiorari*, where the judgment of the lower court was sustained, and it will be recollected that the Judge of said Court is the highest ecclesiastical functionary in the county, and that the

Justice of the Peace referred to is one of his counselors.

My space will not allow further references, but all who question this being but one among the many similar cases are respectfully invited to examine the court records throughout the Territory, confirmed by the records of Bishops' and High Council's Courts, (ecclesiastical), to which outsiders have appealed to save legal expenses. After these are satisfactorily read, allow me to invite the doubtful to the records of Territorial and District Courts and the Penitentiary, to plain matters of fact which will show where the seat of injustice lies, and who have been the partial judges. Times almost without number, when the Territorial courts have found true bills and sentenced both "Mormons" and "Gentiles" to the penitentiary, the District Judiciary have turned them loose upon the community, emboldened to daring contempt of Territorial authority. I know of one case of a desperado convicted

before a Probate Court for shooting with intent to kill, being turned loose by a District Judge, and he has prosecuted the Probate Court for (\$50,000) fifty thousand dollars damages, and the general conviction is, if tried before such jury as is likely to be chosen in said Judge's court, he is quite as likely to gain as loose.

Our Territorial laws, which have the sanction of Congress by the provisions of the Organic Act, are ignored, except in cases where, by straining them contrary to the intent of the Legislature, they can be made to bear upon innocent citizens, while outsiders who are guilty of the crimes enumerated are set at lib-

erty at city and Territorial expense; and yet with these and many similar facts, our Legislature as well as Congress is asked to make appropriations to continue such unfair dealings. O justice, where art thou? O shame, where hast thou fled? Have your hoary heads gone to that bourne from whence no traveler returns? Methinks I hear a still small voice saying, "Justice still lives and will yet be meted to all according to their merits." Sir, the more I write, the broader the field opens, but I fear I have already trod-passed too much upon your time and patience.—*Bud in the Desert News.*

MOTHERHOOD OF GOD.

A small child with questioning eyes of blue, holding a thought in leash, leaned confidently on the bosom of her mother, and with a voice full of repressed feeling asked,

"Why don't you tell me 'bout the Heavenly Mother? Don't *she* give us any thing?"

A thrill of strange rapture shot through the heart of the mother as she pressed her child to her heart and inaudibly prayed that she might be able to give her child a true and worthy thought. Then from her book of memory, she read in subdued tones, as follows:

I knew a little girl once, almost like you, who thought about her Heavenly Father, how good and great he was, but ever and ever alone through eternity, with no one to understand him and none to love. How understandingly men, women and little children on earth and the angels in heaven loved each other; birds and beasts had their kind. But God had no other God to love him. How solitary and gloomy for him to sit for ever alone in heaven.

This overwhelming thought of the solitude of God oppressed her little heart. It would not leave her. Overcome with sadness she cast herself on the moist grass and sobbed herself asleep, while in her dream a bright and winged angel came and whispered something in her ear, and she awoke and arose, and with flute-like voice cried exultingly aloud,

"O Heavenly Mother, I have found you! Strange, I did not know, that no one told me! Why, there must be a Heavenly Mother if there is a Heavenly Father."

Can any one conceive of a Divine Father without including a Divine Mother in the conception? No more than we think of child without involving the idea of mother and father. People prate glibly of a "Parent" in heaven—yet look with compassion on the child who has only a *parent* on earth. The love of God is often illustrated by showing what an earthly father will do for a child. But does a mother do less?

Not only from the mouths of babes and sucklings has the cry gone forth for a mother in heaven. Men, strong and brave, have yearned to adore her. Theodore Parker was wont to pray, "Father and Mother God." The heart of man craves this faith, and has from time immemorial demanded the deification of woman. The Catholic Church, with a wonderful adaptability gave her children the Mother of Jesus for an object of worship. * * *

When we draw nearer the Divine Man, lo! we shall find a Divine Woman smiling upon us. Much that is plaintive in music, sad in poetry, and pathetic in art, is the expression of the soul's instinctive sigh for a Divine Mother. In the Father's many mansions we shall find her and be satisfied.—*Golden Age.*

THE MORMONS.

Information has reached Washington that not twenty Gentiles of Utah favor the prosecution of Mormons, and that the ill effects of the recent criminal suits are being experienced in business circles. We believe the sentiment of the Gentile population of Utah is unanimously against the further criminal prosecution of the Mormons on the charge of polygamy. This may seem somewhat singular to people in the east, who look upon polygamy as open prostitution, but men who live in Utah and mingle daily with Mormon merchants, traders and bankers, finding them in all their dealings upright and honorable, and progressive to a certain extent, generally desire that polygamy should expire by the influence of a better civilization. * * *

Besides the followers of Brigham—the polygamy Mormons—who have taken more than one wife, made the marriage contract without intent of

violating the law. To-day they believe the Supreme Court of the United States would sustain them if an appeal from a Territorial court could be had. A Mormon with one wife will say that if another woman desires that he should support her, and the first wife freely consents, there can be no wrong done to any man. While we do not for a moment endorse or admire this showing of the case, we are firmly convinced that many polygamous Mormons have made their second and third marriage contracts honestly, believing they were fulfilling a high and holy mission, without the knowledge of guilt before the law. One Mormon has already been sentenced to five years in prison, and now suppose the law exercises its full rigor and sends every man in Utah with two living wives to the penitentiary, what result would it produce in society—*Leavenworth Bulletin*.

UTAH NEWS.

The following are from telegrams to the New York press—

R. N. Baskin was in Washington, D.C., as the representative of the McKean clique.

An election for mayor and other member of the corporation was to take place in Salt Lake City on the 12th inst.

The Japanese embassy visited President Young at his residence in Salt Lake City, and on Sunday 11th attended divine service at the Tabernacle.

On the 3rd inst. Hon. Thos. Fitch telegraphed as follows—"Salt Lake City, Feb. 3.—To Hon. W. H. Hooper, Washington: An assembly of over 2,000 of all classes has just unanimously condemned Judge McKean's official course, and asked for his removal."

The following are from the *Deseret News* to Jan. 20—

The grand jury of the Third Judicial District had adjourned to February 20.

Mr. McDonald, a phrenologist from Scotland, was lecturing in Salt Lake City.

A Bee Convention was to be held in Mill Creek Ward, on the 12th of February.

The *News* understands that Dr. Anderson's Hospital, in the 13th Ward, is a growing and successful institution.

A telegram dated Fairview, Sanpete County, Jan. 20, says—"On Wednesday, a little girl about two years of age, daughter of R. W. Westwood, of this place, was severely burned by the upsetting of a pot of boiling water. The lower part of her body was badly blistered. She died yesterday."

A despatch from Pioche, Nevada, dated Jan. 19, says—"A Mormon train arrived to-day, 45 days from Toano, loaded with assorted merchandize. Many purchases will hereafter be made at Salt Lake, and much freight will be brought from the terminus of the Utah Southern Railroad this year. The iron, &c., for the Pioche and Bullionville narrow guage railroad will no doubt come via Salt Lake. Its guage will be thirty inches, and the rails will weigh some nineteen pounds to the yard."

Judge Wm. Morrison writing from Sevier County, Jan. 10, says—"I take up my pen to communicate a few items from this valley, the valley of Sevier, rich in its agricultural and pastoral resources, into which people are gathering thickly from other less favored localities, filling up the deserted settlements and locating new ones, giving names to choice spots selected as oases in the desert, hitherto unknown to history or to fame, but henceforth to be talked of or written about as Annabella Springs, Central City, Jericho, Clear Creek, Rocky Ford, &c. Those with the more familiar names of Richfield, Glenwood, Alma (now Monroe), and Salina, comprise the towns and precincts of Sevier County, which, with the extensive ranges on the west, but more especially east to Colorado, all conspire to gratify the wishes and realize the hopes of the scattered families who have returned, and such as have already chosen or yet my choose to locate here and engage in the development of those hitherto comparatively hidden resources. * * * The county survey is being prosecuted vigorously and rectified. Annabella Springs, Glenwood and Rocky Ford are being organized into irrigating districts, drawing unlimited supplies of water by ditches or canals from the Sevier River."

In the Territorial House of Representatives on the 19th, Mr. Rockwood moved that Mr. Z. Snow, Attorney-General of the Territory, be requested to report to the House, at as early a day as practicable, such official information as may be in his possession, relating to the decisions of the Supreme Court of the Territory on the subject of the Jurisdiction of the Probate Courts, and the offices of the Territorial Marshal and Attorney-General, and whether or not any suit or suits are now pending relating to these subjects; if so, in what courts, and what is their condition. Carried. Mr. Richards moved that the Auditor of Public Accounts be requested to report to the House whether or not there had been any demand made upon him by Mr. M. T. Patrick, U.S. Marshal for Utah, for funds to defray the expenses of the District Courts for the years 1870 and 1871; if so, when, and whether or not he had paid any expenses of these courts, on Marshal Patrick's order, and if so, what amount, and whether or not any suit has been commenced against him to test his right to hold that office; if so, when, and what is the condition of that suit? Also, whether or not he has had any correspondence with Mr. Z. Snow, Attorney-General, relating to these subjects; if so, that he report that correspondence at his earliest convenience, with any other correspondence which may have passed between him and the Executive or any other of the Federal officers of the Territory on the subject. Carried.

The following are from the *Ogden Junction* to Jan. 20—

Judge Strickland charged the Provo grand jury to be "in at the death" of "blood atonement," a bugaboo of his own conjuring. All the decent people of Utah will shortly be "in at the death" of judicial jugglery, official foolery and bench black-guardism.

There were at the Ogden depot two flat cars, two trucks, and a combined mail car and caboose for the Utah Northern. As soon as the iron arrived, which was on the way, track laying would commence, and it would not be long before the Loganites would hear the shrill whistle of the little locomotive.

At Brigham City a little girl, three years old, daughter of Mr. D. S. Robins, while playing in the house, took hold of a boiler containing scalding water and by a sudden jerk, turned the contents over the lower parts of her

person, scolding her very severely. Dr. Ormsby, by the application of an emollient of his own preparation, so relieved the child that, in a few minutes, she declared herself "well now."

POETRY.

STANZAS TO THE SAINTS.

Ye Saints of God dry up your tears,
Whence such unworthy, faithless fears?
Your brethren now in Zion's land
Are guarded by Jehovah's hand.
Did not the burning fire restrain
Its raging power in Dar's plain,
And on the sons of Israel gleam
Gentle as evening's parting beam,
When guided by the Son of God
They safely through the furnace trod?
Was not the lions' rage repressed,
The nature of each savage breast
Subdued, when wild with appetite
They paced their gloomy den all night,
Nor dared approach while Daniel prayed,
In panoply of faith arrayed?
Or in thy doubting mind behold
What scenes Elisha's prayers unfold?

Hurley.

The Prophet and his servant seemed
Unguarded, while around them gleamed
The shining arms of enemies
Advancing like the restless seas.
Well might the faithless servant fear,
But is not God forever near?
Elisha to His arm appealed,
And to his servant's view revealed
Celestial hosts, at once prepared
With arm of flaming fire to guard
The subjects of their king; around
Chariots and flaming coursers bound,
Beneath their wheels the mountain glows.
How weak are all our puny foes,
Lost in the light of divine power,
That could their strength, as grass, devour,
Then faithful be ye Saints of God,
Like those who through the furnace trod.

LUCY WRIGHT.

INFORMATION WANTED OF Jesse Smith, who emigrated from the Machen Branch of the Monmouthshire Conference in 1865. Address—John L. Gibbs, 1, Sun Street, Hope Street, Leeds—Utah papers please copy.

VARIETIES.

It costs more to avenge wrongs than to bear them.

Five daily newspapers and fourteen weeklies in Germany are edited by women.

Let the slandered take comfort—it is only at fruit trees that thieves throw stones.

It is better to be just than generous, better to be true than to seem what we are not.

He who labors diligently need never despair. We can accomplish everything by diligence and labor.

When Aristotle was asked what a man could gain by telling a falsehood, he replied: "Not to be credited when he speaks the truth."

"Mamma," said five-year old Nellie, "they sung 'I want to be an angel' in Sunday School to-day, and I sung with them." "Why Nellie!" exclaimed mamma, "could you keep time with the rest." "O, yes; I kept ahead of them most all the way."

The valley of the Red River of the North, having a breadth of from forty to one hundred miles, and a length of four hundred miles, lying half in Minnesota and half in Dakota, has been pronounced by agents of the Northern Pacific Railroad to be the most fertile region of like extent on the continent.

Brigham is a beautiful city. It is built on a splendid site, at the base of the Wasatch Mountains, 60 miles north of Salt Lake City, and stands high and dry on a gravelly soil, near the mouth of Box Elder Canon, and overlooks the Great Salt Lake, which glistens in the sunlight and shimmers in the mild and mellow rays of the moon, a pleasant picture for the Brighamites by night or day. It is a neat, clean, well watered city of orchards and gardens, comfortable cottages and handsome houses, from the midst of which the Court House, crowned with a belfry, looms up imposingly. This place is used for religious as well as secular purposes; for preaching as well as stage-playing, and is made melodious at public gatherings by Mr. Fishburn's magnificent choir and the sweet-toned organ, manipulated by Snow-y fingers.—Ogden Junction.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 10, Vol. XXXIV.

Tuesday, March 5, 1872.

Price One Penny.

COUNSEL REGARDING LETTER WRITING.

BY THE PROPHET JOSEPH SMITH.

—O—

1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

2. Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails: Truth is of the Lord, and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your

opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt

the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this—Write what you are willing should be published in this world, and in the world to come. And would

to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 135.

You may recollect a revelation which had been given at Far West on July 8, 1838, concerning the Twelve Apostles. Among other things in that revelation the Lord had directed that they should the next spring cross the great waters to promulgate his Gospel and bear record of his name; they were also directed to take leave of his Saints on the building spot of his house, in the city of Far West, on the 26th of the following April. Long before this day arrived, the Church was driven out of Missouri, and it was as much as an Apostle's life was worth to be seen in Far West. What was to be done about this revelation? The Lord had given his command to the Apostles, but how was it to be fulfilled? Many of the leading men considered that in the persecuted and scattered condition the Saints were then in, the Lord would not require the Twelve to fulfill his words to the letter, and that, under the circumstances, he would take the will for the deed. The apostates and mobbers rejoiced at what they thought would be the failure of one of the revelations given through the Prophet Joseph; they thought that surely in this instance at least his words would be vain. But this was not the feeling of President Young and those of the Twelve Apostles who were with him. He asked them individually what their feelings were upon the subject. Their desires were, they said, to fulfill

the revelation. He told them the Lord God had spoken, and it was their duty to obey and leave the event in his hands and he would protect them.

In company with Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Alpheus Cutler, he, therefore, left Quincy for Far West to fulfill the revelation. He met John E. Page, who was an Apostle at that time, on the road, and told him he wanted him to go to Far West with them. He did so. Just before reaching Far West they met the three brethren who had been left at Far West as a committee to attend to the removal of the poor Saints. They had been driven from Far West. They informed President Young and his fellow-Apostles that the mob had come into Far West and tantalized them on the subject of the above revelation, saying that it was one of Joseph Smith's revelations which could not be fulfilled, as the Twelve Apostles were scattered to the four winds, and threatened them severely if they were found in Far West next day.

They, however, turned round and accompanied President Young and his brethren to the house of father Timothy B. Clark, near Far West. Early on the morning of the 26th of April—the day mentioned in the revelation—a Conference was held, thirty-one persons were cut off from the Church, and the Apostles and Saints proceeded to the building spot of the Lord's

House, where Elder Cutler, the master-workman of the house, then recommenced laying the foundation, agreeably to revelation, by rolling up a large stone near the south-east corner. The following of the Twelve were present—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith to the office of the Twelve, to fill the places of those who had fallen. Darwin Chase and Norman Shearer, (who had just been liberated from Richmond prison, and arrived the evening previous,) were then ordained to the office of the Seventies. The Twelve then offered up a vocal prayer in the following order—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith; after which they sang "Adam-ondi-Ahman," and then they took their leave of the following Saints, agreeably to the revelation, viz.—Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark and Daniel Shearer.

As the Saints were passing away from the meeting, Theodore Turley said to Elders Page and Woodruff, "Stop a bit, while I bid Isaac Russell good-bye;" and knocking at his door, called brother Russell. His wife answered, "Come in—it is brother Turley."

Russell replied, "it is not; he left here two weeks ago," and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot; I shall lose my company."

"Who is your company?" inquired Russell.

"The Twelve."

"The Twelve?"

"Yes; don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them." Russell was

speechless, and Turley bid him farewell.

Thus was that revelation fulfilled, concerning which the enemies said, if all the revelations of Joseph Smith were fulfilled that one should not be, as it had day and date to it.

While the Apostles were on their way up to Far West to fulfill the revelation, the Prophet Joseph and his brother Hyrum had escaped from prison, and were on their way to join their families and the Saints at Quincy. On the 2nd of May the Apostles got back to Quincy, and the next day they rode out to brother Cleveland's, where brothers Joseph and Hyrum were stopping to see them. In speaking of this meeting brother Brigham has described it as one of the most joyful scenes of his life, to once more shake hands with the Prophets and behold them free from the hands of their enemies. Joseph conversed with them like a man who had just escaped from a thousand oppressions and was now free in the midst of his children.

The two following days a Conference of the Church was held in Quincy, at which the Prophet Joseph presided. Among other resolutions, the following was passed—

"Resolved, that this Conference is entirely satisfied with, and does give its sanction to, the proceedings of the Conference of the Twelve and their friends, held on the Temple spot at Far West, Mo., on Friday, the 26th day of April last."

From Quincy President Young, as well as the main body of the Church, moved up the Mississippi river to Commerce, a small town which had been laid out, but at which very few people lived. The Prophet had succeeded in purchasing the site, and he there laid out the city of Nauvoo. Brother Brigham and several of the Twelve Apostles found some old barracks at Montrose, a little town on the opposite side of the river from Nauvoo, into which they moved their families. It having been concluded to issue a periodical called the *Times and Seasons* at Nauvoo, President Young with the Twelve prepared an epistle "To the Elders of the Church of Jesus Christ of Latter-day Saints, to the Churches scattered abroad, and to all

the Saints," to be published in the first number. This was a very valuable and instructive document, and must have had a cheering and consolatory effect upon those unto whom it was addressed. Among other precious instructions they said—

"Bring no railing accusation against your brethren, especially take care that you do not against the authorities or Elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee, Satan;' and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent."

We single out this item of instruction for our readers to ponder upon and remember, because it is a sin into which many people fall without thinking that it will lead them out of the Church. It is a common practice among men, but Latter-day Saints should be careful to avoid it; for when indulged in, it is a sure sign of apostasy.

The Prophet Joseph had taken the sick into his house and door-yard until his house was like an hospital, and he had attended upon them until he was taken sick himself and was confined to his bed. This was in July, 1839. He had been thus prostrated several days when the power of God rested upon him and he arose from his bed. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole, and they were healed according to his word. He then continued to travel from house to house and from tent to tent upon the bank of the river, healing the sick as he went. When he arrived at the upper stone-house, he crossed the river in a boat, accompanied by several of the Twelve Apostles, and landed at Montrose. He walked into the cabin where President Young was lying sick, and commanded him, in the name of Jesus Christ, to arise and be made whole. He did arise and was healed, and he followed the Prophet and the Apostles into the house of Elijah Fordham, whose family and friends

supposed he was dying. The Prophet Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise and be made whole. His voice was as the voice of God. Brother Fordham immediately leaped from his bed, called for his clothing and followed the brethren into the street. They then went to the house of Joseph B. Noble, who also lay very sick, and he was healed in the same manner; and when, by the power of God granted unto him, the Prophet Joseph had healed all the sick, he re-crossed the river and returned to his home.

This was a day never to be forgotten, for God's power was manifested in a very extraordinary manner. Sickness was very prevalent among the people, partly due to the hardships and privations they had endured in being driven away from their homes in Missouri, and partly due to the sickly character of the place where they lived. But God had mercy upon the people, and many were restored to life and health who were sick unto death.

When the month of September came, brother Brigham was ready to start on his mission to England; but he had been again seized with sickness, and his health was so poor that he was unable to go thirty rods to the river without assistance. Not only was he and the other brethren in poor health, but they were in very poor circumstances. The only covering he had for his head was a cloth cap which sister Young made for him out of a pair of worn-out pantaloons. He had no overcoat; but in lieu of that he had a quilt which had been taken from his children's bed, through which a comforter was run to fasten it on. This was the condition he was in when he started to fill his mission in a land five thousand miles distant, and what was true of him in this respect was true of all the rest of the Apostles. They had been robbed of their possessions, and driven forth destitute from the State of Missouri, and themselves and their families were in extreme poverty. Yet the thought of not filling their missions never entered into their hearts; they had been called to go across the great waters,

and they knew that He who had given them this mission was able to help them fulfill it. The Lord did open their way in a most wonderful manner. When brothers Young and Kimball got into the stage at a town in Indiana, they knew how small an amount of money they had, and they did not expect to be able to ride but a short distance. But after riding to the place where they had to pay their passages, they found they had sufficient money to take their journey to another place. When they arrived there they still had means to take them further; and so it was from town to town, brother Brigham found money in his trunk which neither he nor brother Heber had ever put there. When they arrived at Kirtland President Young looked over their expenses, and found that they had paid over \$87.00 out of the \$13.50 which they had at Pleasant Grove, the town in Indiana at which they first took stage. How was this? you may ask. The explanation is simple. The Lord had multiplied their money as he did the widow's meal and oil, of which we read in the Bible: Kings xvii, 10—17.

From Kirtland brother Brigham

went to Fairport, where he and the other brethren took steamer to Buffalo, New York. At various places in the States of New York, Massachusetts and Connecticut, as at other places in the States through which they passed, they preached whenever they could get an opportunity, and were the means of doing much good. About the last of January President Young arrived at the city of New York, and from that time until the ninth of March, when himself, brothers H. C. Kimball, Parley and Orson Pratt, Geo. A. Smith and Reuben Hedlock took passage on the packet ship *Patrick Henry*, he preached in that city and neighborhood. On the sixth of April, 1840, they landed at Liverpool, England. So joyful did President Young feel upon reaching the field of labor to which he had been sent, that when he landed on the shore he gave a loud shout of hosanna. He felt and said that the power of Satan by which they had been so afflicted with sickness and disease from the time they started, was broken; and it was verily so, for from that day up to the time of their return to Nauvoo, they were free from the attacks of disease.

[TO BE CONTINUED.]

GOOD AND BAD BOOKS.

BY ELDER DAVID JOHN.

A good book is a great boon for a man to bequeath to posterity. Many a man lives a burden to the earth, and when he departs hence his name is known no more. But a good book is handed down to posterity with the reflection of its author's mind visible on every page. In it the author has written his thoughts or discoveries, or the varied events of his outer or inner life.

Man at the very outset of his history commenced a record of himself. "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever!" This utterance may be fairly regarded as an evidence of the irrepressible desire of humanity to register its history. But it is not now our purpose to trace the history

of letters, our thoughts will rather be turned to our true relation not so much to the books themselves as to the truths they contain.

In too many instances, at the present time, the press and the pulpit have become corrupt, still men should not desert the press because of its corrupt influences, nor abandon the pulpit because some teach false doctrines therein, but rather the good should cultivate the inspiration of God, that they, by these agencies, may vindicate the truth, expose falsehood, teach the love of virtue, and inculcate a hatred for all that will pollute and destroy.

The communications of Heaven to the Patriarchs and to the Prophets, the history of Jesus and the thoughts of the Apostles, have reached us

through the agency of the pen. Bad as many books are, corrupt as in many cases the press has been proved to be, still the principle of writing, reading and preaching must be divine. What then is our duty as Elders in Israel and members of the Church of Christ? I answer in the language of the Scriptures, "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." Here we have an example of what might profitably be done with much of the light literature and novels which abound so extensively in our day, and with them all trifling books which promote ribald laughter, and lower the dignity of our nature, should go, as well as those which aim to crush the elements of truth in man, that contain but alcoholic elements, which have a tendency to stupify the intellectual faculties.

Books which appeal to earthly passions, and kindle in the bosom unholy thoughts, and such that lessen the taste for reason, morality, increased knowledge and purity of character,

should be shunned, and might wisely be treated as those, to which I have referred, were of old. No wise man will keep a corrupt book in his house. I cannot conceive that such books will be tolerated in the purity of the millennium. But all good books should be searched, that we may lay claim to the truth they contain. Truth is one, it speaks in one voice, and, though in different ways, for one end—that voice is the voice of God, and that end the welfare of mankind. The book that has not the Spirit of Christ is none of his.

My friend, place in thy library the writings of the Holy Priesthood, consider them well in thy life, preserve them as choice treasures, and bequeath them to thy posterity. The truth they contain is of more value than great riches.

Let us then contend for the faith once delivered to the Saints, knowing that we have received an earnest of the reward that awaits the faithful, and are living in the anticipation of the great day when every man's works shall be made manifest, and all shall be judged according to the "foundation that is laid," and not according to the precepts of man.

THE MORMON PROBLEM.

This important question has furnished the press of the United States with matter for editorial and sensational articles for nearly forty years, and it continues as fruitful a subject as ever. For another time the approaching end of Mormonism is predicted; but the originality of the prediction is sadly impaired by the fact that it has been made quite as decidedly on several previous occasions. Yet somehow the system has wonderful vitality, and still exists. What are the signs of the approaching end now? The principal is, it is seriously announced, that the Utah "ring," sustained by the administration at Washington, is determined to uproot Mormonism, to suppress polygamy, and compel the Mormons to believe what somebody other than

themselves think they should believe as a reasonable faith. Is there any person with an average amount of common sense and reflection who thinks for a moment that Mormonism is to be so overcome and uprooted?

Let us examine one or two of the suppositions of the press. One is, and the most natural to thinking men, that a conviction under the indictments found is impossible. The mistake made here is, in supposing that the cases are to be tried before an impartial court by a jury properly selected according to law. It is a grave error, but a natural one to those who entertain the belief that justice is administered in Territories as it should be, or as it is in States.

Another supposition is, that on the

conviction of one or more of the Mormon leaders, the whole people will disclaim polygamy through fear of the terrors of the courts. That is, the Mormons are so mean, so dishonorable and craven-hearted, that they will declare their wives mistresses and their children bastards, because a court in whose impartiality and fairness they have not a particle of confidence, should so charge a packed jury. Those who entertain such an idea are very much mistaken.

Still another supposition is, that the Mormons will resist, that the government will send here a large number of troops, and that the Latter-day Saints will be compelled to give up "their absurd notions!" One can scarcely help bowing in reverence before the profundity of thought that could evolve such an idea! A people compelled to give up their faith because they were overawed by troops! A religious community in the United States change its belief at the dictum of a military commander, inspired perhaps by a pious and disappointed Senate chaplain! The thing is so common that we do not wonder it should be one of the first thoughts entertained by some well-read journalists! But, it is said, the South was compelled to give up her slaves, and now accepts the situation, just as the Mormons will be compelled to give up their unpalatable dogmas. But the South never held slavery as a portion of her religious faith, nor imagined eternal salvation was to a great extent dependent upon its existence. There is

all the difference in the world between belief in caste which merely governs social existence, and belief in principles which are viewed as effecting human happiness eternally. The former has been crushed out repeatedly in the world's history; the latter never. Nor can it ever be, whether the Mormons or any other religious body hold the obnoxious faith, or the United States or any other government on earth attempt its forcible suppression.

To those who so jubilantly hail the downfall of Mormonism as a result of the present crusade against it, we say, speaking in the light of history, reason and human nature, that let Mormonism be true or false, the present effort at its suppression will give it strength, renewed vitality and an increase of numbers. The Roman Emperors and people persecuted Christianity until it became the dominant faith of the world. Mohammedanism was similarly treated until it gained strength to conquer its opponents; and every religious faith, of which there is authentic record, which gained eminence in the world's history, grew stronger and more powerful the more it was persecuted, no matter under what guise that persecution was attempted. The position here laid down is as old as human nature and as immovable as the everlasting hills. The growth of a persecuted faith is but the development of one of the diviner attributes of humanity, which always in the end turns full of sympathy to the weak and oppressed.—*Salt Lake Herald*.

Do not train boys to learn by force and harshness, but direct them to it by what amuses their minds, so that you may be the better able to discover with accuracy the peculiar bent of the genius of each.

The New York *Herald* commenting upon Utah legislative and other affairs, says, "Still the difficulty of dealing with polygamy remains as irksome and stupendous as before." Of course it does. The difficulty of dealing with anything which is not one's business, may naturally be expected to be irksome and stupendous. Nothing mysterious in that—it is one of the simplest of all natural laws.—*Deseret News*.

The evil arising from jesting upon Scripture is greater than at first appears. It leads, in general, to irreverence for Scripture. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we rarely hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 5, 1872.

OBEDIENCE AND FREE AGENCY.

WE have heard some men talk about obedience to the laws of life and salvation as revealed by God and taught by his servants in these latter days, as though it seemed to them an impossible thing for a man to be as much a free agent in keeping the commands of God as in disobeying them. When a man yields implicit obedience to the requirements of heaven in all things, some pretend to think that he must necessarily lose his free agency and at once become a puppet for others to manipulate. The advocates of such an idea apparently entertain a very low estimate of human nature, for they would have us believe that to love sin and delight in its practice is the natural condition of the human family, nor do they appear to be willing to admit that a man may voluntarily, freely and without constraint love God and keep his commandments. But we contend that the idea that the sinner only is the free agent, is one that will not bear a moment's scrutiny in the light of truth; and further, that there are no fetters so galling as those that bind the sinner, no thralldom so terrible as that which unbridled passions impose, no taskmaster so exacting as the adversary of the souls of men. And again we would ask, is the drunkard as free a man as he who is temperate? Is the debauchee any more a free agent than he who avoids the haunts of vice? If not, on what grounds can we assume that the obedient man uses his agency any less freely than he who chooses to disobey? Because a man chooses to serve God and obey his laws, is he any less free in doing so than his unwise fellow who prefers to live without God in the world? Cannot a man as freely serve God as he can the devil, and tread the path to heaven as voluntarily as he can descend the road to hell? We think so, why not?

The fact is that some who take no pleasure in righteousness, confound ideas when they talk about entire and unreserved obedience to God and his representatives destroying man's free agency, they really mean that he who keeps God's laws has no license to sin, but it is that license and not the power, permission and opportunity to choose between right and wrong that is withdrawn. A man is just as much a free agent in avoiding sin as in committing it, in doing good as in working evil.

Some also contend that obedience is derogatory to the nobility of our manhood, that the fact of our bending our wills to the will of another is bartering away our birthright. We fail to see it in any such light. If the being we obeyed were the inferior of man in wisdom, intelligence and power, there might be something unworthy of our manhood in stooping to his behests, or were his laws unadapted to our eternal natures, unworthy of our divine origin, crude, incomplete, immoral or degrading, we might rebel, though we fear the

majority of mankind would not do so, for the behests of Satan are of this very description, and so great a number obey them uncomplainingly. For ourselves we can see nothing unworthy of our manhood in tendering the gratitude of our hearts to the Giver of all good for his unnumbered blessings, in praising his name therefor, nor in proving our gratitude by joyous obedience to his will. "Joyous obedience," because in our souls we long to manifest our faith and prove our gratitude to him for each and every gift our hearts rejoice in, and because the expression of his will gives us that opportunity ; because we desire to show our faith by our works, and because we can best testify of our love for him by keeping his commandments. And for this cause we contend before all men that we feel as free in serving the Lord, ah, far freer, than the most hardened man ever felt in living a life of sin ; and we know that a true servant of the Lord is a freer man in the Sanctuary observing the laws of his Creator, than the man of the world in the whirl of unrestrained pleasure, the atheist amidst his vain philosophy, or the sot among his boon companions. A man to be free indeed, must be free from the thralldom of sin, a triumphant victor over his own passions, and a partaker of that freedom which the Gospel of Heaven alone endows.

Here an objector may interpose, and declare that he has not one word to say against a man being obedient to God, but it is this obedience to other men to which he is opposed ; and were we to listen to him, we should probably hear him mutter something about oppression, slaves, deceivers, deceived, blind obedience, &c., and witness him make up in violent denunciations what he was lacking in reason and argument. To other men, as men, we believe in giving honor and obedience as our respect for them impels or the requirements of earthly laws demand. But to men clothed with the Holy Priesthood we give reverence because they are the representatives of our Father in heaven, and as we love to reverence him, we hearken to his words through his mouthpieces, and esteem it a privilege to honor those whom God delights to honor ; and more happy still are we in our obedience when realizing that the power of God in such is blended with holiness of life, when our affection and our reason combine "to make this duty our delight." Nor are we ashamed to own that we consider ourselves greatly blessed in the privilege of hearing their instructions and of following their examples in all that makes man noble in time and Godlike in eternity.

This portion of the subject then hinges on the question, are they to whom we yield obedience of a truth the mouthpieces of God ? For if we do know that they are so, then in honoring them we honor God, in obeying their words we obey him, or, on the other hand, in despising them we despise him, in rejecting them we reject him to our own condemnation. Have we not on record the words of Jesus to his Apostles, when he said unto them, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." And again, "Verily, verily I say unto you, he that receiveth whosoever I send receiveth me ; and he that receiveth me receiveth him that sent me." We have also the declaration of the Apostle Paul, "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man but God, who hath given unto us his Holy Spirit." And in this connection we would observe that the fact that others do not know that they to whom we yield obedience are the servants of the Most High, does not affect us. If we have received this knowledge from heaven, of which in all

boldness and sincerity we bear testimony, then other men's ignorance is nothing to us, nor shall we be answerable therefor if we shrink not from our duty. Inasmuch as we have heard the voice of the Lord, the testimony of a million that they did not hear it is no proof to us that he did not speak, and when God has himself borne record to us by his Spirit that these men are his servants, the question so far as we are concerned, is above and beyond the reach of human controversy. This being so, it matters not to our free agency whether we obey the words of the Lord, as they come direct from the mouth of a living Apostle, or we gather them from the records of his teachings handed down to us after he has laid aside this mortality. He who believes in a living Priesthood endowed with the power of God, is no less a free agent than he who takes the Bible alone has his rule of faith and practice, while the former has the immeasurable advantage of receiving the word of the Lord direct as his own individual circumstances may require.

G. R.

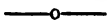
STATISTICAL REPORTS.—A half-yearly Statistical Report up to the 30th of every June and the 31st of every December should be made out by the President of every Conference as soon as possible after the dates mentioned, and forwarded to this office. We are sorry to say that though it is now March, 1872, we are still without several reports for the half-year, ending December 31, 1871. We hope the Presidents of the Conferences from whom we have not yet received reports will give this matter their immediate attention and forward them to us without further delay.

We fear that in some Conferences this matter has not received that attention at the hands of the Elders in the ministry which its importance deserves. In order to be able to forward to this office correct Conference Statistical Reports, every President should see that the branch records in his Conference are properly kept, that the names of all persons baptized, received, removed, emigrated, dead and excommunicated are carefully and correctly recorded therein, in a plain and intelligent manner. A record of all ordinations to the Holy Priesthood, the blessing of children and marriages should also be kept in each Branch. We must urge upon the Presidents of Conferences and Branches the necessity of seeing that this department of Church business is properly performed, and where Branches do not possess suitable books, let them be procured immediately, properly opened and then kept up.

ASHTON-UNDER-LYNE.—We very pleasurably passed Saturday 24th and Sunday 25th insts. with Elder Geo. P. Ward, President of the Manchester Conference, and Elders Morton and Gee and the Saints of the Ashton Branch. On the Saturday evening a tea-meeting was held, which a gentleman connected with the *Ashton Reporter*, who was present, declares was "first class," with which opinion we entirely agree. The evening was afterwards very agreeably spent in listening to songs and recitations, interspersed with short addresses by the brethren, performances on the harmonium, a short lecture on Combustion, with experiments, and other rational amusements. On the Sabbath two excellent meetings were held, at which many strangers were present, the meetings having been advertized by Elder C. Morton, the President of the Branch. The congregations were addressed by Elders Ward, Morton, Gee

and ourself, and we left Ashton believing that, under the blessing of God, good would result from these meetings to many a soul who now sits in darkness.
G. R.

ABSTRACT OF CORRESPONDENCE.



NEW YORK CONFERENCE.—The following extracts are taken from a letter received by us from Elder Geo. Bunn, dated Williamsburg, Feb. 16—"At present we are having excellent meetings in this city, at which a good spirit prevails. Elder R. McKendrick, of Tooele City, Utah, has been laboring amongst us the greater portion of this winter, and his labors have resulted in good. He has advocated co-operation, which has brought about the formation of a society amongst the Saints in Williamsburg. Our new Branch at Patterson, New Jersey, is prospering. Elders McKendrick, Bittner, Benedict and Hulse preached there last Sabbath. They had splendid meetings, and some offered themselves for baptism into the Church."

NOTTINGHAM CONFERENCE.—From Elder John B. Fairbanks we are pleased to learn of the continued prosperity of the work in the Nottingham Conference. He says: "We shall hold our Conference on the first Sunday in April; please give notice to that effect in the *STAR*, inviting thereto all the Missionaries from Zion. The Saints here are feeling well, and are striving to live their religion. When I had the last news from home all was well there, the prospects in Zion are good and all will be right with those who love and serve God."

SHEFFIELD CONFERENCE.—Elder Ralph Harrison, writing on the 2nd inst., requests us to make known that a Conference will be held at the Hall of Science, Rockingham Street, Sheffield, on Easter Sunday, 31st inst, the meetings to commence at 10.30 a.m., and 2 and 6.30 p.m. The Elders from Zion who can make it convenient are invited to attend. Elder Harrison adds:—"I hope by the time our Conference takes place to have the head stone erected at the grave of our deceased brother Elder Caleb W. Haws, so that any of our brethren who visit us may have an opportunity of seeing it."

SWITZERLAND.—Elder John Huber, in a letter of the 24th ult. from Berne, informs us of the continued labors in the ministry of himself and brethren and their efforts to spread the truth. He continues:—"We have just published a pamphlet containing the first principles of the Gospel. We have ordered an edition of 5,000 copies. It will be three times the size of the *Stern*, and be printed in the same form. This will greatly help the Elders in the spread of the truth, and often go where we cannot be present personally. Elders Wilcken and Park are in Zurich. Elder Bellerive is in France and he expresses great hope of baptizing a few persons in that country. At Zurich Elder Wilcken has a little difficulty with the city authorities about holding meetings, as they appear to be getting somewhat troubled about the spread of 'Mormonism.'"

To find fault, some one may say, is easy and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counselor.

A cheerful man is happy, even if he possesses little; a fretful man is unhappy in the midst of affluence. One great difference between a wise man and a fool is, the former only wishes for what he may possibly obtain; the latter desires impossibilities.

CORRESPONDENCE.

GREAT BRITAIN.

Liverpool, March 4, 1872.

Elder Geo. Reynolds.

Dear Brother—My knowledge of the interest taken by yourself and our many friends in the prosperity and welfare of the work of the Lord, induces me to pen you a few lines for publication in the STAR.

I have long since made myself acquainted with the Saints of the various Branches comprising the Liverpool Conference, indeed I have known some of them from my earliest recollections, and as a general thing I find them a good, kind-hearted people; and although they have to do battle with the world and poverty in order to obtain a subsistence, a willingness to sustain the cause of truth by imparting of their mite is always manifest.

On first visiting the Preston Branch many reflections of the past were vividly brought to my mind, for it will be remembered that in this town the Gospel was first preached in England. Preston is also my birth-place, and there my younger days were spent. On again witnessing the destitution that exists, and the ignorance that prevails among its inhabitants with regard to the saving principles of life, I could in the earnestness of my heart thank God for deliverance in my youth; and although my earliest practical experience in the Church might be considered by some to be rather hard—having been one of the last hand-cart company of 1856—yet the everlasting and tangible blessings that I have received and acquired from a residence in Utah, more than compensate me for the hardships I then endured. The experience also taught me a most important lesson, one that all would do well to learn, namely, the necessity of putting trust in the Lord.

Of late considerable anxiety has existed among the Saints whom I visit regarding the affairs at home, and many have sought my mind respecting the results; my unhesitating reply has been that God rules, and he will take care of his Saints, for we trust in him.

During my fourteen years residence in Zion I have visited most of her settlements, and have had a chance to learn the character and motives of the people, and I am pleased to assure our brethren and sisters in these far-off lands that the faith of the Saints in Zion in God, and their confidence in the Holy Priesthood whom he has called to direct in his Church upon the earth, is unflinching; and that the secret of their success, both temporally and spiritually, is that they have hearkened to the counsels of his servants.

I have great pleasure in my labors among the Saints, because the love of the Gospel exists in their hearts, and wherever I go I am received as their best friend. I constantly urge upon them the importance of economy, with a view of joining our friends in the West. I sometimes think that few, comparatively, of those even who may be termed good Latter-day Saints, attach to the law of gathering the earnestness and attention which it demands. Some owing to their long stay in these lands appear almost disheartened and fear they will never gather; to all such I recommend a renewal of determination manifested by doing all they possibly can to accomplish this desirable object and to then trust in God and their brethren for the rest. The Lord requires of us nothing that cannot be performed, and to those who will prove him in this particular, allowing their works to harmonize with their faith, I promise deliverance; I entertain but very little hope for those, who after depositing their savings in good faith towards their emigration, will for the slightest pretense withdraw them. To me this is tampering with a law of the Lord, and is not at all becoming in Saints who claim to have faith in God. My counsel to old and young who really desire to be numbered with their brethren in Zion is to do without unnecessary articles, both in dress and otherwise, and when they make a deposit to do so realizing that it is an effort towards obeying a mandate of heaven directly applicable to

themselves, but if they wish to be found always moving in a certain circle, working in the midst of Babylon to enrich the Gentiles, let them make a deposit and then withdraw it, which practice if continued will bring to them their utmost expectations.

When I heard of my appointment to come to England to preach the Gospel I rather suspected that a mistake had been made by somebody, because of my seeming unfitness, but knowing in this as well as things of a similar character it requires a willingness and faith in God, I cheerfully responded; and as my experience as a minister of the Gospel increases, the more I am convinced of the grave error the world generally has fallen into, that educated men only can perform God's work.

I feel encouraged in laboring among

good hearted Latter-day Saints, and hope at least to be of some use in helping to make better men of good men, and good men of sinners. Our members are slowly but constantly increasing through baptism.

In November last Elder George W. Thatcher and I visited the Dublin and Belfast Branches which are a portion of this Conference. We found the Saints their full of the spirit of their religion, and they seemed to fully appreciate our endeavors to bless them.

I pray for the gathering of Israel,—the Lord's poor,—and the onward progress of the Kingdom of God upon the earth, the banishment of wickedness and ungodly poverty and the ushering in of a more glorious reign.

Your brother in the Gospel,

THOMAS DOBSON.

NOT FOR US.

—o—

In answer to the question which has been propounded to us as to what the *Junction* has to say about a new Judicial District for Northern Utah, with alternate sittings of the Court at Ogden and Corinne, we say, emphatically, not for us.

In the first place we are thoroughly disgusted with judges who usurp legislative powers, who create and foster litigation, who break and over-ride laws instead of supporting and administering them, who prosecute as well as rule, who pack juries, prevent naturalization, encourage vice, disturb commerce, hinder progress and development, and involve themselves

and their hangers-on in a general muddle and mutual loss, and think that Salt Lake is quite as near as we could patiently endure them.

In the second place we are fully persuaded that the Probate Courts, which are the proper tribunals, according to the statutes, for the trial of all ordinary causes and offences, are fully competent to attend to the judicial business of the different counties in Northern Utah, and that they will shortly be re-invested with the powers which legally belong to them, and of which they have been temporarily, spitefully and unlawfully deprived.—*Ogden Junction*.

MINUTES OF A SURPRISE MEETING,

BY CO-OPERATION OF THE FEMALE RELIEF SOCIETIES AND RETRENCHMENT ASSOCIATIONS, IN CELEBRATION OF THE 69TH BIRTHDAY OF ZION'S POETESS, MISS E. R. SNOW, AT THE 14TH WARD ASSEMBLY ROOMS, JAN. 22, 1872.

—o—

Present as invited guests—President Geo. A. Smith; Elders Orson Pratt, John Taylor, Wilford Woodruff, C. C. Rich, Lorenzo Snow, Geo. Q. Cannon, B. Young, jun., of the Quorum of the Twelve; Bishops John

Sharp, of Salt Lake City, A. O. Smoot, of Provo, A. K. Tharber, of Spanish Fork, with several other gentlemen, including the lady hostesses, the number amounting to about one hundred and fifty.

On motion of Mrs. S. M. Kimball, Mrs. J. M. Horne was elected President of the meeting, and on motion of President Mrs. Horne, Mrs. G. A. Alder was elected Secretary.

President Mrs. Horne stated the object of the meeting, and remarked that as the anniversary of the birthday came on Sunday, the 21st, the surprise was deferred until this day, Monday.

Singing,

"We thank thee, O God, for a Prophet" by Prof. Careless and his choir, consisting of the talented Mrs. Careless and others.

Prayer by Bishop Sharp.

Singing,

"O, my Father," &c.

Mrs. S. M. Kimball then read the following

ADDRESS.

OUR OWN BELOVED ELIZA—

We thus emphatically claim you, because you have so unreservedly given yourself for the public weal.

This, the anniversary of your birthday, we feel to be a befitting occasion to turn the tables and make you the recipient of our blessing.

Your life has been rich with incidents and experiences that cannot be written outside the tablets of the human heart. It is, in part, the result of these experiences that makes you the Eliza that you are.

For the sick you carry a balm, for the sorrowful comfort, and for the wayward reproof.

Through the influence of your pen, many in this and other lands revere and bless your honored name.

Let works of love and friendship still,

Your mind and time employ ;

Teach woman her true mission, till

She'll not her gifts destroy.

And when the blessed reign of peace,

Shall fully have come in ;

You will have earned a radiant wreath,

In helping conquer sin.

E'en now the rays begin to shine

Around your ripening brow,

And the rich dews of purer climes

Seem settling on you now.

The faith and peace that with you dwell,

Bears fruits of love and joy ;

Of these it seems your call to tell,

And thus your time employ.

Through prophetic influence you have conferred blessings without stint. Let blessings return multiplied.

As a helpmeet, or suitable, you have honored every plank, and stood firmly on the platform of your martyred husband. We feel that we are revering his memory in our feeble endeavor to smooth your pathway.

We now beg you to accept this tribute, with the assurance that did it reach many times its present proportions, we should still feel ourselves your debtor.

Mrs. Howard, of Cottonwood, presented Miss Snow with the birthday cake, which was magnificently decorated, having an elevation in the centre, with a pivot, on which was perched a beautiful white dove.

Miss Snow arose and received the cake, after which she made the following remarks :

Had I the language of angels, and were my tongue as the pen of a ready writer, it would be utterly impossible for me to express my feelings on this occasion.

This is a surprise to me—I had not received a hint of this until I was introduced to this grand assemblage as its honored guest. To think that I am receiving so many honors from the purest, the noblest, and the best who dwell upon the earth, I feel my own unworthiness, and I ask myself the question, "What am I, that I should be thus honored ?"

It is in vain for me to attempt to express my feelings, and I leave the subject to your own reflections.

I thank you, my sisters, and you my brethren, for your presence. As far as it is in my power to bless, my heart is full of blessings for you. In the name of Jesus, I ask God to bless you all.

Singing.

Mrs. H. T. King then read the following

POEM.

Welcome ! welcome, sister dear—

You are Presidentess here.

Yes, our Priestess, sister, friend,

To thee our spirits freely bend ;

And thus each heart, within each hand,

In one and all to thee expand ;

Yes, thou hast earned thy sister's love,

And time our faithfulness shall prove.

On the Tribune take thy seat,

Upon this festive evening treat ;

The fealty of our love we bring—

Accept the humble song we sing.

Laureate of the latter days,
 Thou hast won the Poet's bays.
 Not the empty sound of song,
 The poetaster of the throng;
 But Truth and Principles adduced,
 In all thy Lyre has produced.
 Thine are songs that will be sung
 In the pure seraphic tongue!
 Thine are songs that ne'er will change
 Through eternity's broad range;
 And the golden harps shall teem
 With Eliza's glorious theme.
 "Oh! my Father"—and again
 "My heart is fixed!" immortal strain!
 Hadst thou ne'er pen'd another line,
 These would have stamp'd thy muse sublime.

Long, noble lady, may you live,
 Thy words of wisdom still to give;
 Long may thy presence greet us here,
 Upon the morning of the year.
 Long mayest thou raise thy earnest voice,
 To bid thy sisters' hearts rejoice,
 Then like the glorious sun decline,
 To rise in an immortal clime.

HANNAH T. KING.

S. L. City, Jan. 11, 1872.

An address in behalf of the young ladies by Miss S. E. Russell, was read—
THE YOUNG LADIES' ADDRESS TO SISTER
 E. R. SNOW.

Sister Eliza R. Snow.

Beloved Lady:—We, your young sisters, desire to address you on this festive occasion, in concert with the elder ladies, to present to you our affectionate congratulations on the return of your birthday, and we pray that health, strength, and long life, with all their attendant enjoyments, may be your blessed portion.

We rejoice that we have the happy privilege of helping to swell the present assembly of yoursisters and friends and we desire to express at this time the rich appreciation we have of the commendations you have bestowed upon us in our retrenchment labors, and the desire we have to press forward and continue in the same.

Continue, dear lady, to give us your faith and prayers for our progression in all things that shall assist to make us good and noble women, that we may be a blessing in whatever situation we may be placed.

Again we say, accept our congratulations dear sister Snow, and our gratitude for all your kindness and indulgence to your young sisters.

And unitedly we fervently pray, God bless you.

An anthem was sung,

"Sing Praises."

On invitation of Prest. Mrs. Horne, Prest. Geo. A. Smith and other brethren addressed the company.

Music by Mr. Chas. Burton, organist.

Song, by J. D. T. McAllister, Esq.,
 "What we live for."

Prest. Mrs. Horne adjourned the meeting to the dinner tables.

After dinner all arose from the tables and united with the choir in singing the Doxology

Dismissed with prayer by Elder Geo. Q. Cannon.—*Deseret News*.

UTAH NEWS.

The following are from the *Deseret News* to Jan. 25—

The Deseret Telegraph line through Rich County was again in working order, after having been down more than a month from severe storms. The weather in Bear Lake Valley was very severe.

The people from *Ellan Vannin*, as the Isle of Man is called in the Manks language, their descendants and their relatives by marriage, had a social party on the 16th January, in the 7th Ward Assembly Rooms, Salt Lake City.

C. W. Baker, the principal witness in the Dr. Robinson murder case, (on whose testimony mainly Messrs. B. Y. Hampton, J. L. Blythe and James Toms are held in custody accused of complicity in the murder) had been arrested, examined before Justice Clinton and committed to prison to await the action of the grand jury. He is charged with having committed perjury in his testimony at the preliminary examination of the accused before Judge McKean.

The following, relating to the city of St. George, are from the *Utah Pomologist* :—

Workmen were busily fitting up the spacious new court room.

Work on the Temple was steadily progressing, and the splendid new Tabernacle was nearly enclosed.

The editor of the *Pomologist* was busily engaged laying out and preparing new and more extensive gardens and pleasure grounds on the east side of the city, ten acres to be put under culture this season, and everything within reach, useful or ornamental to be represented.

POETRY.

THE SAVIOR'S KINGDOM.

(Air—*Napoleon's Dream.*)

Behold on Cumorah an angel there stands,
And Joseph the Prophet is near him,
The records of Mormon Joseph holds in his hands,
Whilst listening with rapture to hear him :
"Go, Joseph," he cries, "for thy Father on high,
Hath ordained thee a Prophet repentance to cry,
And prepare men to meet him whose coming is
nigh,—
The Savior in power to his kingdom."

"How greatly thou'rt blessed thou noblest of
earth,

To be called in this last dispensation,
For the heavens above were aware of thy worth,
And exalted thee head of the nations ;
High heaven's anointed on earth thou shalt stand,
The keys of the kingdom be placed in thy hand,
The brave sons of Michael obey thy command,
Go teach them the laws of the Kingdom."

"For good or for evil thy name shall be known,
To all tribes, to all people and nations,
And ages to come yet shall speak thy renown,
In praise throughout all generations :
Those who scorn and despise thee will yet have to
know

Sunderland.

Thou'rt the friend of the Gods and their chosen
below,
And because they reject thee, their doom shall
be woe,
When the Savior shall come to his Kingdom."

"But blest shall they be who give ear to thy word,
Thy counsel shall aid and befriend them,
They shall live 'neath the blessings and smiles of
the Lord,

And his angels shall ever attend them ;
The spirit of truth shall enlighten their minds,
With precept on precept, and line upon line,
Till perfect with Jesus they ever shall shine,
When he comes here to reign in his Kingdom."

"Go Joseph, my son." "Yes I go," he replied,
And the heavens rejoiced then to hear him,
For the Gospel he lived, for the Gospel he died,
And the crown of a Martyr he's wearing ;
The broad flag of freedom the Prophet unfurled.
Soon its wide spreading folds shall encircle the
world,
While the dogmas of men shall to chaos be hurled,
And the Savior shall come to his Kingdom.

R. A. MIDDLETON.

DIED.

BARNES.—At Rhymney, Monmouthshire, Feb. 17, 1872, of small-pox, James, son of James and Prudence Barnes, aged 18 years and 6 months.—Utah papers please copy.

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THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 11, Vol. XXXIV.

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TERRITORIAL APPOINTMENTS.

(From the Deseret News of Jan. 18.)

Among our telegraphic dispatches to-day will be found the following paragraph--

"Washington, 17.—At a regular meeting, this forenoon, the following was unanimously adopted in the Senate: Resolved, that in making Federal appointments within the Territories, the President is respectfully requested to apply the same rule, by selecting citizens thereof, as is adopted in making appointments in the States."

This is a long needed step in the right direction, but it is not the only step that should be taken in that direction. The common usage in Territorial appointments has been to choose strangers to the Territory and to the community to fill certain offices, the parallels of which in the States are chosen by the people. This policy of choosing strangers who know not the people, who have no particular sympathy with them, who understand not their wants, their wishes, their manners, their customs, and who can hardly be expected to appreciate or act in harmony with the prevailing sentiments of the community, is not only at decided variance with the fundamental principle of the government of the United States and of the several integral States, but is one fruitful

cause of numerous local disturbances and quarrels, and of the marked hindrance of the progress of the community in material prosperity and in general good order and obedience to wholesome law.

A resident citizen and a neighbor, who knows the people and understands and is known and understood by them, is naturally a more fit and proper person to be appointed to office than a person an utter stranger to the people, of whom they know nothing, who knows as little of them, who, there is generally reason to suppose, is a political parsizan, a political adventurer, and who, there may be plenty of cause to apprehend, will be more intent upon the success of his party's purposes or the gratification of his own personal ambition, political or merely lucry, than upon promoting the true interests and welfare and prosperity of the community.

This reported resolution, then, of the Senate to adopt the policy of appointing officials for the Territories from among the people of the Territories respectively appointed for, is a resolution which every American, every republican must hail as in consonance with true republicanism, with the true principles of American government.

But there is another important step which should be taken in this connection, and which can not be reasonably abstained from by a republican Federal government, and that step is, for the nominating and confirming powers to appoint candidates from among those who are chosen by the people themselves. Neither the justice nor the wisdom of this policy could be fairly questioned. If the people are not allowed to have a choice in their rulers, the government is not republican, but dictatorial, which is contrary to American principles, and should not be indulged in by American people, unless they wish to lose all credit for fairness and consistency, and to lay themselves open to the damaging charge of "craw-fishing," going back upon their own boasted and most dearly cherished principles.

In the nature of things it will hardly be that the people would choose for their rulers men in whom they do not repose a large amount of confidence, whereas when strangers are appointed to rule over them, such rulers may or

may not secure the confidence of the people. In the history of Utah, rulers appointed from among strangers have far oftener proved unacceptable than acceptable to the people, and the consequence has been that little or no mutual confidence has existed between the rulers and the people, but a great lack of good understanding and of harmony and co-operation for the public good. We therefore cannot do other than conclude that the prevalent appointing policy is not a good one, and that the policy of appointing resident citizens, and in the appointment honoring the republican principle of recognizing the voice of the people, would be an immense improvement upon the present policy. If such a policy had been acted upon in the past, the present dilemma in which the government and the Federal officials find themselves would have been avoided, and there is no question that the people of this Territory would have been infinitely better satisfied than they are with the existing state of things.

TAKES A SENSIBLE VIEW.

The *Statesman*, under its present management, takes a sensible view of the Mormon question, and one in accord with the position taken by the *Sacramento Union*, the *Chicago Tribune* and other leading journals. We are glad to see that it does not endorse everything done by Federal officials, and has the straight-forwardness to admit frankly that Grant's subordinates, like other men, are fallible, if not corrupt. In the *Statesman* of January 6th, in an article upon the present state of affairs in Utah, our neighbor admits that the Mormons "have been persecuted without measure," and that the legal proceedings against them "have assumed the character of persecutions more than prosecutions." We have never pretended to palliate the iniquity of their polygamous practices, but we have insisted that they have some rights, even if they have too many wives. Not a single prosecution in Utah has been commenced

or conducted under the law of Congress against polygamy, nor has any attempt been made to enforce the provisions of that statute. On the contrary, every Mormon has been excluded from the jury box; grand jurors have been selected with especial view to such cases—men known to be not only prejudiced, but bitterly biased and opposed to everything and everybody tainted with Mormonism; trial jurors have been selected in the same manner, and everything organized to convict. When judicial proceedings are so conducted—the judges of courts become the prosecutors, the law set at defiance and justice a mockery—is it not time for the press, which should be the exponent, if not the leader, of public opinion, to speak out in language which is incapable of misconstruction? Such has been the case, and the leading journals of both political parties throughout the entire country have unhesitatingly spoken in

defence of law, of justice, and of the rights of an outraged and oppressed people. In doing so they have but discharged their duty; and while they have been greeted with the smothered

curse of demagogues and political tricksters and time servers, they will eventually find their course endorsed by the honest public sentiment throughout the country.—*Idaho World*.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 149.

After landing at Liverpool, President Young and the other Elders, his companions, took rail to Preston, the town in England where the Gospel had been first proclaimed by the servants of God in this dispensation. On the 14th he met in Council with six of the Twelve, namely, Heber C. Kimball, P. P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, and George A. Smith. This was the first Council held by a majority of the Quorum of the Twelve in a foreign land. After the apostasy of some of the Apostles, at Kirtland, several Elders were designated in a revelation given to the Prophet Joseph at Far West, July 8, 1838, to be ordained to that office, among others named was Elder Willard Richards. He was one of the Elders who accompanied brother Heber C. Kimball to England when the Gospel was first carried there. He remained in that country when brothers Kimball and Hyde returned home. At this council of which we speak he was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous vote. At the same council brother Brigham was chosen standing President of the Twelve by unanimous vote.

On June 1, 1840, brother Brigham and brother Heber C. Kimball met with some Saints at Liverpool, who were about to sail for America, and organized the company; and on the sixth of that month that company sailed for the land of Zion. There were forty-one souls in all, and they were the first fruits from a foreign land—the pioneers of a mighty host which shall be gathered from all nations to swell the ranks of the redeemed. The United States and Canada had contributed souls to strengthen and build up the work of God; but

now the Apostles, having the keys and authority to open the Gospel to foreign nations, had crossed the ocean, and Europe had commenced to yield her sons and daughters in response to the glad tidings of salvation which were proclaimed on her shores. Elder John Moon was appointed President of the company.

To show how much advantage it is to the Elders in building up the Church of God to have the spirit of revelation, we will relate an incident which occurred at Manchester. President Young had organized the Priesthood in Manchester to meet every Sabbath morning and distribute themselves throughout the city to preach in the streets. In this way they occupied about forty preaching stations, at each one of which the people were notified of the regular meetings which were held in Carpenter's Hall. This so annoyed the sectarians, particularly the Methodists, that they made complaints to the Mayor, who issued an order to have all street preachers arrested. President Young went to the Priesthood meeting the next Sunday morning, and felt impressed to tell the brethren to go home. The police, obedient to their instructions, arrested all the street preachers they could find that morning, about twenty in number, who, however, all proved to be Methodists. When the magistrate learned they were not "Mormons" they were dismissed. The trap was set for the Elders, but through the spirit of revelation in President Young, they escaped, while those who had been instrumental in preparing it were caught in it. This incident clearly exhibits the value of revelation from the Lord to guide his servants and to enable them to escape the snares of the wicked.

The following extract from a sermon delivered by President Young at a recent Conference in Salt Lake City, gives a full and very clear summary of the work which he and his brethren the Apostles accomplished while on this English mission. The facts are stated in so concise and forcible a manner, that the extract will be read with interest. He said—

"I will give you a little of my experience when on my English mission. When I landed in Liverpool I had seventy-five cents, and with that I bought me a hat. I had worn, on my journey to England, a little cap that my wife had made me out of a pair of pantaloons that I could not wear any longer. We stayed in Liverpool one year and sixteen days, and during that time we baptized between eight and nine thousand persons, printed five thousand Books of Mormon, three thousand hymn books, over sixty thousand tracts that we gave to the people, and the MILLENNIAL STAR; established a mission in London, Edinburgh, and I do not know but in a hundred other places, and we sustained ourselves. Who was there on that mission, I mean among the missionaries, that had a coat or cloak that I did not pay for? I transacted the business myself, and we paid every dime. We got money from the brethren and sisters and paid them up. Besides doing this, we fed family after family; and I never allowed myself to go down to the printing office without putting my hand in the drawer and taking out as many coppers as I could hold, so that I might throw them to beggars without being stopped by them on the road. Did we borrow that which we did not pay? No. Did we beg? No. The brethren and sisters, and especially the sisters, would urge us to come and eat with them. I would try to beg off; but that would not do, it would hurt their feelings, we must go and eat their food, while they would starve to procure it. I was always ashamed of this; but I invariably had a sixpence to give them. How much had I given to me? One sister, who now lives in Payson, gave me a sovereign and a pair of stockings; and when I came away, a hatter, by the name of Miller, sent two hats by me to my

little boys. The sisters, when I first went to Liverpool, made up a little contribution and got me a pair of pantaloons. I was not in the habit of begging, but I said to them, 'when my trowsers are a little ridiculous, I guess you will know it, won't you?' and they gave me a pair of pantaloons, otherwise I do not think I received one farthing. I might have received a shilling or two from others, but I do not recollect. When we left we sent over a shipload of the brethren and sisters, a good many of whose fares we paid. When I went into Liverpool I do not think I could have got trusted a sixpence if I had gone into every store and shop in the place. When we came away a certain Captain wanted to bring us over, and, said he, 'Are you ready?' 'No.' 'How long must I wait for you?' 'Eight days;' and they tied up one of the finest vessels in the harbor of Liverpool in order to bring us over. I thought this was a miracle, don't you? I am sure there are some sisters now here who came with us in that vessel. I received that as a miracle. It was the hand of God."

On the 20th of April, 1841, President Brigham Young, and his fellow-Apostles, Heber C. Kimball, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Willard Richards, embarked on the ship *Rochester*, Captain Woodhouse, at Liverpool, for New York, accompanied by one hundred and thirty Saints, who had started for Zion. Brothers Orson Hyde and Parley P. Pratt remained behind, the former to prosecute his mission to Jerusalem, to which he had been appointed by the Prophet Joseph, and the latter to preside over the British Mission.

In taking his departure from Great Britain, it was with a heart full of gratitude to God that brother Brigham reflected upon His dealings with him, and his brethren of the Twelve, during the year which he had spent there. It looked like a miracle to contrast the difference between his and his brethren's landing at Liverpool, and their departure therefrom. They had landed as strangers in a strange land, friendless and in a destitute condition; but now how changed!

After a somewhat rough voyage the *Rochester* cast anchor in New York harbor on May 19th, having passed all the ships which sailed at the time she did, and those also which had sailed several days before. As soon as the anchor was dropped, a steamer came down to get the latest news. On this steamer was an editor who had paid forty-five dollars for the privilege of boarding the ship and obtaining all the items of interest from Europe. This was a mark of enterprise on the part of the newspaper to which he belonged. But how different a system this was of obtaining news to that which prevails at present! Now editors at New York sit in their offices, and everything of interest that occurs in Europe is spread before them each day by means of the telegraph cables, which have been stretched across the ocean and been buried in its depths. There is no necessity now to wait for sailing vessels, or indeed steamers, to bring the news. Lightning is harnessed, and by its agency news is transmitted, not only across the ocean, but to all parts of the continent. An important event occurs in Europe, and the next day the particulars are read by the people of Salt Lake City. Lightning carries the news from Europe to America, and it is sent by the same means to every corner of the land.

On July 1st, President Young and the other Apostles, with the exception of Elders Willard Richards and Wilford Woodruff, who had stopped to visit in the East, arrived at Nauvoo and received a warm welcome from the Prophet Joseph, their families and the Saints. The Prophet in speaking of their return says, in his history—

"They certainly have been the instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had

been called by the God of heaven to preach the Gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling. While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh.

"However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, 'went forth weeping, bearing precious seed,' but have 'returned with rejoicing, bearing their sheaves with them.'"

Shortly after their arrival at home, the Prophet received the following revelation concerning brother Brigham—

"Dear and well-beloved brother Brigham Young, Verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and for ever. Amen."

On the 16th of August a special Conference was held at Nauvoo, at which the Prophet Joseph stated the duties that he expected the Twelve to attend to. He said—

"That the time had come when the Twelve should be called upon to stand in their place next to the First Presi-

dency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating."

The Conference adopted a resolution approving of the instructions of

President Joseph Smith in relation to the Twelve.

Brother Brigham on his return found his family living in a small, unfinished log-cabin, situated on a low, wet lot, and so swampy that when the first attempt was made to plow it the oxen mired. The time that he had to spare from his public duties he devoted to the draining, fencing and cultivating of his lot, building a shelter for his cow and chickens, and otherwise finishing his house and making his family comfortable.

THE HIRELING.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 TIMOTHY ii, 3, 4.

O! mysterious gift of prophecy, which would enable thy possessor to peer so many hundred years into futurity, and gaze upon the day in which we now live; for disguise it as men may, deny it who choose, such is indeed the condition of the world at this present time, in this, the boasted nineteenth century, "whose like was never known," with all the asserted blaze of Gospel light, with all its sciences and inventions, its colleges and seminaries of learning, man is blown about by every wind of doctrine. All around us we hear the cry, "Lo! here is Christ," and again, "Lo! there is Christ," yet not one of those who so loudly proclaim his name can vouchsafe the blessings he promised to those who would obey the pure principles of the Gospel.

The inquirer after truth is perplexed, as on all sides he is besieged by that class which the Scriptures emphatically tell him to avoid—the hireling—the minister of the Word who preaches it for a premium, whose livings are bought and sold, or are at the disposal of Dukes, Earls and others, many of whom care but little for the truths of religion or the way of life. How different to the fishermen, the tent-makers and tanners who Jesus called and endowed with his holy Spirit, and sent unto all the world to preach the Gospel; who, instead of rejoicing in

plenty, were to endure privation; who in lieu of respect were to receive reproach, in place of honor contumely, for reward the persecution and hatred of mankind; who, indeed, were warned to beware when the world spoke well of them, for the world would love its own, but not those who were called out of the world to serve the Lord Jesus. Then as God and Satan are still at enmity, and like causes produce like effects, we may be pardoned if we look with distrust upon the men who now claim to be Christ's ambassadors, for they do not inherit the legacy Jesus left to his disciples, neither do they teach the same eternal principles he proclaimed. That which he taught was of God, in whom there is no variableness nor shadow of turning. But spiritualizing sophistry has twisted and entwined the doctrines of the heavens until scarcely a vestige of the originals can be perceived. Truly it may be said of them, they have turned the truth into fables, and taught for commandments the precepts of men.

God's house has been declared to be a house of order, but to-day those who claim to have the care thereof make it a house of confusion, when they assert that the wrangling, jangling masses of Christendom compose the Church of Christ. No! this cannot be, for they hearken to no authorized preacher, but to those who run

before they are sent, who come before they are called. But we would ask with Paul, "How shall they hear without a preacher? and how shall they preach except they be sent?" associating with this his declaration, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Here we can consistently inquire, How was Aaron called? The answer is simple. Of God through the mouth of his Prophet—Aaron's own brother, Moses. "But we have no Prophets now," the people ignorantly cry, "neither do we need them." How strange then that Paul did not insert a clause in the foregoing that the time would come when this restriction should be removed, and men would be allowed to take this honor to themselves, and preach the Gospel without being called, and minister in the ordinances of salvation without being ordained. If such were possible, why is the Apostle so emphatic, "And no man taketh this honor," &c. The sects assert that the Church of Christ is upon the earth, but that it exists without the aid of Apostles and Prophets. If that be so, how is the work of the ministry to be done, for the Scriptures tell us that "God hath set some in the Church, first apostles, secondarily prophets," &c. "For the perfecting of the Saints, the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Surely none will contend that the work of the ministry is accomplished, that the various jarring sects have arrived at the unity of the faith, that that which is perfect has already come. Christendom, however, lays no claim to Apostles, Prophets, gifts and visions, and where there are none of these the people perish, as they are perishing spiritually and temporally to-day, having a form of godliness but denying the power thereof.

Are we in these days any less the sons and daughters of God, than they who lived eighteen hundred years ago, that the heavens should be sealed against us? Have we no right to expect that the Lord will open the win-

dows of heaven and make known his will concerning us his children? Has he no pity, seeing the difficulties that surround us, liable as we are at any time to be led astray by the hireling who lies in wait to deceive? We are told we have no right to expect more revelation, that the canon of Scripture is full, and if any man shall add thereto God will add unto him the plagues that are written in the Book. Be it so, for God has retained that prerogative for himself to add revelation upon revelation as he in his infinite wisdom may deem necessary for the welfare of his children. Has not John the Revelator, at the same time that he warns man not to add to the words contained in the Book, borne record of seeing another angel fly in the midst of heaven? What was its mission? To bear the revelations of God unto the people, to restore the everlasting Gospel, to cry repentance that men might turn from their wickedness and live. How terribly has darkness covered the minds of those who deny new revelation, for surely the angel must come to fulfil the words of the Lord through John.

The cry of repentance has now been taken up by those to whom it was entrusted, not to the hireling who is paid lavishly for that which is "without money and without price," but to those who, like their brethren of eighteen centuries ago, are bearing the message without purse or scrip. To these the legacy of scorn and persecution is being fully paid. Nor has the Lord, by his choice of the poor and the illiterate to be his ministers, any better pleased the rich and learned of this age than were those of earlier dispensations, for the hirelings (like the robber who fancies that by crying stop thief he will throw the officers of justice off the scent,) cry delusion, delusion! whilst rank corruption is mining all beneath. They affirm, like those of other days, that if these men be let alone they will turn the kingdom upside down, they realize that their craft is in danger, which is indeed the case, for the Lord has spoken and the axe is laid at the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire.

WM. REID.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 12, 1872.

OBEDIENCE TO THE HOLY PRIESTHOOD.

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In our last number we endeavored to show that obedience to the Priesthood of Heaven was not incompatible with the fullest enjoyment of personal liberty and the untrammelled exercise of our free agency. To-day we shall present a few ideas to prove that obedience to God's authorized servants is conducive to our highest happiness and in accord with the teachings of the holy Scriptures.

We presume all Christians will acknowledge that if God is represented in his Church by men who receive direct revelation from him, then compliance with their teachings will result in continued happiness, for the reason that the laws of God are in perfect harmony with the laws of man's nature, and obedience thereto brings joy and peace, a godly assurance of heavenly things hoped for, and a continued development of all the nobler attributes of our natures. In fact, a tranquil serenity in the midst of earthly turmoil is one of the characteristics of a true believer in the Gospel, for though the Savior left the heritage of the persecution of the wicked and the hatred of the world to his followers, yet he promised them the endowment of the Comforter, whose consoling influence should exalt them above the temporary trials of this life, and bring to them a foretaste of the glories of eternity. With truth all Saints might affirm as did Paul, If in this life only we have hope in Christ, we are of all men most miserable. But, having a hope that layeth hold of eternity, and a reason for the hope that is in us, we are of all men the most joyous, for we know there is laid up for us a far more exceeding and eternal weight of glory; and that eye hath not seen nor ear heard, neither hath it entered into the heart of man the blessings God has in store for those who are faithful to his will. Then with regard to obedience, if we have the assurance of the revelations of the Holy Spirit that God is with us and we with him, then we cannot be too willing to hearken to his voice, too pliant in his hands, too obedient to his will or too devoted to his service. Once satisfied by heavenly knowledge that we are of God, then the nearer we live to him the more of heavenly joy will fill our hearts, and the more of heavenly glory will illumine our eyes.

That God has ever required unreserved obedience to the revelations of his will is manifest in the history of his dealings with mankind, and its necessity is, at the least, outwardly admitted by those who profess to believe in him. But that obedience to his servants is as essentially necessary to the prosperity of the Church and to the salvation of the Saints is not so willingly admitted. Yet the whole Bible bears testimony to the truthfulness of the words of King Jehoshaphat, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper." Amongst other instances, a remarkable exemplification of

the truth of this prophetic declaration is recorded in the history of the Church shortly after the death of the Redeemer. It appears that at that time certain controversies arose in the Church which were referred to and decided upon by the council of the Twelve Apostles at Jerusalem, their decision being spread far and wide among the Branches of the Church by special messengers. Of some of those it is written, And as they went through the cities they delivered them (the Saints) the decrees for to keep which were ordained of the Apostles and Elders which were at Jerusalem. And so the churches were established in the faith, and increased in number daily. In other words, the churches were established in the faith and increased daily through keeping the decrees that were ordained of the Apostles at Jerusalem, the blessing of the Lord following swiftly and abundantly on their obedience; and was the history of every dispensation of God's providence written, the lesson it would teach would be the same as that declared by Jehosaphat and exemplified in the record found in the book of the Acts of the Apostles. We will also add the words of Paul to the Thessalonians, whom he terms "his glory and joy." He writes to them: For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. From which it is apparent that the faith of the Thessalonians in unhesitatingly accepting the word of the Apostles as the word of the Lord, was esteemed by Paul worthy of high praise.

It may here be argued that the Priesthood has a perfect right to control in spiritual things, but that they should abstain from all interference with the temporal concerns of the human family. To this we reply, that until men submit to the principle of the duly authorized servants of God directing and advising in all things, the prayer of our Savior will never be fulfilled, for the kingdom of God will never come, nor can his will be done on earth as it is in heaven. Is it to be supposed that in the kingdom of heaven there is anything which God's power does not touch, nor his will command, then why should it not be so on earth? What right have men to divide creation into two parts to suit their crude and finite comprehensions, and call some things spiritual, the rest material, some temporal, others eternal? With God all things are spiritual and eternal. Furthermore, we claim that in all the dispensations of our heavenly Father what we call the spiritual and temporal have been indivisibly connected. The command to Adam, our great father, to till the Garden of Eden, was, according to our ideas, a material, not a spiritual work, yet in the day that command was given all things were eternal, death had not then laid its hand upon the earth. Afterwards, also, the gathering of the people of Enoch, the building of the Ark, the emigration of Jared from the Tower of Babel, the exodus of the Hebrews from Egypt, the conquest of Canaan, and numberless other instances in which men received direct revelation from the Most High, were distinctively works of a material character. Then, if in the building up of the kingdom in these last days our Father condescends to reveal to his people that which may appear to us, in our ignorance, as belonging to the smaller matters of the law, we should be all the more grateful for the unbounded interest he manifests in our welfare, and for the extent of his loving-kindness which even cares for the hairs of our heads. So when the servants of the Lord receive instructions from him with regard to what places the Saints should locate in, how they should lay out their cities, how build their houses,

where they should till and what they should plant, or reveal what food is good for men's bodies in health and what medicines are beneficial in sickness, we should rejoice, hearken and give heed to the word of revelation, for we may rest assured that the world needs revelation on more points than on what it terms spiritual salvation. God who gave us these bodies cares for them also, and expects us to use them to his glory. There are difficulties in many sciences which the key of all true knowledge, revelation, can alone unlock ; so if it pleaseth him, for our good, to set at rest the various controversies in medicine, surgery, dietetics, architecture, &c., surely he would be a foolish man who, when he received the truth in these things from a servant of God, should complain that the Lord interfered with him because the truth was opposed to his old traditions.

We are well aware that outside the Church of Jesus Christ men vigorously oppose the interference of their priests with temporalities. They may have good reason for this opposition, still they too often imagine that such interference would prevent them heaping to themselves riches so quickly and easily; they therefore object to the God of heaven regulating the concerns of the devotees of the god of this world. With Saints it should be different, with them it is "the kingdom of God or nothing;" and if they have anything that is outside the perview of God and his anointed let them sever it from them and stand free to give obedience to the least as well as to the greatest of God's requirements. Has it not even been said, Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into eternal fire.

G. R.

PASSAGES TO THE UNITED STATES.—It occasionally happens that individual members of the Church desire to emigrate at times when no organized company of the Saints is about to leave these shores. To such we would say, do not procure your tickets without first writing to this office. We have occasional calls from brethren and sisters who have come up to Liverpool to emigrate, but who have been persuaded to buy their tickets by some agent or runner, and we often find they have been imposed upon, overcharged, or put to much unnecessary inconvenience. It is to the interest of these agents to sell the tickets of the line of steamships which they represent; it is our business to care for the interests of the Saints, and when any such must go at times when no regular company is leaving, we hope they will write to this office, and, for their own good, place the business in our hands.

ABSTRACT OF CORRESPONDENCE.

UTAH.—Elder John Tuddenham, writing from Salt Lake City on January 29th, says—"I see by the copious extracts in the STAR that you are well posted with regard to the movements of our enemies. At present the tables appear to be turning upon them, and their nefarious practices are being brought to light by the very tools they have used against us; thus the saying of the Psalmist is being fulfilled, The pit they dug for their neighbor they are falling into themselves. I believe as a people we have sinned in many things,

but still we are the people of God, and he will deliver us from the hands of the wicked, and their wrath he will cause to praise him, and the remainder of it he will restrain. I feel well and confident that our President and the brethren will come out of this ordeal unhurt, and that the Church and kingdom of our God will increase more by these persecutions than by all the preaching of the Elders for a long time past. By their unjust and cruel treatment they have brought out the sympathies of a great many people, both in the various religious denominations as well as in leading political circles in the States, and if we may judge by their writings, as well as by the reports of our brethren who have been on missions to the States, there is a great reversion of feeling amongst all classes in our favor, and we are becoming more known and better understood. But after all, this antagonism is not so much against us as a people as it is against the principles of the Gospel which have been revealed, the Priesthood which has been restored, and the institutions which have been established by our heavenly Father through the revelations which he has given through his servants the Prophets, but this antagonism will utterly fail, the kingdom of our God will be established, and the purposes of our God will be fulfilled, for so he hath decreed, and there is no cause for fear or alarm. Not that I think the Rubicon is passed; these are dark days, but darker days are yet to come, which will try men's souls, for all things that can be shaken will be shaken, that that which cannot be shaken may remain. May God our heavenly Father have compassion on us in our weakness, and strengthen us that we may be able to stand true to him and to the principles of truth and righteousness, to his servants and to our covenants both to him and his Priesthood, is my earnest prayer in the name of Jesus. Amen."

NEW ZEALAND.—Elder Henry Allington, President of the New Zealand Conference, in a letter dated Karori, December 22, 1871, says:—Elder Beauchamp has now left us and gone to Kaipoi. We have received a telegram notifying us of his safe arrival there. During his stay here but one was added to the Church; the prejudice has been very great and Satan is doing his work in quite a systematic manner. Two families of Saints, in all ten souls, leave by this mail boat for Utah. The Saints here who are faithful are doing their best to gather out, most of them expect to go by April next. The majority of the Saints in this Conference are honest upright souls who are desirous of doing the will of God as far as they know how. Yesterday I received a letter from brother Ellis, President of the New South Wales Conference, he informs us that the Saints there are doing well, the power of God being made manifest in rich profusion. This is good, I delight to hear that the Saints are so living as to call down the blessings of our heavenly Father upon their heads.

CORRESPONDENCE.

AMERICA.

Salt Lake City, January 22, 1872.
Elder George Reynolds.

Dear Brother—For some weeks past I have been thinking that I would write to you and have now come to the conclusion to do so. Four days after

my arrival home last fall I proceeded south. I travelled to Beaver by the stage, thence in a buggy to the very pretty town of Toquerville. Learning that President Brigham Young would be at Pipe Springs that same evening and having business with him I pro-

cured a lumber wagon, the only conveyance I could obtain, and in two hours was again on my way and met the company the same evening. This kind of traveling I found to be very tedious after becoming accustomed to Pullman's palace cars on the railroad.

As soon as the brethren heard of my arrival they gave me a hearty welcome, which made my heart glad, and the President invited me to go with them as they were visiting several towns on their way to St. George, I gladly accepted the invitation to add to the number of the little company.

I was greatly interested in this part of the country and found it much better than I expected. The people were well and enjoying a good spirit. The cattle were fat, the cows giving an abundance of the richest milk that I ever drank. The vines had produced an abundance of grapes, and the raisins made therefrom were as good as any I have tasted. The weather was as delightful as could be wished and I enjoyed myself "hugely," wishing a thousand times that the Saints who emigrate would settle in the south on their arrival in this country instead of staying in our more northern cities. Herethey could work all the winter making improvements. Land is abundant, so is coal, wood and water, and the emigrants could gather around them the comforts of life much more easily than they can in Salt Lake City.

After spending nine days very pleasantly I parted from the President and his friends and returned home, taking the same conveyance as when I went. I found the Saints enjoying a good quiet spirit; their trust is in the God of Israel for help, believing that he will put our enemies in the very pits they

are making for his people. I have never witnessed such a spirit since I have been a member of this Church, and I feel thankful for it. for I know that the Lord will hear and answer the prayers of his people. The President is well and is satisfied all will come out right. It is of course very unpleasant to be in charge of a U. S. Marshal in one's own house but it is much better than being in Camp Douglas.

I often see brother Carrington; he knows nothing at present as to when he will return, or when the emigration will commence. We hope that it will be earlier than last year.

The Legislature are in session, and are getting in good working order. The "ring" are as busy as ever trying to do something which thus far is very annoying, but that is all it amounts to. The mines are as plentiful as ever, but I know of but few persons who are making money out of them, when we consider the vast amount of money that is expended in working them. So far as I can learn our own people, merchants, mechanics and farmers, are making more by staying at home, than those who go to mining.

January 31st.

I stopped writing on account of the blockade on the U. P. R. R., but I now learn that it will be clear in a day or two. I saw the President yesterday who referred to this season's emigration. I spoke to him about an early company, and I hope operations will commence sooner than last season.

Please remember me to all the brethren when you see them. I will write again soon.

Your truly,
W. C. STAINES.

UTAH NEWS.

The following are from the *Deseret News* to Feb. 15—

The Deseret Telegraph Company had opened new offices at Pine Valley and Bullionville.

The residence of Mr. John Boyden, at Coalville, was destroyed by fire, January 23.

Elder Orson Pratt was lecturing in the Old Tabernacle on "The Bible and Book of Mormon evidences compared."

Sunday School and Leap Year Parties were commendably numerous throughout the Territory.

A grand banquet was given in honor of the Japanese Embassy, at Salt Lake City, on February 12.

Magnificent silver lodes had lately been discovered at Antelope Springs, near Iron City, Iron County.

Petitions were flowing into the Territorial Legislature from the various counties of the Territory in favor of a free school system.

Wednesday, January 24, was the coldest day ever known at St. George. The thermometer fell to 8 degrees below freezing point.

On January 25, a fire destroyed a house in course of erection at Cedar City, belonging to Mr. Joseph Hunter. The loss was estimated at \$2,000.

The municipal election held in Salt Lake City, February 12, resulted in the election of the following gentlemen—Mayor : D. H. Wells, Esq. Aldermen : I. Groo, A. Miner, N. H. Felt, J. Clinton, J. Van Cott. Councilors : L. S. Hills, R. T. Burton, J. R. Winder, A. Majors, A. C. Pyper, J. F. Smith, J. Clark, T. McKean, H. Grow. Marshal : J. D. T. McAllister. Treasurer : P. A. Schettler. Recorder : R. Campbell.

On February 12, at Old Camp Floyd, J. Cunningham shot and killed George Williams. Both parties were from Lewiston, Camp Floyd. The cause of the affair was a dispute about the arrest of McKinney, for cutting Geo. Passag with a bowie knife at the latter place a few days before. Williams first shot at Cunningham, the balls taking effect on the latter's fingers. Cunningham then drew a revolver and fired, the ball entering Williams' left breast and killing him instantly.

Panguitch is represented by W. H. Packer, who writing on January 10, says,—"This valley is eighteen by five miles in extent, of excellent fertility. There are about seventy-five families here, with room for four hundred more, plenty of wood, water, grass and saw and building timber within easy access. The brethren are all wide awake to their best interest in building and fencing to make themselves comfortable. Panguitch will be one of the most thriving places in the mountains, especially when the railroad commences here."

Major Powell, the explorer, had passed through Salt Lake City on his way east. He left his party at the camping ground, about six miles south of Kanab, to which he intends to return in a short time. He has been engaged during the past winter establishing a meridian base from Kanab south, and erecting monuments, on conspicuous points, one hundred miles from that place, in every direction, making a topographical map and examining the geology of that region. Artesian wells could be made in that district of country, which would render it available for isolated farms and ranches, but not so much so for settlements, as there are no considerable running streams of water, excepting the Kanab. There is a plentiful growth of good pine timber in the mountains. Placer gold had been found in many places on the Colorado. The gold is very fine, but it is not yet known whether it would pay for working.

G. R. Leonard writing from Kamas, January 20, says :—"About sunset on the 18th instant, the sky was overcast by a thin hazy mist of clouds, culminating in a snow storm. Just as we are going into meeting, we were startled by a bright light in the heavens. On looking to the east we observed a ball about the size of a large apple. It made its course westward, and after traversing about two-thirds of the distance across this valley, it burst into three separate parts, each emitting sparks of fire resembling stars, after which it began falling and appeared to fall on the hills west of our valley. Immediately after it fell, a loud report was heard very much resembling a cannon, but it had more the effects of an earthquake, as it shook the earth for a great distance around and

in some cases came near shaking the dishes from the cupboards. The ball, as it passed over the valley, increased in size until it appeared about as large as a cannon ball before it burst. In its passage it opened the clouds to the width of three feet, and it seemed as though one could see through the opening a distance of fifteen to twenty feet, showing the clear blue sky above and leaving a trail of fire or light about three feet wide."

Bishop Abraham Hoagland, of the 14th ward, died of pneumonia at his residence in Salt Lake City on the evening of February 14. The deceased was born March 24, 1797, in the town of Hillsborough, Somerset County, New Jersey. He was baptized March 31, 1841, by Elder Asaph Blanchard, and ordained a teacher. In the spring of 1843 he moved to Nauvoo and was ordained an Elder under the hands of the Prophet Joseph Smith. At Winter Quarters, by direction of President Brigham Young, he was ordained a Bishop under the hands of Elders Orson Pratt and Wilford Woodruff. In 1847 he moved to this valley, where he has resided ever since. When the people moved out of the forts, and wards were organized, he was chosen counselor to Bishop John Murdock, of the 14th ward. The latter was selected as a missionary, and left for Australia early in the spring of 1851. From that time Bishop Hoagland has acted as Bishop in that ward, enjoying to a remarkable extent the love and confidence of the people, to whom he had been a kind and affectionate father and who have revered him as such.

The following are from the *Salt Lake Herald* to Feb. 16—

A telegram from Logan, dated February 13, states that the woodwork of the storehouse of W. H. Sherman had that morning been destroyed by fire. A later message says:—While W. H. Sherman's building was burning, E. D. Crowther, Richard Steel and E. Holden descended into the cellar and found twenty-five kegs of blasting powder stored there and although the fire was falling constantly upon the kegs from above they carried it out, passing it through the front cellar window till all was removed. They had to shake and brush off the coals of fire from the kegs as they carried them through the cellar. This heroic conduct saved not only all the adjoining stores and buildings, but scores of lives.

An accidental explosion of a ten pound box of "Hercules" powder had occurred in a cabin on Lion hill, in Ophir mining district, by which Mr. Jacob H. Sprout was blown up and badly burned and otherwise injured, but was fortunate in escaping with unbroken limbs and life. The box of powder was left near the cooking stove, within about two feet of it, but was thought sufficiently distant to avoid the danger of explosion. Mr. Sprout had gone to his cabin to cook dinner, and had after finishing his cooking, and while awaiting the arrival of his partners, taken a seat with his left foot near the box of powder and his right partly under the stove. While in this position and intently engaged in perusing a newspaper, the box of powder exploded, the force of the explosion shattering the stove into atoms, blowing the building into fragments, and sending Mr. Sprout, like a bomb from a mortar, up into the air. How high he went he does not know, but when he found himself he was on the ground with his body badly burned from head to foot, and a few bruises and contusions. The stool upon which he was sitting was shivered into tooth picks, and his most serious injuries resulted from splinter wounds. He was attended by Dr. Stuart, under whose care he is doing well, and will soon recover, an instance of a very remarkable escape.

Baker, the principal witness against the brethren falsely accused of the murder of Dr. Robinson, and who was charged before Alderman Clinton with perjury in his testimony at the preliminary examination of that case, has made the following affidavit—

Territory of Utah, Salt Lake County.

Be it remembered that, on this the 3rd day of January, 1872, personally appeared, Charles W. Baker, who was by me sworn in due form of law, and

who, on his oath, did say that he is the identical Charles W. Baker who was a witness in an examination before the honorable James B. McKean, Chief Justice of the Supreme Court of the Territory of Utah, commencing on the 14th day of December and terminating on the 23rd day of December, 1871, at Salt Lake City; wherein John L. Blythe, James Toms, Alexander Burt and Brigham Y. Hampton were charged with the murder of J. King Robinson, at Salt Lake City, in the county of Salt Lake and Territory of Utah, on the 22nd day of October, 1866. He further says that the testimony which he then, on said examination gave, was wholly untrue and false. He further says he was hired to give said testimony by S. Gilson. That it was agreed between him and the said S. Gilson and others, that he was to be paid the sum of five hundred dollars, no matter what might be the event of the proceedings, and one thousand dollars for each person that was or might be convicted. That during the time he was engaged in said testimony and detained, his board was paid by said Gilson and others, at the Revere House, in said city. He further says he had a plat of the ground and of the street in the city of Salt Lake, near to the place where the murder was committed, furnished him by S. Gilson, which plat, before he gave evidence, was by him carefully studied, so that he might understand it. He further says that since he so gave his testimony he has carefully reflected upon the enormity of the crime he has committed and is aiding in carrying out; he has concluded to make amends, so far as it is now in his power. He therefore now voluntarily makes this statement upon his oath. He further says that, on or about the 16th day of December, 1871, he had a conversation with Thomas Butterwood, who then informed this affiant that he was hired to give his testimony in the above case, and that his testimony was not true.

(Signed) C. W. BAKER.

Notarial
Seal.

Subscribed and sworn to before me, this third day of January, A. D. 1872.

JOHN T. CAINE, Notary Public.

Notwithstanding the above, Judge McKean refused to issue a warrant for the arrest of Baker, nor will he yet admit to bail the innocent men still detained in prison on the testimony which Baker now admits was false. It was also rumored that the grand jury refused to send for or hear witnesses prepared to give evidence substantiative of the charge against Baker.

In consequence of the above developments President Young has published the following notice:—Salt Lake City, U.T., Jan. 30, 1872.—On the 23rd of October, 1866, a reward was offered by certain parties, for the apprehension and safe delivery into the hands of the proper officers, of the murderer or murderers of Dr. J. K. Robinson, wherein I offered the sum of \$500. I now give notice, that in consequence of endangering the lives of innocent men, I withdraw that offer, and that the same shall be of no force or effect from and after this date.

BRIGHAM YOUNG.

The *Herald* pertinantly refers to the above in the following language—On the 23rd of October, 1866, the day after Dr. Robinson was murdered, large rewards were offered for the discovery and conviction of the perpetrators of the crime, President Brigham Young personally offering five hundred dollars. In view of the facts that subornation and perjury—threatening the lives of innocent men—is a current topic of conversation, that the course of certain officials is open to grave suspicion to say the least, and that it is publicly reported that a boast has been openly made of men being purchasable to swear anything required against the Mormons, the continuation of the offer of a reward in such cases and under such circumstances is a serious matter. President Young, by public notice, withdraws the offer of reward made by him, having no desire to endanger the lives of innocent men, an act which will meet the hearty approval of every sensible and just person. While men are for sale at low figures, and courts and officials afford protection and shelter to them in the perpetration of crime, all men who desire justice to prevail should unite in the strongest disapprobation of everything that would keep or put the power to do evil into their hands.

VARIETIES.

—o—

What may be done at any time, will be done in no time.

Our own heart, and not other men's opinions, forms our true honor.

Get justly, live soberly, distribute cheerfully, and live contentedly.

To lead a virtuous life is pleasant, and to die is by no means bitter to those who look forward to immortal fame.

A naval surgeon, who used to prescribe salt water for his patients with all disorders, happened to be drowned one evening. Next day the captain, coming aboard, inquired for the doctor, and was coolly told by a sailor that "he was drowned last night in the medicine chest."

The *New England Medical Gazette* says: "An old lady followed up an Episcopal Bishop, as he travelled over his diocese, and was confirmed several times before she was detected. She wished the ordinance repeated because she had 'understood it was good for rheumatism.'"

A story is told of a soldier, who, about one hundred and fifty years ago, was frozen in Siberia. The last expression he made was, "It is ex——" He then froze as still as marble. In the summer of 1860 some French physicians found him after having lain frozen for one hundred and fifty years. They gradually thawed him, and upon animation being restored, he concluded the sentence with "ceedingly cold."

P O E T R Y .

WE SCATTER SEED.

[SELECTED.]

We scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past:

But they shall last—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

D I E D .

STODDARD.—At Logan, Cache County, on the night of December 25, 1871, Eliza, wife of Henry C. Stoddard, aged 42 years, 7 months and 1 day. Deceased was a daughter of John and Jemima Williamson, and a late member of the Paddington (London) Branch of the Church. She emigrated to this country in 1861.—"Deseret News."

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LIVERPOOL :

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LONDON :

SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Holiness unto the Lord."

No. 12, Vol. XXXIV.

Tuesday, March 19, 1872.

Price One Penny.

GOVERNOR WOODS AND THE TERRITORIAL CONVENTION.

The readers of the STAR have learned from what we have already published, that the Legislative Assembly of the Territory of Utah, during its late session, passed a bill providing for the election of delegates to a convention, to draft a constitution and make arrangements for application for the admission of Utah as a sovereign State into the Union. In due course this bill was forwarded to his Excellency Governor Woods to receive his sanction, but after some delay was returned by him to the Legislative Assembly with the following message vetoing the bill—

Executive Department,
Salt Lake City, U.T.,
January 27, 1872.

Gentlemen of the Legislative Assembly.

An act entitled An Act providing for holding a convention to prepare a constitution for the admission of Utah into the Union as a State, submitted to me for my approval, is herewith returned without my signature.

The Territorial Governments are the creatures of Congress, and rightly they can only exercise such powers as have been conferred upon them by their Organic Acts.

The Organic Act of Utah is the immediate source of all authority in the Territorial Government, Executive, Legislative and Judicial.

The object of the act in question is to effect a change from a Territorial to a State Government. Is that a subject of rightful legislation? The only legislation contemplated in the Organic Act, is such as relates to the domestic concerns of the Territory. Certain it is that the power to abolish the form of government given, and substitute another at will, was not conferred.

The power that created, alone can destroy. This being true, it has been the uniform practice of Congress to confer that power through Enabling Acts. No such power had been conferred upon the Legislature of Utah.

Bills have been introduced into both Houses of Congress for the purpose of authorizing the people of this Territory to organize a State Government preparatory to admission into the Union. Without such authority specially conferred, we have no right to legislate upon that subject. Nor should we ignore the fact that the policy of the government, latterly, has been adverse to the admission of new States, with a population less than would entitle them, under the apportionment, to one Representative in Congress.

Inasmuch as Utah has not the required number, would it not be wise for the Legislature to await the action

of Congress in the premises? I think so. To become a State in the Union is not a *right*, but a *privilege*. Good judgment would require, therefore, that, before a convention should be called, Utah should place herself in harmonious relations with the general government. The first and highest duty of the citizen is obedience to law. All violations of the laws of Congress should cease. Polygamy should be abandoned and laws should be enacted by you in accord with the laws of Congress upon that subject.

Until that is done, the people of Utah cannot expect, nor should they ask, admission as a State.

Religious toleration in the United States is as broad as the wants of humanity. But the government cannot tolerate church dogmas which set at naught its statutes.

It is to be regretted that differences of opinion should arise in matters of legislation between the Legislative and Executive Departments, but it is my duty to interpret the law as I understand it, and such shall be my course of action.

GEO. L. WOODS,

Governor.

After the reading of this veto in the House of Representatives, Mr. Taylor remarked that matter not relevant to the bill was introduced into the veto-message. The Governor had full power to veto the measure, and while he (Mr. Taylor) would not seek to abridge his Excellency's right so to do, nor find fault with his decisions, he did object to being officially insulted. If, as his Excellency took occasion to allege, polygamy was contrary to law, why had the courts been obliged to pervert a law passed by the Territorial Legislature for the punishment of lascivious cohabitation to carry out their prosecutions? He considered it an insult to the Legislature to accuse their constituents of a crime which the courts had not yet proven.

Furthermore, he said, the Governor's reasons were not legitimate nor correct. Other Territories had applied for admission in other ways than those mentioned by his Excellency. Michigan organized as a State, elected her Senators and Representatives, sent them to Washington, and obtained ad-

mission. So did California. The gentleman added, "Are we to be deprived of the right of petition, and then when making provisions for it to be insulted? I fling back these miserable statements, and while I stand on this floor will maintain the rights of my constituents. We are not yet sers to tamely submit to misrepresentation, if it is clothed in official garb."

Mr. Rockwood held that, as American citizens, they had the right to petition Congress for a State government.

After some strictures by Mr. Jos. W. Young on the same subject, he moved the following, which was carried—

"That a committee be appointed on the part of the house, and the council be requested to appoint a like committee to act in conjunction, to prepare a joint resolution submitting to the people whether or no they will vote for the holding of a convention to draft a constitution, and elect delegates to present the same with accompanying documents to Congress, to ask for the admission of Utah as a sovereign State. Also, that the message of the Governor, vetoing the bill for calling a convention, be sent to the council for their perusal."

The speaker appointed Mr. Taylor, Mr. Rockwood, and Mr. J. W. Young said committee.

Mr. Taylor moved that a committee be appointed to express the sense of the house in relation to the charges in the Governor's message, which was carried.

The speaker appointed Messrs. Taylor, Rockwood, and J. W. Young, said committee.

The following are the Legislative preamble and resolution presented by Mr. Taylor, chairman of special committee appointed by the speaker to express the sense of the House upon the Governor's veto to the Convention Act—

Representatives' Hall,

Salt Lake City, Jan. 29, 1872.

To the Hon. the Speaker and members of the House of Representatives of the Legislative Assembly of the Territory of Utah:

Gentlemen—Your committee to whom was assigned the duty of expressing the sense of the House upon

the Governor's veto to "An Act entitled An Act providing for holding a convention, &c.," beg leave to report the following resolution :

Whereas, on the 20th day of January a bill passed this Legislative Assembly providing for holding a convention to prepare a constitution for admission of Utah into the Union as a State, and was sent to his Excellency, Governor Woods, for his approval.

And whereas, on the 27th inst., his Excellency returned said bill to the House without his signature, stating, among other reasons, for so doing, that "the calling of a convention without an Enabling Act was not a rightful subject of legislation."

And whereas, the Constitution especially provides that, "The right of the people to peaceably assemble and petition the government for a redress of grievances shall not be denied."

And whereas, in the Governor's veto, he says, "It has been the uniform practice of Congress to confer that power through Enabling Acts."

And whereas, "In June, 1836, acts were passed for the admission of Arkansas and Michigan into the Union, previous to which, an act had been passed by the Territorial Legislature of Arkansas without the approbation of the Governor, calling a convention to assemble the 1st inst., of January, 1836, to form a State Constitution, preparatory to admission. This measure was taken without *previous action by Congress*."

"The convention was held, and a constitution adopted by the convention, also a memorial to Congress, asking for admission."

"In Michigan, the Legislative Council was convened by the Acting-Governor, Stevens T. Mason, in September, 1834, without any previous action of Congress."

"Conventions were held in both Territories, and in 1836, copies of their constitutions were sent to Congress, with petitions for admission."

"California was admitted February 13, 1850, without any Enabling Act."

And in regard to his accusations, we think, at least, they are in very bad taste, not to say trite and disgusting.

It is an axiom that all men are inno-

cent until proven guilty, and as our courts have failed in this, it does not become the Executive to falsely accuse those whom he ought to shield and protect.

Therefore : Be it resolved, that it is the sense of this House, that the reasons assigned by his Excellency, Geo. L. Woods, Governor of Utah, for not signing an Act entitled "An Act for calling a convention" &c., are unsound in reason, untrue in allegation and accusation, and are a direct insult to the good and law-abiding people of this Territory.

JOHN TAYLOR,

Chairman of Special Committee.

The following are the joint resolutions of the Legislative Assembly concerning the assembling of a convention for the formation of a constitution for a State government, &c.

Be it resolved by the Legislative Assembly of the Territory of Utah: That an election may be held in each precinct in the several counties, at the usual places of holding elections, on the 5th day of February, A.D. 1872, at which time and places all legal voters may vote for or against holding a convention to take preparatory steps for the admission of Utah into the Union as a State, and also may vote at such election for delegates to said convention, according to the following apportionment—

Salt Lake Co., 19 dels.		Tooele Co., 6 dels.	
Wasatch	" 4 "	Summit	" 3 "
Utah	" 10 "	Davis	" 7 "
Juab	" 3 "	Morgan	" 2 "
Sanpete	" 7 "	Cache	" 9 "
Sevier	" 1 "	Rich	" 1 "
Piute	" 2 "	Hox Elder	" 6 "
Millard	" 4 "	Beaver	" 3 "
Iron	" 4 "	Washington	" 4 "
Kane	" 2 "	Weber	" 8 "

Be it further Resolved: That said election may be conducted in accordance with "An Act Regulating Elections," approved Jan. 3, 1853; as far as practicable, and so soon thereafter as the general abstract of the names voted for as Delegates is made, the Clerk of the County Court may officially notify each person so elected, which official notice shall entitle such delegate to a seat in the convention.

And be it further Resolved: That the said delegates shall convene in the City Hall, Salt Lake City, on Monday, the 19th of February, A.D. 1872, at

10 a.m., and may be qualified by any person authorized to administer oaths, and may organize by electing a President, Secretary, and such other officers as they may deem necessary. The convention, when organized, may frame a constitution for the now Territory of Utah, with a view to its admission into the Union as a State, on an equal footing with the original States, name the proposed State, define the boundaries thereof, memorialize the President and Congress of the United States for its admission, and take such other lawful and prudent measures as they may deem necessary for the accomplishment of so desirable an object, and elect and authorize delegates, whose duty it shall be to present the constitution, memorial and

other appropriate documents, to the President and Congress of the United States, and to use their best efforts to procure favorable action thereon.

Be it further Resolved: That the convention shall submit the constitution which it may frame, the names of the delegates it may elect, and its other public documents designed to be entrusted to said delegates, to the people for their approval or disapproval, at such time and places and in such manner as it may prescribe; and if approved by the people, the delegates thus elected shall forthwith repair to Washington, District of Columbia, to perform the duties herein specified, and such other duties as the convention may with propriety devolve upon them.

V E T O E D .

— o —

Governor Woods has vetoed the convention bill, as we expected. The veto message will be found elsewhere. It is a poor affair, take it any way, without soundness of reasoning, and smacks so much of the fourth-rate politician, that we are surprised any of the members of the Legislature should have manifested feeling concerning its matter or style. The only feasible reason why he should have vetoed it he never touched, and that is, that a measure for holding such a convention should have been passed as a joint resolution and not as an act making it of binding legal force. The first amendment to the Constitution provides that the people may petition Congress, and neither Congress nor his Excellency, George L. Woods, can abrogate that right; and neither Congress nor any authoritative power has yet said that a Legislature cannot appoint the time and way in which the people may be represented to give such petition character and force. We do not consider this veto message worth further comment, for the allusion to polygamy is lugged in so patently for effect and to gratify a few that we consider it is not worth notice. Governor Woods does not know yet what the people may have to say on that matter

when they assemble in convention.—*Salt Lake Herald.*

We heard an anecdote to-day in connection with the veto by the Governor of the bill to hold a convention for the formation of a constitution.

Governor A. Cumming, a very excellent gentleman, though somewhat rough in his language, had written his message to the Legislative Assembly of this Territory, and having his office contiguous to that of Dr. Forney, Superintendent of Indian affairs, handed the message to the latter to read. The Doctor was disposed to be critical. He suggested that the Governor prune it here and amplify it there, and suggested its alteration in several points. The Governor, irritated at the liberties Forney was taking with his production, at last blurted out—"D—n you, sir, I handed this message to you out of compliment, and not to criticize."

Governor Woods probably can see the point to the anecdote. It was out of compliment the Legislative Assembly gave him the privilege to sign the bill for a convention. The Assembly was under no obligation to ask his concurrence, and certainly did not ask his criticism.—*Deseret News.*

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 166.

November, 1842, was a critical time in the life of President Brigham Young. He was attacked with a very severe sickness, and was at the point of death. On one occasion he was so near gone that he could not close his eyes, which were set in his head, his chin dropped down and his breath stopped. His wife, seeing his situation, threw some cold water in his face; that having no effect, she dashed a handful of strong camphor into his face and eyes, which he neither felt in the least nor caused a muscle to move. She then held his nostrils between her thumb and finger, and placing her mouth directly over his, blew into his lungs until she filled them with air. This set his lungs in motion, and he again began to breathe. While this was going on he was perfectly conscious of all that was passing around him; his spirit was as keenly alive as it ever had been; but he had no feeling in his body. He was not able to go out of his house until the 18th of the next January. It was not the will of the Lord that he should pass away then, for his work was not finished.

On the following 7th of July he started in company with several of the Twelve Apostles and other Elders on a mission to the Eastern States. This mission was productive of great good. While on his way east President Young had a remarkable conversation, on the steamboat between St. Louis and Cincinnati, with a Professor of a Southern University. It was upon a subject rarely touched upon in those days, for but very few knew anything about it. The conversation was so interesting that we venture to repeat it, feeling assured that it will be instructive to our young readers. The Professor said to President Young—

“I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions. I told him I would answer any questions he might propose, so far as I was able.

“He then asked me if Joseph Smith had more wives than one. I told him I would admit he had. In order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection. He said he was a believer in the Old and New Testament and in the resurrection.

“I then asked him if he believed parents and children, husbands and wives would recognize each other in the resurrection. He said he did.

“Also, if parents and children would have the same filial feeling towards each other which they have here; and he said he believed they would, and that their affections would be more acute than they were in this life.

“I then said, ‘We see in this life, that amongst Christians, ministers and all the classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had as many as six wives, and each of them bear children. This is considered all right by the Christian world, inasmuch as a man has but one at a time.

“Now, in the resurrection this man and all his wives and children are raised from the dead; what will be done with those women and children, and who will they belong to? and if the man is to have but one, which one in the lot shall he have?”

“The Professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

“‘Very well,’ said I, ‘you consider that to be a pure, holy place in the presence of God, angels, and celestial beings; would the Lord permit a thing to exist in his presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it an inconsistent doctrine that a man should have several wives, and children by those wives at the same

time, here in this life, as was the case with Abraham and many of the old Prophets? Or is it any more sinful to have several wives at a time than at different times?

"He answered, 'I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times. I feel to acknowledge it is a correct principle and a Bible doctrine, and I cannot see anything inconsistent in it.'

As they returned, incidents occurred in which some sectarian priests were the chief actors, of such a character that we cannot forbear giving the description of them in President Young's own language—

"We left Philadelphia for Nauvoo by way of Pittsburg, by canal and by railway. While on the canal boat, which was crowded with well-behaved passengers, I was attacked by a Campbellite preacher, who was very anxious for a debate, and at the request of the passengers I delivered an address on the principles of our religion, which was very satisfactory to them, but discomfited the Campbellite preacher so much that he would not reply. In the evening a gang of about a dozen Baptist ministers came on board, returning to Pittsburg from a Conference. The Campbellite preacher told them there were 'Mormons' on board; they immediately surrounded brother Geo. A. Smith, and challenged him to a debate, which he declined on the ground that it was not a proper place to discuss on religious subjects. They accused him of pretending to have the truth and not being willing to preach it to them. He proposed to preach in their churches in Pittsburg any time they would open them, to which they would not consent. He then told them he considered that they not only refused to hear the truth themselves, but shut the gate against their congregations, like the Scribes and Pharisees in the days of Jesus. They commenced a tirade of abuse against him, half a dozen talking at once, and making use

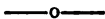
of every foul epithet their clerical learning had put them in possession of, and so crowded round him that he was prevented from going to supper, they having taken theirs before coming on board. After supper, brother Kimball went to George A.'s assistance, and told them that he had been a Baptist himself three weeks, but when he was a Baptist, Baptist ministers were gentlemen. Brother Kimball made several quotations, knowing they were not from the Scriptures. The ministers would frequently interrupt him and say—'That quotation is not in the Bible.' Brother Kimball frequently turned to brother George A. and said—'Will you find that passage?' He opened his Bible as if to search, when the ministers all remembered the passages. I came up and inquired what was the meaning of this loud talk. The ministers answered that they had challenged the 'Mormons' to debate, but they would not debate with them; they understood there had been gambling on the boat, and they wished to banish such wickedness. I told them if there had been gambling, the gamblers had minded their own business and behaved like gentlemen, for there had been no disorder on board, since starting from Philadelphia, except what was made by a tip-o-tail of a Campbellite minister; and if they pretended to be ministers of the Gospel of Jesus Christ, their conduct belied their profession, for they had abused Elder Smith ridiculously for an hour, and prevented him from getting his supper by blocking up the door, while he had submitted to their abuse with commendable patience; upon which the passengers told the captain, if he did not stop that gang of Baptist preachers from insulting the 'Mormon' Elders, who had shown themselves gentlemen all the way, they would put them in the canal. The captain then dispersed them."

President Young reached Nauvoo on the 22nd October, 1843.

[TO BE CONTINUED.]

True liberty consists in the privilege of enjoying our own rights—not in the destruction of the rights of others.

A PROVIDENTIAL ESCAPE.



The editor of the *Juvenile Instructor* [Elder Geo. Q. Cannon] was under the necessity of going to California a few days ago to attend to business there. He left San Francisco for home, on the morning of the 26th of October. About noon of that day, when within fifty-five miles of Sacramento, a part of the train which he was on ran off the track. The accident occurred as the train was coming off some trestle-work, where there was a curve in the road. The train was running at a high rate of speed, and it is probable that the rails spread at the curve and the cars ran off. The hind wheels of the car in front of the one in which the editor was riding were the first to get off the rails. The car he was in was a sleeping car and very strongly built. It also ran off and went about twice its own length on the ties, tearing up the track, bending the rails as crooked as horse-shoes, and piling the ties up in a heap of splinters. After it had proceeded about that distance, the wheels and the running gear imbedded themselves in the ground, and the body of the car went on, pitched down an embankment twelve feet high, rolled over once and a half, tearing down a fence in its passage, and was checked bottom side up by coming in contact with a telegraph pole. The inside of this car was a complete wreck: seats and cushions, metal pillars, bedding, &c., were piled up on the bottom, or on, really what was properly, the top. The sensations of those in the car were most terrible. The editor escaped with a good shaking up. All of the passengers were injured, and some very seriously. The next car was a smoking car. It was thrown off on the other side of the track, and was badly crushed. There were more passengers in this than in the other, and every one in it was wounded and some very dangerously. One man had his leg broken, another

his skull knocked in and the arteries cut, another had his arm broken, a little boy had his collar bone broken, and all were dreadfully shocked. Although none were killed outright, yet it is not improbable that some may die from their injuries. The next car was thrown over on its side, and all the cars were more or less damaged.

The editor felt that his escape was wonderful, and that God's preserving power was around him. He has been in many places of peril; but it seemed to him while that car was bounding off the track that death and he had never looked each other so squarely in the face before. Under such circumstances a few seconds seem like an age, and the mind acts with extraordinary rapidity. The first thought which presented itself to him, when convinced the train was off the track, was, "O Lord, preserve me," and then the accounts he had heard of various accidents, and the manner in which cars were broken up and passengers were mangled and killed, passed through his mind like a panorama. When he found that he was safe, he recalled to mind the blessing which had been pronounced upon his head by the First Presidency, brother Brigham being mouth, before he started, that he should "return in safety." How many times in the experience of the Elders have such blessings been fulfilled! On the sea, on the land, in the midst of various dangers the lives of the servants of God have been spared; his angels have been near to them to shield and deliver them. In the instance to which we allude, it was visibly so. Hundreds who viewed the wreck of the train said the escape was miraculous. They had never heard of such an accident with so little fatal injury. On Sunday, the 29th of October, the editor arrived in Salt Lake City.—*Juvenile Instructor*, Nov. 11, 1871.

Much of the unhappiness in this world arises from giving utterance to hasty, unkind words.

It is evident that the most worthy efforts often fail, while the worst succeed. This fact alone ought to show the folly of basing an estimate of character on a superficial reckoning of results.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 19, 1872.

PRESIDENTS AND PRESIDING.

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ONE of the most beautiful characteristics of the Gospel is the order and harmony everywhere apparent throughout its vast design, but nowhere more so than in the laws that define the duties of the Priesthood, that regulate its administrations and enforce its power. In no man-made creed of which we have any knowledge are the grades of the Priesthood so numerous, its duties so extensive, and its operations so varied as in the Church of Jesus Christ, yet throughout the whole there is no clashing of rights, no confusion of duties, no undefined limits of authority, but all is made plain and simple by the revelations of the Most High.

The Lord Jesus Christ is the great head of the Church, the grand High Priest of our salvation, but at present his abode is not with man on the earth, he is with our Father in heaven; yet still his care is ever over his Church, and while he is not in person with us, he is represented by one whom he has called and ordained and to whom he has given authority, and unto whom he reveals the precious things of his kingdom. That man to-day is our beloved Prophet, Seer and Revelator, President Brigham Young.

But as it is impossible for one man to be everywhere present in this wide world at one and the same time ministering the word of life and officiating in the ordinances of salvation, God has given unto his servant power and authority to call other men to his aid, to ordain them to various callings, and confer upon them various administrative powers. Still this does not take from him one iota of the Priesthood he has received, nor detract in the least from his authority as the mouthpiece of God and the President of the whole Church, either collectively or in its various stakes and branches. There is no place in this world where Saints can be found where he is not President, where he has not the authority to preside in all the assemblages of the Saints, where he has not the right to counsel and direct the people of God, indeed to minister to all the world would its children receive him. He has parted with none of his authority though he has called others to act where he is not present, and given unto them also the right to call still others to co-ordinate or lesser authority than they themselves have received, as the interests of the great work may demand.

As in the case of the President of the whole Church, so also throughout the various Presidencies in the Church. The President of a Mission calls certain of his brethren to assist him in his labors, and appoints them to preside over Conferences, they again call others to act as Presidents of Branches, &c., but throughout the whole of the Mission, under all circumstances the President of the Mission has the right to preside, though he may attend meetings in a Con-

ference and the Branch and Conference Presidents thereof be present also. And the President of each Conference presides in all its Branches, though at every one he visits he there find the Branch President at his post and performing the duties of his calling. The President of a Branch sadly mistakes his appointment and grieves the Spirit of the Lord, who undertakes to preside over his President because he is in *his* Branch, or who takes the conduct of the meeting without consulting the wishes and feelings of his Conference President when present. Some have apparently entertained a mistaken notion that the President of the Church only presided at the assemblies of the whole Church, the President of a Mission only when the whole Mission or its representatives convened, the President of a Conference only at a Conference meeting, and the Branch Presidents always at Branch meetings. Now let us suppose a case to manifest the folly of such an idea. Were President Young to visit a Branch, would it be the right of the President of that Branch to go on with the meeting as he pleased, and when he had said his say, or conducted the services according to his peculiar notion, to turn round to the President of the whole Church, whose presence he had previously ignored, and announce that as there were a few minutes left, that brother Brigham Young would occupy the time. This is too ridiculous to be thought of by any sensible man, but it is also entirely out of order and decency for the Branch Presidents to act in this manner if the Presidency of the Mission or the President of the Conference be present.

Then again, though the Presidents of Branches should always remember that he who is called to preside in the Conference in which their Branches are situated is their President, and has the right to guide and instruct them in their duties and callings, yet the President of the Conference should never forget to accord to them all due respect, treat them with brotherly affection, and that kindness and courtesy that is due from one member of Christ's Church to another. Did he not do so, he would but poorly pattern after the great prototype of our salvation. It would be very ungentlemanly, and consequently very unsaintlike, for the President of the Mission to go into a meeting and conduct it without taking any notice of the Conference and Branch authorities, who were men in good repute in the Church and in good standing with their brethren, or for the Conference President to entirely ignore the existence and presence of a Branch President in his Branch, and act as though he had no official existence. Such a course would be at least discourteous, and calculated to wound a good man's feelings and injure the work of the Lord, neither of which is embraced in the calling or duties of any Elder in Israel. Let every man in this respect act as he would that his brother, were they to exchange places, should act towards him.

We do not think in this connection that there is any actual necessity for a Conference President, in visiting a Branch, to personally attend to all the little minutiae of the services, give out the hymns, offer up the prayers, administer the sacrament, &c. These duties can generally be advantageously left to the local brethren, and it will not detract one particle from the dignity of the Conference President. On the other hand, it is his privilege to dictate how the meeting shall be conducted, and no wise man will object to him doing so. There is work enough in the kingdom of God for us all, honor enough for us all, salvation enough for all, and heaven large enough for all, without an arbitrary exercise of authority on the one side, or an undue assumption of

another's rights on the other. The order of God's house is as we have made manifest, let all men fulfil their portion of its duties with love and gentleness, and there will be no need for any conflict of authority or any disagreement about duties, rights and privileges. G. R.

LIVERPOOL CONFERENCE.—On Sunday, 10th inst., a district meeting of the Liverpool Conference was held at Preston, at which Elders Geo. Reynolds and Geo. F. Gibbs, from the Liverpool Office, Thomas Dobson, President of the Liverpool, and Geo. P. Ward, President of the Manchester Conferences were present. The morning services were principally occupied by the brethren from the various Branches reporting their fields of labor. Elder Edward Gittens represented the Liverpool, Elder John Topping the Preston, Elder Joseph Myers the Burnley, Elder John Holden the Over Darwin, Elder J. Ormerod the Clitheroe, and Elder Joseph Marsh the Ince Branches. The reports were generally of an encouraging nature, though the Saints in many places were widely scattered. Elder Dobson next followed with various items of special instruction to the Presidents and officers of the different Branches. Elder Ward then spoke on the necessity of economy, and of diligence in seeking a redemption from the evils consequent to tarrying in Babylon. In the afternoon the congregations were addressed by Elders Gibbs and Reynolds, and in the evening by Elders Ward, Reynolds and Dobson. The attendance from the various Branches composing the district was very satisfactory.

A UNIQUE IDEA.—We are informed by the *Deseret News* that the ladies of Ephriam, San Pete County, put aside all the eggs laid by their chickens on Sundays, and donate the amount for which they sell them towards the emigration of the poor to Utah. The sum in the entire settlement amounts to considerable. This idea is so like, as well as so worthy of, the ladies, that we hope the sisters in other settlements will follow the example of those of Ephriam.

RETURNED.—Elder James Quayle left Liverpool on the 13th inst., per steamship *Idaho*, on his way to resume the duties of his mission in the United States.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Feb. 25, 1872.

Elder George Reynolds.

Dear Brother— * * * Much that I may tell you will have reached you before this. As you are aware many of our brethren are in bonds and imprisonment, through the ruling of unjust judges, brought about by the lies of apostates, who like Lucifer, their father, because they could not rule in Zion are determined if possible to overthrow God's kingdom and destroy its leaders, supposing by this method to blot out his power from the

earth. The papers from Utah post you in a general way about the political and social condition here. You know I am in the habit of talking much among my brethren, of late I have endeavored to elicit from them their private views respecting current events here; the universal feeling is that Zion is passing through the furnace and that she will come out as Shadrach, Meshach and Abednego did, only with this difference they were purified going in; I do not mean the President and his fellow sufferers, I mean myself and others, we have not

obeyed counsel, we have been to a certain extent indifferent to the still small voice of the spirit; we have had more faith in doctors and dollars than in the Priesthood and the revelations of the Almighty; notwithstanding this our faith is we shall come out purified, that is so many of us as can see the hand of the Lord in all this. Our love for our President and the Twelve is increasing, our prayers are more earnest in our circles, our faith is being strengthened every day, particularly as we see the clouds pass over us one by one. There is a calmness and dignity about the Saints as though they heard the voice of the Prophet say "stand still and see the salvation of God." None of us lose any sleep, we go about our daily labor as though nothing was the matter, there is no excitement on our part it is all on the outside. Truly "fear hath seized the hypocrite, the sinners in Zion are afraid." The day has come that beloved President Heber C. Kimball used to talk about, when the Saints would have to live by faith.

The Ring are terribly afraid that Utah will become a state. We are holding a convention and framing a constitution. A very good spirit prevails in the convention both among the "Gentile" as well as the "Mormon" delegates. Concessions are made on both sides, but we concede no principle of righteousness, whether we be admitted or rejected.

The power of God rests mightily on the Priesthood when they stand up to deliver the message of the Lord to the people; Utah to-day is the greatest preaching mission on the earth. Hundreds of strangers attend the Tabernacle every Sunday morning and afternoon, among them many of the great men of the earth, even from Japan, when they hear for themselves the truth without compromise or error from those appointed of God, to their salvation or condemnation. You may ask what is my faith about matters as they now stand. I answer that Jesus said when he was upon earth, "Because ye are not of the world therefore it hateth you." Now if these things did not exist among us as a Church and people I should have my doubts whether this was the true Church or not,—did I say doubts? I

said wrong, for through obedience to the principles taught by the Latter-day Saints I have received a light, the Spirit of God, by which I know this to be the work of the Lord, the Church of Jesus Christ, the kingdom of God, and the passing events are only so many links in the chain, a small part in the programme, for he that will live godly in Christ Jesus must suffer persecution. Therefore if I had nothing but external evidences I could not endure to the end, but I have an abiding principle within which testifies all the time that all is well and will be well, and that all the combined efforts of men and devils cannot overthrow this work and that all who fight against it will perish.

Praying that you may be made a great blessing to those among whom you are sent, accept of our kind love, from your brother in the Gospel of peace.

G. E. GROVE TAYLOR.

GREAT BRITAIN.

London, March 15, 1872.

Elder Geo. Reynolds.

Dear Brother—Since I last wrote to you I have visited Hastings, Hatton and Lewes in Sussex, when I had the pleasure of meeting the greater portion of the Saints in that neighborhood. I have also visited the most of the Saints in Bedfordshire who belong to the London Conference. The Saints appear very glad to see me, and do all in their power for my comfort, for which and for their faithfulness I feel to say God bless them.

The anxiety manifested by many to gather is great, and I think a goodly number will go from this Conference this season. My daily prayer is that the Lord in his mercy will prepare a way for the deliverance of his poor, but good, honest people. I sympathize with them in their poverty, trials and oppression. It appears to me that the Egyptian bondage could not have been much worse than the oppression of the poor in this country; in fact, the word oppression seems almost too mild a term to convey the idea, grinding the life out tells it better, for that is what it is in reality. If the Lord visit his wrath on those who oppress the hireling in his wages, or grind the

face of the poor, or withhold mercy from the widow and fatherless, very many who now lord it over God's heritage will have a fearful bill to pay; and I pray that the time may speedily come when the Saints not only in this but in all other lands may be delivered from the rule and power of the wicked.

I am expecting that yourself and brother Gibbs will be with us at our Annual Conference, when also all the Elders from Zion who can make it

convenient are respectfully invited to attend. It will be held April 21st, in Eastern Hall, East India Road, Limehouse, E. The services to commence at 10 a.m., and 2 and 6 p.m. A concert will be held at Albion Hall, London Wall, on Monday 22nd, commencing at 6 p.m.

With kind regards, I remain yours in the covenant,

DAVID BRINTON.

LOVE LETTERS.

The readers of the STAR may think I have chosen rather a strange subject for my text, one scarcely befitting its pages, but my desire is to do good, and I believe a few words in relation to this style of correspondence will not be out of place.

It was with peculiar interest that I read the valuable counsels of the Prophet Joseph regarding letter writing that appeared a short time ago in the STAR. It caused me many reflections; but whilst I was pondering on its words of wisdom, a youthful reader suggested to me that the advice could certainly not have any reference to love letters, for who would like to have published to all the world the sweet things written in these *billet doux* for one eye only. This remark turned my thoughts to an incident that came under my notice not long since.

I was on a visit to a family of Latter-day Saints, and in the course of conversation reference was made to a letter that had been received a few days previously by the son and heir of the family from a young lady whom he had never seen. It seemed to me to be what young folks would call a love letter, in which opinion the readers of the STAR will. I believe, agree with me when I tell them that the young lady concluded her effusion by signing herself his "affectionate lover and expectant wife," or words with that meaning.

I am pleased to say this mad brained girl was not a Latter-day Saint, and as the young man had given her no

cause for writing such nonsense, we cannot blame him. But it is possible for an unthinking girl, even though she be a member of the Church, to commit such a folly, and for this reason I desire to say a few words.

Of the immodesty of such an action I think I need write but little, it is so apparent. The girl who writes to a man she has never seen, nor is in any way acquainted with, knows little of the pit she is digging to entomb herself. The youth may be honorable and worthy of her love, he may not be so, what knows she. If dishonorable, what better opportunity could he find to accomplish a girl's ruin? and then if he disgrace her, who in this Pharisaical world would pity her? the general verdict would be, she asked for nothing better.

How often in the present day do those who read the newspapers come across accounts of young women led from the paths of virtue, or contracting unfitting and unhappy marriages through associating with strangers whose characters were to them unknown. But such is quite a common occurrence, helped now-a-days by men and women actually thinking it no shame to advertize in the public newspapers for wives and husbands; indeed, I understand there is one paper in London entirely devoted to this disgraceful business. In some countries such advertisements are wisely prohibited by law. So far as my experience goes, the man who has to advertize for a wife is not worth picking up. If he be worth having, some good girls will

be sure to find it out without his advertising all his charms, virtues, accomplishments and wealth in a public journal; and if he want a wife, they won't keep so far out of his way that he will have to pay sixpence a line before they will make the discovery. When I think of a woman doing such a thing it seems most unwomanly, though if I may find fault I would rather do so with the unchristian, unholy, unnatural system of monogamy which makes it such hard work for a girl to get a good husband in these lands, and which renders many so willing to accept the first offer lest they should never get another one; for, notwithstanding the assertions of the strong-minded section of the gentler sex, I am not ready to be convinced that any state is so natural, so becoming and so happyfying to a woman as being the honored wife of a good man, and the beloved mother of a troop of fine boys and girls. Of course there are some few exceptions, but as the saying is, they only go to prove the rule. Still I consider any girl who advertizes her attractions in the matrimonial market as doing a deed unworthy of her womanhood, she is playing a risky game where there are nearly all blanks and but very few prizes, a game, indeed, where she stakes honor, happiness, and all else that makes life worth living, ah, perhaps her eternal salvation, and at the most asks for a good husband. But were God's holy laws revered there would be no need of this. Here I will say, that the girl who wrote the letter to which I referred, simply undertook to be her own

matrimonial agent, and perhaps thought to thus save her pence to go towards buying her wedding bonnet.

Now I know somebody is all in a fidget to say to me, Why you foolish man, the girl only wrote that letter in fun, she was not serious. Well perhaps not, if the young man considered it "only fun," she would be sure to assert that that was all it amounted to, but if he replied to it, she would write a second, a meeting would be arranged, matters would assume a tinge of earnestness, and the end would much depend on the character of the man and his regard for the welfare of the girl. Ah, it is dangerous fun. So I object to that which can be made either fun or earnest as another wills. The eternal happiness of the human soul is too precious to be hazarded for the satisfaction of writing a babyish love letter. I sincerely hope that the circumspection which the Gospel teaches, and a knowledge of the eternal responsibilities flowing from marriage, will deter any Latter-day Saint lady from indulging in any such an unworthy weakness. The fun will be transitory, but the results are eternal. Even in writing love letters I would take the Prophet's advice, "Never write what you would be ashamed to have printed, or what might offend the chastest ear, or hurt the softest heart," and for one I think that no one need write in such letters, if write them he must, anything that the circumstances being known he would be ashamed for God or good men to see or hear.

T. Z.

THAT SUPREME COURT DECISION.

There has been premature crowing over that decision by the Supreme Court of the United States, in the case of *Hosea Stout*, as reported in the press dispatches received on Monday night. Several leading lawyers in town had doubts of the authenticity of the dispatch, but it was not until yesterday, when a telegram was received from Mr. Hillyer, one of Mr. Stout's counsel at Washington, that the decision was

correctly understood. The disagreement between the justices of the Supreme Court of the United States was upon the question of jurisdiction, and not upon the merits of the jury question. The court divided upon the proposition as to whether the validity of the construction of a grand jury could be inquired into at all by *habeas corpus*; and as to whether in any event, an appeal would lie to the Supreme

Court of the United States from the refusal to grant a *habeas corpus* in any case. It is understood, at Washington, that upon the jury question seven out of the eight justices were of opinion that in a case coming before them pro-

perly the ruling of the Supreme Court of Utah would be reversed.

It is to be hoped this explanation will be gratifying to those who gave reins to their exuberance a little early. —*Salt Lake Herald*, Feb. 8.

UTAH NEWS.

The following are from the *Deseret News* to Feb. 21—

The Territorial Legislature adjourned on Saturday, February 17.

The Ephraimites of Sanpete County are building a new Co-operative Store and Social Hall.

The sexton reported 19 interments in Salt Lake City Cemetery during the month of January.

Coal had been discovered near Mount Pleasant, Sanpete County, and between Coalville and Echo Cities.

President Young was the first citizen of Utah on whom the Japanese embassy called to pay their respects.

A handsome and commodious building had lately been erected in Springville, which was opened, February 5, as a Co-operative Store.

On the night of Feb. 7, the Minersville Co-operative Store was robbed of between forty and fifty dollars, principally fractional currency.

Numerous snow slides had occurred in Little Cottonwood Cañon, in some places the telegraph wire and poles were buried 40 feet beneath the snow.

The Maroni, Sanpete, Mercantile Co-operative Institution had lately declared a dividend, for the previous six months, of \$11 on each \$20 share.

One hundred and thirty-four citizens of Corinne had petitioned the Territorial Legislature to repeal their city charter, on the ground that they were too poor to support a city organization.

H. Thonneson, Esq., writing from Gunnison, Feb. 7, says—"Some Indians in this neighborhood seem inclined to be troublesome. They have driven off some of our co-operative stock. Still, so far as known yet, we have received it again, except a span of horses belonging to this place. A young man was out hunting a horse yesterday, when three Indians fired at him, one bullet whistled through his hat. He returned their firing, with what result is not known."

There was a snow-slide in Big Cottonwood Cañon Feb. 5, from the north side of the cañon. A portion of the slide struck a shanty where some wood sliders were sleeping, burying three of them, named Edward Samuels, William Hampton and John Holder, and killing the two first mentioned. The third, John Holder, through the exertion of Wm. McGee and others, was dug out alive. The melancholy accident has caused a deep gloom upon the families left behind by these men, and who mourn their loss, which is deeply felt. Brother E. Samuels leaves a wife and three children, and brother Hampton five motherless and now fatherless children.

Elder Daniel Daniels writing from Malad City, Feb. 10, says—"Our meetings are well attended every Sabbath. The choir is in full blast, under the direction of Professor David Owens. Our Sunday school is also progressing rapidly under the supervision of brother Arnold Goodliff, who has proved himself able to manage the juveniles in a most creditable manner. Last Saturday

evening the people turned out *en masse* to attend an exhibition and rehearsal, which was a success and a credit to the parents and teachers of the Sunday school. The co-operative store, under the management of Edwin Curtis, Esq., is doing a big business. Next Sunday we expect to have a good time at Willow Springs Branch, situated four miles south of Malad City, where a good meeting house will then be opened. The Malad and Samaria choirs will be in attendance. A Branch of the Church has been organized in Marsh Valley. The Saints are gathering there from the various settlements of Utah in search of feed for their stock. The snow has been so light in this and Marsh Valleys this winter that our young cattle are doing well on the range."

The following are from the *Salt Lake Herald* to Feb. 22 —

Judge Cradlebaugh died in Nevada, February 18.

The *Herald* of January 28, says:—The latest agony of the anti-admissionists those delicately organized "liberals (!)" who appear to be crazy at the slightest prospect of Utah enjoying self government and they not selected to do the governing, is the issuance of a petition—got up by a male, printed on smoked paper, though it may be called tinted, and ready to be signed by women—calling on congress in all the frenzy of deliberate falsehood to save them by keeping Utah a Territory. For plain, pointed, downright mendacity we have not seen anything to excel this document for some time; and every lady that attaches her name to so foul and false a statement will disgrace herself. From one thousand to five thousand signatures are wanted; but there need be no necessity for limiting the figures; the same head that produced the petition can find hands to write any desired number of names without asking one lady to sign. We wait for the next move, to note the variations of "liberal" lying.

The members of the "Office Holder's Ring" having telegraphed all over the United States that at the election for city officers in Salt Lake City on February 12, much illegal voting was carried on by the "Mormons," the judges of the election have published the following card to the public. "That no honest person may be misled by the charges made by a certain defeated clique in this city, about illegal voting at the polls on Monday last, we beg to say: That the press dispatches published in the western papers as telegraphed from this city, wherein it is alleged that 'girls flocked to the polls' and 'even children voted;' and the charge of fraud made in them are utterly false. The charges of fraud and illegal voting made by the so-called 'liberal' or 'national' party in their organs, and in the preamble and resolutions passed at the 'indignation meeting' on Wednesday night last, are equally untrue. No illegal voting was permitted; neither males nor females under age voted with our knowledge. Every facility was afforded the committee from the opposition to challenge, and no person challenged was permitted to deposit his or her vote until the challengers said they were satisfied. In all doubtful cases the oath was administered. The challengers and other gentlemen of the opposition remained at the polls from the opening till the close, and many of them expressed themselves perfectly satisfied with the fairness of the manner of conducting the election. The charge that some of the judges and clerks of the election were candidates for office is an unmitigated falsehood. In conclusion, we declare that the election was conducted in a most legal and republican manner, which we think that the gentlemen of the opposition who were present will not deny.

JOHN T. CAINE, THOMAS TAYLOR,
G. M. OTTINGER, R. J. GOLDING,
Judges of the Election."

THE MUDDLER.—The *Philadelphia Press*, speaking of Judge McKean's visit to Washington, says the judicial affairs of Utah "are considered to be in such a confused condition that not a few members of Congress have said they will not vote a dollar for expenses until some satisfactory explanation be made concerning recent trials in Utah." Judge McKean is the great muddler of Utah matters.

VARIETIES.

—O—

In Minnesota recently a coroner's jury declared a man to have been "severely frozen to death."

An editor in Illinois having engaged a new reporter, received the following as his first effort: "We are informed that the gentleman who stood on his head under a pile-driver for the purpose of having a tight pair of bates driv on, shortly afterwards found himself in China, perfectly naked and without a cent in his pocket."

DIED.

Downs.—At Sheffield, March 13, Joseph William, son of Mark and Esther Victoria Downs, aged 8 years. 1 month and 14 days.

WILSON.—At Motherwell, Scotland, February 26, of consumption, Elizabeth, daughter of Elder George Wilson, aged 22 years.—"Deseret News" please copy.

GUNN.—In this city, on Saturday the 3rd February, of diptheria, Moroni Barham, son of John and Caroline Gunn, aged 5 years, 8 months and 3 days.—"Deseret News."

THOMAS.—In the 10th Ward, Salt Lake City, February 8, of heart disease, bro. Henry W. Thomas, late of Mountain Ash, Glamorganshire, Wales, leaving a wife and seven children to mourn the departure of a kind, loving husband and father.—"Deseret News."

THOMPSON.—In this city, at 5.30 a.m., 8th Feb., Ralph Thompson, of inflammation of the lungs.—"Salt Lake Herald."

DAVIS.—At Spanish Fork, February 26, 1872, Letitia Ann G., wife of Capt. John T. Davis. Sister Davis was born August 2, 1815, at Sholhook, near Haverfordwest, Pembrokeshire, South Wales. In the same county she was married to Capt. Davis, April 9, 1839. She obeyed the Gospel in Liverpool, England, in May, 1842, and in 1851 emigrated with her husband to Utah, where, for her amiability of disposition, she was respected by numerous friends and associates. She presided over a Female Relief Society in Spanish Fork for over twelve years.—"Deseret News."

THOMAS.—Of disease of the heart, [no date] Elizabeth Ghent, wife of Daniel Z. Thomas, of Salem, Utah County, born in Cambridge, England May 24, 1817. Baptized at Leicester, March 1, 1846. Emigrated to Utah in 1856.—"Deseret News."

GOLIGHTLY.—In this city, February 14, 10.50 p.m., of dropsy, Richard Golightly, born June 16, 1807, at Newcastle-on-Tyne, Northumbria, England. Deceased emigrated to this country in the fall of 1852, and was baptized in October of the same year. Soon afterwards he was ordained to the office of a Priest, and a short time subsequently to that of an Elder, and afterwards became a member of the Sixth Quorum of Seventies, from which position he was promoted to that of one of the Presidents of the Sixty-second Quorum.—"Deseret News."

MORLEY.—At the residence of Lorenzo Snow, Brigham City, on Sunday, February 11, Lenora Abigail Morley. Born at Becket, Berkshire County, Mass., August 22, 1801. Baptized into the Church by Joseph Smith, May, 1831, in Portage County, Ohio. Gathered with the saints to Kirtland. Was in the drivings and persecutions in Missouri and Illinois, gaining the respect and admiration of all around her. Since the death of Father Morley she has resided in Brigham City, at the residence of her brother, President Lorenzo Snow. At the organization of the Female Relief Society, she was chosen President of the society, and as such she was highly esteemed and loved by all.—"Deseret News"

STEWART.—In Wellsville City, Cache County, January 25, Robenie, wife of James Stewart, daughter of James and Agnes Glenn, aged 35 years, 6 months and 14 days.—"Deseret News"

WALKER.—At Minersville, Iron County, December 17, 1871, Nancy Walker. Deceased was born at Newark, New Jersey, January 20, 1780, being aged 91 years, 10 months and 21 days when she died. She was baptized by Elder L. W. Hancock, in July, 1831, in Winchester, Ind. She had eleven children and upwards of sixty grand-children, over fifty great-grand-children, and more than twenty of the fourth generation.—"Deseret News."

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Holiness unto the Lord."

No. 13, Vol. XXXIV.

Tuesday, March 26, 1872.

Price One Penny.

THE CONSTITUTIONAL CONVENTION.

(Condensed from the Utah papers.)

At 10 a.m. on Monday, February 19h, the delegates elected to the convention to form a constitution for a State government for Utah, met in the City Hall, Salt Lake City, when a temporary organization was effected, Hon. Lorenzo Snow being elected President *pro tem*.

On motion of Mr. Fitch, the chair was instructed to appoint a committee of five on credentials, and appointed Hons. Thos. Fitch, Geo. Q. Cannon, Frank Fuller, W. B. Preston and Wm. Jennings such committee.

The convention then adjourned.

At the afternoon's session the committee on credentials reported the following persons as entitled to seats in the convention—

Beaver County—John R. Murdock, Daniel Tyler, E. H. Blackburn—3.

Box Elder—Chester Loveland, Lorenzo Snow, M. W. Dalton, J. C. Wright, E. P. Johnson, Bruce—6.

Cache—William Hyde, W. F. Littlewood, William H. Maughan, M. D. Hammond, William B. Preston, L. H. Hatch, M. W. Merrill, O. N. Liljenquest, Moses Thatcher—9.

Davis—Nathan T. Porter, Thos. S. Smith, John S. Smith, John Telford,

Anson Call, Thos. F. Rouche, Lot Smith, John R. Barnes—7.

Iron—Silas S. Smith, Jesse N. Smith, Edward Dalton, S. M. Blair—4.

Juab—John Hague, Geo. Kendall, A. G. Sutherland—3.

Kane—John Nebeker, A. M. Harmon—2.

Millard—P. D. Lyman, Culbert King, Daniel Thompson, Thos. Callister—4.

Morgan—Lyman W. Porter, Jesse Haven—2.

Piute and Sevier—Peter Rasmussen, Wm. Morrison, H. A. Holcombe—3.

Rich—Chas. C. Rich—1.

Salt Lake—Z. Snow, Geo. Q. Cannon, Thos. Fitch, John T. Caine, F. Fuller, D. E. Buel, John Sharp, A. P. Rockwood, Reuben Miller, E. D. Hoge, E. M. Barnum, Thos. P. Akers, A. Miner, H. D. Johnson, Wm. Jennings, A. Carrington, Orson Pratt, William Hayden—18.

Saupete—George Peacock, David Candland, H. W. Sanderson, Abner Lowery, W. S. Snow, R. R. Lewelleyn, C. A. Madsen—7.

Summit—George G. Snyder, Samuel F. Atwood, Wm. W. Cluff—3.

Utah—John Brown, John B. Milner, A. K. Thurber, Orwell Simons, William Price, William Bringham, David Evans, William B. Pace, L. E. Harrington—10.

Wasatch—N. C. Murdock, Abraham Hatch, H. S. Alexander, John W. Witt—4.

Washington—Solon Foster, Israel Evans, William Snow, Joseph W. Young—4.

Weber—F. D. Richards, F. A. Hammond, L. J. Herrick, Gilbert Belknap, Lorin Farr, Charles W. Penrose, G. S. Erb, Henry Eudey—8.

Tooele—G. W. Bryan, John Rowberry, R. Warburton, G. Burridge, John Franks, E. Hunter—6.

General E. M. Barnum offered the following resolution, which was adopted—

Resolved—That the following oath [or affirmation] be taken by each member of this convention, before entering upon the full duties of his office, and that the same be hereafter engrossed and subscribed by each member taking the same—

“You and each of you do solemnly swear that, to the best of your knowledge and ability, you will support and defend the Constitution of the United States against all enemies, foreign and domestic; that you will bear true faith and allegiance to the same; that you take this obligation freely, without any mental reservation or purpose of evasion; and that you will well and faithfully discharge the duties of the office on which you are about to enter, so help you God.”

And that the said oath shall be administered to the members of the convention now present by Hon. Elias Smith, Probate Judge of Salt Lake County.

Hon. Elias Smith then administered the oath to the members.

Gen. E. M. Barnum was elected permanent President of the convention, and was escorted to the President's desk by Hons. Thos. Fitch and Frank Fuller.

Gen. Barnum, in a brief speech, expressed his thanks for the confidence thus reposed in him, and said while he would have desired that some other person had been selected for the honor, he would discharge his duties faith-

fully, and hoped a constitution would be framed that would not only challenge the approval of Congress, but of the people of all the United States.

The following officers were then elected on permanent organization—
Secretary—R. L. Campbell.

Assistant Secretary—L. John Nuttall.

Second Assistant Secretary—John Henry Smith.

Doorkeepers—John D. T. McAllister and Milando Pratt.

Messengers—Robt. S. Campbell and Brigham W. Carrington.

Reporters—David W. Evans and John Q. Cannon.

Printer—Angus M. Cannon.

Fireman—Rodney Badger.

Pending the election of chaplain, Mr. Fitch offered a resolution that a committee be appointed by the President to wait upon a clergyman of each religious denomination in the city, and request them to attend the convention each day, in turn, and offer prayer at the opening of the proceedings. The resolution was adopted, and Mr. Fitch, of Salt Lake County, Mr. Jesse N. Smith, of Iron County, and Mr. Thurber, of Utah County, were appointed the committee.

Several resolutions were offered and adopted with regard to the order of business, and rules governing the convention.

Mr. Fitch offered the following, which was adopted—

Resolved—That the sergeant-at-arms be instructed to procure a United States flag, and unfurl the same on the flagstaff in front of this hall during the sittings of the convention.

Mr. Miner moved that the constitution adopted by the State of Illinois in 1870 be accepted as the basis of the constitution to be framed by this convention.

Mr. Fitch submitted a similar resolution adopting the constitution of the State of Nevada, and Mr. Farr an amendment that the constitution framed by the convention of Utah in 1862 be adopted as said basis.

After considerable discussion, Mr. Fitch's motion prevailed.

A letter from Gen. P. F. Conner, returning his thanks to the people for electing him to the convention, and

declining to serve as he was not a citizen nor resident of Utah, was read and ordered to be spread on the minutes.

Judge W. Hayden moved that the convention adjourn *sine die*, and gave as his reasons that he was opposed to the object of the convention because 1st, no Enabling Act had been passed for Utah's admission; 2nd, it was an insult to Congress after the recent legislation, Utah not possessing the proper population; 3rd, additional taxation would necessarily follow from increased expenses; 4th, no bill had been passed authorizing this convention; 5th, our acts being informal would not have any more value than a common meeting of citizens.

Col. Akers made an eloquent and powerful speech opposing Judge Hayden's motion; urged that no Territory ever had such strong reasons why it should become a State as Utah had now; that it was necessary to harmonize our judiciary and lift the law into proper respect now falling into disrepute through judicial wrangling; that political freedom which we could not enjoy as a Territory would put new life into every channel of industry and cause the State to grow with an increase corresponding to the unparalleled progress of the Federal Union.

Mr. Fitch moved as an amendment to Judge Hayden's motion, that the convention adjourn till to-morrow at 10 a.m.

Second day.

The convention resumed its sitting pursuant to adjournment, and after the transaction of some preliminary business the standing committees were appointed.

The question on Judge Hayden's resolution that the convention be adjourned *sine die* having been called, Hon. Thos. Fitch delivered the following speech—

If there be those, within or without this chamber, who imagine that the members of this convention will be content to go through the form of constructing an edifice of State government, without hope that such edifice will ever be occupied by a living tenant, they mistake the spirit of an earnest people, and the purpose of their representatives.

The object of this convention will not be accomplished until room shall be found upon our national banner for the Star of Deseret, and the question which confronts us at the threshold of our labors is, Will the necessities for a State government justify some effort and much sacrifice on the part of the people of Utah?

An influential Mormon citizen said to me not long since, upon his return from a trip East, "I am satisfied that there is no safety for us without a State government, and that we can have no State government without concessions." He stated the case with mathematical precision. There is no safety for the people of Utah without a State government, for under the present condition of public affairs, their property, their liberties, their very lives are in constant and increasing jeopardy.

Let us review the situation. In August, 1870, James B. McKean arrived here as Chief Justice of the Supreme Court of Utah Territory, and District Judge of the Third Judicial District. From the hour of his arrival he has been the leading, controlling spirit of the existing movement against Mormon institutions. He is not, perhaps, an immoral man in his private life, and for the purposes of this argument, it is not necessary to inquire whether or no he is a corrupt man, either in private or official transactions, but he certainly is that most dangerous of all public functionaries—a judge with a mission to execute, a judge with a policy to carry out, a judge panoplied with a purpose as in complete steel. Whether or not consciously, but with implacable and unswerving determination, he has steadily subordinated his judicial duties and his judicial character to the fulfillment of his mission and the execution of his policy. Motions are held under advisement for months, civil business accumulates upon the calendar, great mining cases are referred or abandoned by disgusted litigants, and still the judge alternates between the business of an examining magistrate and the pleasure of thanking the grand jury for finding indictments. While possessing sufficient knowledge to comply with some of the forms of

law, and sufficient personal courage to forward his plans, he is yet destitute of the spirit of impartial jurisprudence. We all know there is a class of minds which, after many years of upright and dispassionate conduct, will, through lust of power, or gain, or fame, or other inordinate aim, suddenly develop some insurgent quality which stops nothing short of morbidity, little short of insanity. It is the prestige of his past that this man, notwithstanding his remarkable actions here, continues to receive the support of the Federal administration, while, with some sincerity in the righteousness of his crusade, he wins for himself the endorsement of thousands of persons who only know that they desire polygamy shall be destroyed, and who do not ask the price, nor inquire "how many Athenians are in mourning."

Whether or not this theory be correct respecting the cause, and it is the most charitable of any I can conceive, the result is the same. James B. McKean is morally and hopelessly deaf to the most common demands of the opponents of his policy, and in any case where a Mormon, or a Mormon sympathizer, or a conservative Gentile be concerned, there may be found rulings unparalleled in all the jurisprudence of England or America.

Such a man you have among you, a central sun. What of his satellites?

The mineral deposits of Utah have attracted here a large number of active, restless, adventurous men, and with them have come many who are unscrupulous, many who are dishonest, many who are reckless, the hereditary foes of industry, order and law. This class, finding the courts and Federal officers arrayed against the Mormons, have, with pleased alacrity, placed themselves on the side of courts and officers. Elements ordinarily discordant blend together in the same seething cauldron. The officers of justice find allies in those men who, differently surrounded, would be their foes, the bagnios and the hells shout hosannas to the courts, the altars of religion are invested with the paraphernalia and the presence of vice. The drunkard spouses the cause of the apostle of temperance, the companion of harlots

preaches the beauties of virtue and continence. All believe that license will be granted by the leaders in order to advance their sacred cause, and the result is an immense support from those friends of immorality and architects of disorder who care nothing for the cause but everything for the license. Judge McKean and Governor Woods, and the Walker Brothers, and others are doubtless pursuing a purpose which they believe in the main to be wise and just, but their following is of a different class. There is a nucleus of reformers and a mass of ruffians, a centre of zealots and a circumference of plunderers. The dram-shop interest hopes to escape the Mormon tax of \$300.00 per month by sustaining a judge who will enjoin a collection of the tax, and the prostitutes persuade their patrons to support judges who will interfere by *habeas corpus* with any practical enforcements of municipal ordinances.

Every interest of industry is disastrously affected by this unholy alliance, every right of a citizen is threatened if not assailed by the existence of this combination. Your local magistrates are successfully defied, your local laws are disregarded, your municipal ordinances are trampled into the mire, theft and murder walk through your streets without detection, drunkards hurl their orgies in the shadow of your altars, the glare and tumult of drinking saloons, the glitter of gambling hells, and the painted flaunt of the bawd plying her trade now vex the repose of streets which beforetime heard no sound to disturb their quiet save the busy hum of industry, the clatter of trade, and the musical tinkle of mountain streams.

The processes by which this condition of affairs has been brought about, as well as the excuse for invoking these processes, may be briefly stated.

In 1856 a great political party declared itself opposed to polygamy as a relic of barbarism. In 1860 that party achieved power in the nation. In 1862 an act of Congress was passed, the object of which was to suppress polygamy in Utah. This law was permitted to remain a dead letter upon the statute books. The war to suppress the rebellion, the problems of

reconstruction growing out of that war, the proposed impeachment of President Johnson, the various exciting public questions of the day, diverted the minds of legislators and constituencies from the Mormon question, and not until after President Grant's inauguration did the anti-polygamy plank of the Republican platform loom up into national consequence. It was then observed that the anti-polygamy act of Congress of 1862 had never been enforced. The Territorial laws for drawing and empanneling juries, provided, as in all other communities, for a selection by lot. Nineteen-twentieths of the persons eligible to jury duty in Utah were Mormons, who naturally declined to indict or convict their neighbors for a practice which was believed by all to be a virtue rather than a crime. The law prescribed one rule, the sentiment of the community where the law existed prescribed another.

Similar conditions prevented the trial of Jefferson Davis for treason at Richmond. Similar conditions made it impossible to convict a violator of the fugitive slave law in New England. The forty-first Congress was asked to enact a law to meet the exigency, and the Cullom Bill was framed. This measure provided that the selection of jurors should be given to the United States Marshal, that polygamists and those who believed in polygamy should be excluded from the jury box, that the wife might be a witness against the husband, that marriage might be proved in criminal cases by evidence of general reputation, and that the statute of limitations should not apply to charges of polygamy. The wisdom and justice of this sweeping measure were seriously questioned by the *New York Tribune* and other republican papers, and by such leading republican statesmen as Henry L. Dawes of Massachusetts, and Robert C. Schenck of Ohio, but the bill passed the House by nearly a party vote, and failed to become a law only because the United States Senate did not find time or inclination to consider it during the 41st Congress.

After the adjournment, or about the time of the adjournment of the second session of the 41st Congress, James B.

McKean was appointed Chief Justice of Utah, and with military promptness he proceeded by his decisions to establish, as rules of law, the propositions of the defeated Cullom Bill. He decided in the case of *Hempstead vs. Snow*, that the court over which he presided was a United States court, that it was not a legislative but a constitutional court, and that the Territorial Prosecuting Attorney was not, even when prosecuting offenders charged with violation of Territorial laws, the proper prosecuting officer of his court, but that the United States District Attorney was such. He decided in the case of *Patrick vs. McAllister*, that the Territorial Marshal was not in any case the proper executive officer of his court, but that the United States Marshal was such in all cases. He decided in another case that the Territorial Legislature of Utah had no power under the organic act to prescribe rules for obtaining juries to try any cases in his court, and in prescribing rules himself for that purpose he declined to consult the assessment roll, or invoke the usual method of selection by lot, but he ordered the clerk to issue an open venire to the United States Marshal.

Thus the first proposition of the defeated Cullom Bill, that the Marshal might pick, I will not say pack, the jury, was decreed into existence. A temporary delay in starting the engine of persecution was caused by lack of fuel, the controller of the treasury declining to audit the bills for the expenses of this court thus elevated to a United States tribunal, and the Territorial officers declining to pay out Territorial funds to persons not authorized by Territorial law to receive them, but fuel was found somewhere, and the machinery began to move.

In September, 1871, a grand jury was summoned by the United States Marshal to attend the Third District Court of Utah. From the counties of Salt Lake, Tooele, Summit, Green River, Davis, Morgan, Weber, Box Elder, Cache and Rich, containing a population of about 60,000 Mormons and 10,000 Gentiles, 23 grand jurors and 17 talesmen were selected and summoned. Of these forty persons seven were Mormons and thirty-three were Gentiles.

Each of the seven Mormons was examined on his *voir dire*, and to the questions of the U. S. District Attorney, each replied in effect that he was a member of the Church of Latter-day Saints, that he believed that polygamy was a revelation to that Church, and that in his own case he would obey the revelation rather than the law. When asked the further question as to whether this belief in the revelation would affect the action of the juror in voting for or against an indictment for polygamy, some jurors replied that it would affect their action, others that it would not. The U. S. District Attorney stated to the court that he intended to bring a number of accusations of polygamy before the grand jury, and challenged the seven Mormons for bias. Judge McKean sustained the challenge and dismissed the Latter-day Saints from the box.

Thus the second proposition of the defeated Cullom Bill was established by the decree of Judge McKean. The seven Mormons whom the U. S. Marshal had made a show of summoning were ruled off, and 60,000 people in the third district deprived of the privilege of representation in the jury box.

It is a fact worthy of notice that this grand jury—from which Mormons were excluded because they believed in polygamy, never found a single indictment for violation of the act of Congress of 1862, and never, so far known, sent for a single witness upon, or attempted to consider any accusation of polygamy—indictments for "lewd and lascivious cohabitation," under a rusty old Territorial statute, were found by the score. Indictments for murders committed fifteen or twenty years ago were found by the dozen, upon the unaided and uncorroborated testimony of a witness who confessed himself the principal in these murders. But the threat of "indictment for polygamy" having fulfilled its mission by furnishing an excuse to exclude Mormons from the grand jury, was heard no more.

I pass for the present from this grand jury to further review the process by which Judge McKean vitalized the abortive Cullom Bill.

A man named Thomas Hawkins had been indicted under the Territorial

statute for the crime of adultery, and in October, 1871, he was tried before Judge McKean and a jury. Two or three Mormons who chanced to creep on the Marshal's venire were asked if they believed in polygamy, to which question they replied yes. They were further asked if they believed a man could be guilty of adultery, who committed the act constituting that offence, under a claim of plural or polygamous marriage. The reply was, no. Whereupon the District Attorney challenged the jurors for bias, and the judge sustained the challenge and directed the jurors to leave the box, although there was not a line of pleading on record, nor a word of counsel or client, by which the judge could judicially conjecture, much less know, that the defendant would set up any polygamous marriage as a defence to the charge of adultery.

Hawkins was convicted on the sole evidence of his wife, who, in despite of the protest of counsel, was permitted by Judge McKean to testify in the case, and thus the third proposition of the defeated Cullom Bill, that a wife might testify against the husband, was established by decree of the Judge. Hawkins was subsequently sentenced to pay \$500 fine and be imprisoned for three years, and he is now in the Territorial prison pending an appeal to the Supreme Court of the Territory. From present appearances he is likely to serve out his term, for his bonds pending an appeal have been fixed at twenty thousand dollars, and his whole property would not suffice to pay his \$500 fine. Judge McKean refused for three months to sign the bill of exceptions for Hawkins' appeal to the Territorial Supreme Court, on the ground that the bill was too voluminous, that it contained a record of all the proceedings in the case, proceedings reported by an official phonographic reporter appointed by himself. When the Supreme Court of the Territory met on the 5th of February, Chief Justice McKean presiding, the record in the Hawkins case was not quite ready, because the clerk had not had time to prepare it in the short period that had passed since Judge McKean signed the bill of exceptions, whereupon the Chief Justice adjourned

the Supreme Court until the third Monday in June next, I will not say to prevent the Hawkins case being heard and reversed by his associates, although I understand that such is the view Hawkins takes of it. But then Hawkins is probably prejudiced, his recollections of some of the proceedings in his case not having increased his confidence in the impartiality of the Chief Justice. Let me refer to a few of those proceedings.

The act of Congress governing the mode of procedure in criminal cases in the courts of the United States, gives to the accused ten peremptory challenges to the jury against two accorded to the prosecution, while the Territorial law governing the mode of procedure in criminal cases in the Territorial courts gives to the prosecution and the accused six challenges each. The act of Congress referred to bars all prosecution for non-capital felonies (except forgeries) not instituted within two years from the date of the offence, while the Territorial laws contain no statute of limitations. The Territorial laws provide that in non-capital cases the jury which finds a defendant guilty may prescribe the punishment. The act of Congress is silent upon this subject, and of course leaves the power of sentence where in the absence of statutory regulation it would belong--with the judge.

As Judge McKean had ruled that his was a U. S. court, the counsel for Hawkins asked the court to give their client the benefit of the ten challenges allowed by act of Congress. Judge McKean refused, and allowed only the six permitted under the laws of Utah. The defendant's counsel requested an instruction to the jury that the law of Congress protected the defendant for acts committed two years before the finding of the indictment. Judge McKean refused because the Territorial laws presented no limit for prosecutions. Then counsel asked the judge to allow the jury to fix the punishment, as prescribed by the Territorial laws. He refused that also. He pursued the practice of a United States court when the jury were being selected, of a Territorial court when the jury were being peremptorily chal-

lenged. He pursued the practice of a Territorial court when the act of Congress would have limited the prosecution, of a United States court again when the jury might, under Territorial law, have been more lenient in prescribing punishment than the exigencies of a great, burning "mission" would warrant.

What authorities were cited? What precedents involved? What chain of reasoning offered to sustain these judicial usurpations? None. The section of the statute of Utah under which Hawkins was indicted, and his wife permitted to testify against him, both before the grand and petit jury, reads as follows—

"No prosecution for adultery can be commenced but on the complaint of the husband or wife."

The statutes of but few States make adultery a felony, and adjudicated cases upon such statutes are rare. In Minnesota, however, the statute on this subject is precisely the same as that of Utah, and the Supreme Court of Minnesota, in a case strikingly analogous to the Hawkins case, in the case of *State vs. Armstrong*, reported in the 4th volume of Minnesota Supreme Court reports, set aside a similar conviction obtained upon the testimony of the wife, and in its opinion used the following language—

"The Act provides that no prosecution for adultery shall be commenced, except on the complaint of the husband or wife."—Common statutes Minnesota, 728, sec. 1. "It is contended that this provision authorizes them to be sworn as witnesses against each other before the grand jury in making the complaint. We think, however, that such was not the intention of the Legislature, etc., etc. We could not, etc., consistently with the rules of construction of statutes, add another case to those in which the confidence of the marriage relation may be violated, while another reasonable interpretation will fully satisfy the statute. We think, in limiting the prosecution of the crime of adultery to cases in which the complaint shall be made by the husband or wife, the Legislature only meant to say, that it was a crime, which, if the parties immediately

[CONTINUED ON PAGE 204.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 26, 1872.

THE ADMINISTRATION OF THE LORD'S SUPPER.

—o—

IN this age of infidelity and skepticism, when it is fashionable to believe only in that which can be demonstrated after the manner of a problem in Euclid or proved like a sum in arithmetic, the glorious results of the mighty work accomplished by our Redeemer in his sojourn upon the earth and in his death upon the cross, are often undervalued, and even the first impressions of this influence will sometimes reach members of the Church of Jesus Christ of Latter-day Saints. These doubts with regard to the infinite blessings accruing to humanity from the mission of "he who died that we might live," are probably attributable in no slight degree to the absurd theories which some bodies of religionists advance concerning what they term "the finished work of Christ," theories which many intelligent men believe to be the source of much of the evil that now afflicts Christendom, which tend indeed to breed criminals, and which offer but few, if any incentives to men to lead lives of holiness and practical religion. But Latter-day Saints should be the last to permit the skeptic's doubts to have a moment's resting place in their minds. No men should so well appreciate and so highly value that matchless sacrifice of the Lamb slain before the foundation of the world, without whose propitiation we all should have been forever subject to the bonds of sin and in servitude to Satan, shut out from the presence of our Father in heaven, and remained the wretched creatures on whom the first and second deaths would both have power. They who realize that he alone is "the resurrection and the life," understand full well that redemption and eternal salvation were purchased for us through the atoning sacrifice on Calvary; and the nearer we approach the gates of the eternal city, or partake from its fountains of the waters of life and knowledge, the more thoroughly shall we realize how much he hath done for us and for our salvation, and our thankful hearts will the more joyously strive to fulfil every expression of his will.

One of the inestimable privileges inherited by the Saints, is that of uniting in partaking of the sacrament of the Lord's supper, wherein we hold in remembrance his sufferings and death and the blessed results flowing to us therefrom. But either from the frequency with which the Saints are privileged to surround the table of the Lord, or from their own carelessness or unfaithfulness it is by some undervalued, and instead of partaking of the emblems of Christ's body and blood with their hearts filled with thankfulness for the boon of thus being permitted to renew their covenants with Heaven, they eat and drink thereof with thoughts far astray, with ideas wandering to the ends of the earth, and occasionally with feelings of unkindness and uncharitableness

toward their brethren and sisters. Such eat and drink condemnation to their own souls.

We have a few ideas to present with regard to the administration of the sacrament, for whilst visiting some of the Branches we have felt pained when we noticed what we cannot term other than the slovenly manner in which this sacred rite was attended to ; but, before doing so, will draw the attention of our brethren (especially the Branch Presidents, as on their shoulders generally rests the duty of seeing that this ordinance is duly attended to,) to the words of our Savior in his instructions to his disciples whom he had called from amongst the Nephites when he visited that people after his resurrection. These instructions will be found in the Book of Mormon (page 471, sixth European edition), where it is written—

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, behold verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfil other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul ; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him ; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood ; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered ; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister ; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for wo unto him whom the Father condemneth.

In the first place we would submit to the Elders presiding over Branches, that it is not wise to call Elders and Priests to administer the emblems who have but lately joined their Branches, and who consequently are not well acquainted with the various members thereof, as from such being called to officiate we have occasionally seen the bread and wine offered to those who had not been baptized, and they not knowing the law of the Lord partook thereof, and in so doing eat and drank damnation to their souls. And we cannot suppose that he who was the cause of their sinning would be found by a just judge without sin himself.

We have also observed that a practice is indulged in in some Branches of breaking the bread before the commencement of the services, but we have been unable to discover any one who could give unto us a reason for this practice. Surely our brethren are not in such a hurry that they begrudge the time occupied in the administration of the bread. We should all bear in mind the sacredness of this ordinance, and remember to do all things decently and in order, or the blessing promised by the Lord will not reach us. Instead of receiving spiritual strength, we shall become weak in the faith and fall into a spiritual lethargy from which the voices of the Elders will not arouse us, and even the judgments of God will fall unnoticed on our deadened ears. Those

who love the Lord and rejoice in his service, will not thus recklessly hurry the administration of the ordinances of his house.

We would also hint that we have noticed in some places vessels used that were certainly unworthy of such a sacred service. To say that such should be kept scrupulously clean would be but to repeat what all know, but what some appear to have forgotten. Therefore this gentle reminder. We think no Branch is so poor but that its vessels and cloths might be such that angels, were they to visit us, would not be loath to commemorate with us the death of him who is Lord both to them and to us. But broken or tarnished vessels and unclean cloths speak but sadly for the members of a Branch where such things are to be seen.

We are aware that in some small Branches the homes of the Saints are widely scattered, and the members therefore meet but seldom to worship the Lord. We have deplored this for the reason that we know the Saints cannot be so spiritually strong as they would be were they to assemble oftener. No matter how few a Branch may number, if its members realize the necessity of partaking of the Lord's supper with pure and holy motives and desires, and meet often for this purpose, they will increase in the light and love of the life which is eternal. But to partake of it unworthily involves terrible consequences. Our Savior has declared in this dispensation, "It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you and my blood which was shed for the remission of your sins." But while it mattereth not what we eat and drink, it is all important that we partake neither in careless thoughtlessness nor with impure or unsaintlike feelings, for if we do we simply go through a solemn mockery of that redemption which "is the science and song of all eternity," and render possible for it to be said of us as Paul wrote of the Church at Corinth, For this cause many are weak and sickly among you, and many sleep.

G. R.

NOTTINGHAM CONFERENCE.—A Conference will be held in the Latter-day Saints' meeting room, Shakespeare Street, Nottingham, on Sunday, April 7th. The meetings to commence at 10.30 a.m., and 2.30 and 6.30 p.m.

MINUTES OF A DISTRICT MEETING

HELD AT BOLTON, SUNDAY, MARCH 17, 1872.

—o—

10.30 a.m.

Elders from Utah present—George Reynolds, of the Liverpool Office, and Geo. P. Ward, President of the Manchester, and Thomas Dobson, President of the Liverpool Conferences.

After a few opening remarks from Elder Ward, Elder Basnett reported the Bolton, Elder Mills the Leigh, Elder Boydell the Halshaw Moor, Elder Stones the Pendlebury, Elder Schofield the Radcliffe, and Elder

Unsworth the Bury Branches. The reports of the brethren showed that the Saints in the various Branches were united in faith and feeling and increasing in good works. Sunday schools were established and flourishing in most of the Branches, and a lively, healthy spirit prevailed amongst the Saints. Some few had been added to the Church by baptism.

In the absence of a representative from Tottington Branch, Elder Ward

reported it in a good condition. He continued by saying he felt encouraged at the representations of the brethren, for he had labored diligently to promote unity and good feelings throughout the Conference. He then gave instructions to the brethren regarding the conduct of the Sunday schools, the transaction of business matters, and the duties of Teachers.

Elder Reynolds said it had become almost universally recognized as a truth, that where the Teachers attended to their duties with zeal and prayerfulness, visiting the people with the spirit of love and kindness, that there would be found a Branch of the Church where the spirit of our holy religion reigned in the hearts of its members. He also urged parents to guard their children from the sins of the world and instruct them in the ways of the Lord, and impressed upon the Saints the necessity of not wasting their means on useless trifles, when it ought to be saved for their emigration.

2.30 p.m.

After the administration of the

sacrament, Elder Dobson delivered a brief address on the blessings accruing to the Saints through gathering to Zion, and compared the pleasures of the journey now to the perils of the same some fifteen or twenty years ago.

Elder Reynolds addressed the Saints on the present position of the Church in Utah, and gave a succinct account of the causes, rise and progress of the present crusade against the people of God.

6 30 p.m.

The congregation was addressed by Elders Dobson, Reynolds and Ward, on the first principles of the Gospel, interspersed with exhortations to faithfulness, diligence and integrity.

The meetings throughout the day were largely attended, a most excellent spirit prevailed, the choir sang the songs of Zion with much spirit and sweetness, and a general feeling of joy and peace filled the hearts of the Saints.

JAMES B. WARBURTON, Clerk.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 182.

During the winter after his return from this mission, President Young was busily engaged in assisting the Prophet Joseph in the various labors which devolved upon him. He and Brothers Heber C. Kimball and Willard Richards had received their endowments previous to this mission. In the course of the winter he assisted in giving endowments to the other brethren of the Twelve and several other Elders. This was an important season. Joseph, impressed by the Spirit of the Lord to push the work ahead as fast as possible, was full of revelation and instruction, imparting a knowledge of new principles to the Elders, which were of great importance to them and to the world. William and Wilson Law, the former a member of the First Presidency, William Marks, the President of the Stake, and other Elders manifested a strong spirit of apostacy.

They directed their shafts against Joseph, and it seemed because of the power which was being manifested through the endowments, as though the devil and all his servants were stirred up with tenfold violence to persecute the Saints and to endeavor to take the life of the Prophet of God. During this trying season President Young was a great help and comfort to the Prophet. It was a time to call forth the energies and to exhibit the integrity of a man like him. During the winter Joseph offered himself as a candidate for President of the United States. He published his "Views of the Powers and Policy of the Government of the United States," and at the April Conference, 1844, three hundred and forty-four Elders volunteered to go on missions to preach the Gospel and circulate the "Views" among the people. These Elders were

to labor under the direction of the Twelve Apostles. On the 21st of May, brother Brigham started, in company with Elders Heber C. Kimball and Lyman Wight, on this mission. He and the other Elders were very diligent in circulating a knowledge of Joseph's "Views." The 27th of June, the day of the martyrdom of Joseph and Hyrum, he spent in Boston with brother Woodruff, who accompanied him to the railroad station, as he was about to take the cars for Salem. In the evening, while waiting in the depot, he felt a strange feeling of melancholy, so that he could not converse with any degree of pleasure. Not knowing anything concerning the tragedy enacted at that time at Carthage jail he could not assign any reason for his peculiar feelings.

In those days there were no telegraph lines, and but few railroads to carry intelligence; it, consequently, took a long time for news to travel from Nauvoo to the East. It was not until the 16th of July that President Young heard concerning the martyrdom of the Prophet and Patriarch from a source upon which he could

rely. He was at the house of one of the brethren in Peterboro, New Hampshire, when a letter was read which one of the brethren had received from a resident of Nauvoo, giving the particulars of the murder of Joseph and Hyrum. The first thing which President Young thought of when he heard the news, was whether Joseph had taken the keys of the kingdom with him from the earth. Brother Orson Pratt sat by his side at the time. They were both leaning back on their chairs. Bringing his hand down upon his knee, President Young said, "The keys of the kingdom are all here with the Church." The same day he received a letter from brother Woodruff, confirming the news of the death of the Prophet and Patriarch, and he started for Boston, where he met brothers Kimball and Woodruff. They had to wait about a week for the arrival of Lyman Wight. They started from Boston on the 24th of July, and arrived at Nauvoo on the 6th day of August. The joy that was felt by the Saints upon their arrival was indescribable.

THE CONSTITUTIONAL CONVENTION.

[CONTINUED FROM PAGE 199.]

interested did not feel sufficiently injured by it to institute proceedings against the offender, the public would not notice it. It does not follow, because the prosecution of a case proceeds upon the complaint of a particular person, that therefore that person must be the complaining witness. The person who moves the prosecution before the magistrate or grand jury, may not personally know anything about the facts of the case, but he can, nevertheless, put the investigation in motion by entering a complaint, and either producing the witnesses who can establish the facts, or putting the officers of the law in the way of doing so. It means that it must be upon the motion, and with the approbation of the interested party."

In the same case the Supreme Court of Minnesota says, upon another point

—"Marriages and deaths in civil actions involving questions of inheritance, the legitimacy of heirs, etc., may often be proven by admissions of the parties, inscriptions upon tombstones, memoranda in family Bibles, and a variety of circumstances which are admitted for convenience and from necessity. But in criminal prosecutions for bigamy, or in adultery, where the offence depends upon the defendant being a married man or woman, the marriage must be proven in fact, and a conviction cannot be had upon the admissions of the defendant." 7 John 314, People vs. Humphrey.

Yet, on the trial of Hawkins, Judge McKean permitted the prosecution to prove the marriage of Hawkins by evidence of his admissions to that effect.

Perhaps I weary the convention with all this, but as the necessity for a State

government in Utah arises largely from the character and conditions of the courts of Utah, I have thought best to recite some of the history of judicial proceedings here, that all may know the grievances of the people, and that those who sustain the course of Judge McKean may understand what it is they endorse. Perhaps the legal profession may criticise my action in reviewing, before a public assemblage, the rulings made at a trial in which I participated as counsel. I can only reply that the prosecution in these Mormon cases have constantly appealed to the public for support. They have tried their cases on the streets, in the newspapers, at public meetings, by petitions, and over the telegraph wires by means of their leading adviser, the Salt Lake agent of the Associated Press, and I do but follow their example in presenting the matter to this convention. Let those who sustain Judge McKean by petition and mass meeting, without knowing whether he is right or wrong, take heed lest the hour arrive when they shall feel need of courts where the voice of passion and public clamor cannot enter, and where those rules of law which the wisdom of ages has prescribed, will not, for any social or political exigency, be set aside.

Thus it will be seen that the four important provisions of the discarded Cullom Bill, namely no chance of jurors except by a U. S. Marshal, no Mormons to serve as jurors, the abrogation of the common law rule that a wife cannot testify for or against her husband and the new doctrine that marriage in criminal cases can be proven by admission of the defendant—are all in successful operation. That legislation to meet a local difficulty in the way of enforcing the laws, which the Senate of the United States did not deem it wise or expedient to enact, has been decreed and established by James B. McKean. That course of procedure which Chief Justice Salmon P. Chase tacitly refused to pursue, even to meet a great popular demand for the punishment of Jefferson Davis, the Chief Justice of Utah has pursued to comply with a small popular demand for the punishment of a Mormon polygamist. The judge has made those bold innov-

ations upon precedent the contemplation of which compelled the pause of the law-making power of a great nation. Who will doubt that whenever the exigency arises the same judge will overturn another common law rule, and establish another proposition of the Cullom Bill by allowing marriage to be proved in prosecutions for polygamy by evidence of general reputation? Who will doubt that any ruling will be made that is necessary to carry out the purposes of this crusade? And what unprejudiced citizen but will regard with apprehension the extension of this practice of judicial legislation? If it should ever reach beyond Utah and be adopted by the judges of our State and national courts of last resort, either a revolution would be induced, or a people who had lost their liberties would have occasion to remember John Randolph's epigram, that—"The book of Judges comes before the book of Kings."

Let me now recall some incidents in the history of the grand jury selected under the patent process to which I have referred. That grand jury found a number of indictments, not for any alleged violation of the anti-polygamy act of Congress, not for adultery as in the Hawkins case upon the evidence of the wife, but upon somebody's evidence—let us hope that the somebody was not merely public rumor—they indicted a number of prominent Mormons for the crime of "lewd and lascivious cohabitation." The law under which these indictments were found is a statute of Utah Territory and reads as follows—

"If any man or woman, not being married to each other, lewdly and lasciviously associate and cohabit together, etc., etc., every such person so offending shall be punished by imprisonment not exceeding ten years, etc., etc.

But one State in the Union has a statute exactly similar to this—the State of Massachusetts, and the Supreme Judicial Court of that State, in the case of *Commonwealth vs. Catlin*, 1st Mass. reports, page 8, decided that "evidence of secret cohabitation cannot in any degree support an indictment for this offence."

Who supposes that the defendants

in any of the cases of this character now pending in the Third District Court, will be proved to have committed any public act of cohabitation? And who does not conjecture that a petit jury selected as the grand jury was, and instructed as they doubtless will be, will probably find verdicts of guilty upon evidence of reputed secret cohabitation.

Let me return once more to the record history of the Third Judicial District Court.

Among the indictments for lascivious cohabitation is one charging that crime against Brigham Young, and charging it as having been committed with sixteen different persons at sixteen different times and places, ranging over a period of nineteen years. The counsel for the defendant asked the court to quash this indictment for multifariousness, or else compel the District Attorney to elect upon which count he would proceed. Let it be observed that there was nothing in this motion out of the regular course of proceedings in criminal cases. It was made upon legal grounds only, and supported by legal authorities. It was nowhere suggested or argued that "lascivious cohabitation" was not a crime, a felony under the laws of Utah. It was nowhere suggested or argued that evidence of a polygamous marriage would be offered, or if offered, could be received as a defence of the accusation. The motion to quash or compel an election was made before plea, and the Judge in passing upon that motion had no right to do anything except to grant or refuse it, and to express an opinion so far as to give his legal reasons for granting or refusing it.

What did he do? He went outside of the record, he assumed that the defendant was guilty before trial. He first denied the motion, giving his legal reasons therefor, and then he used

the following remarkable language—

"But let the counsel on both sides, and the court also, keep constantly in mind the uncommon character of this case. The Supreme Court of California has well said: 'Courts are bound to take notice of the political and social condition of the country which they judicially rule.' It is therefore proper to say, that while the case at bar is called, *The People versus Brigham Young*, its other and real title is, *Federal Authority versus Polygamic Theocracy*. The government of the United States, founded upon a written constitution, finds within its jurisdiction another government, claiming to come from God—*imperium in imperio*—whose policy and practices are, in grave particulars, at variance with its own. The one government arrests the other, in the person of its chief, and arraigns it at this bar. A system is on trial in the person of Brigham Young. Let all concerned keep this fact steadily in view; and let that government rule without a rival which shall prove to be in the right. If the learned counsel for the defendant will adduce authorities or principles from the whole range of jurisprudence, or from mental, moral, or social science, proving that the polygamous practices charged in the indictment are not crimes, this court will at once quash the indictment, and charge the grand jury to find no more of the kind."

What wonder that the New York *Law Journal*, one of the leading legal periodicals of the country, thus criticized this remarkable language of Judge James B. McKean—

"His decisions we do not question, but the language accompanying those decisions has been often so intemperate and partial as to remind one of those ruder ages, when the bench was but a focus where were gathered and reflected the passions of the people."

[TO BE CONTINUED.]

UTAH NEWS.

The following are from the *Deseret News* to March 2—

The Bank of Deseret advertises that it has organized a savings department, and will allow interest on all deposits of \$1.00 and upwards of eight per cent. per annum, compounded semi-annually.

The *Territorial Enterprise* learns from the *Carson Register* of the death of Judge John Cradlebaugh, of congestion of the lungs, at Eureka, Lander County, Nev., Feb. 19, aged about sixty. He was formerly a Federal judge in this Territory, and in that capacity manifested something of the fanaticism of McKean combined with the brutal ferocity of another character not unknown here. The *Enterprise* says, after leaving Utah, Judge Cradlebaugh was delegate to Congress from Nevada. In the late civil war he was colonel of an Ohio regiment. At Vicksburg a piece of his tongue was shot away, rendering articulation difficult ever after, and incapacitating him for further court labors. After the war he became Adjutant General in Nevada. In 1865 he became a farmer on the Carson river, and in two years was a bankrupt. Two years after, he sold his small effects, and turned freighter between Elko and White Pine, having one team, and driving it himself. Afterwards he was a member of the law firm of Bryan and Cradlebaugh, at Portland, Oregon, which, however, did not last long, and he returned to Nevada to die. Judge Cradlebaugh did not make much credit or capital out of his judicial raids on "Mormonism." The elevation from a "Mormon" eating judge to a Nevada "bull-whacker," is not a very encouraging record to judges of the McKean stripe.

At the political meeting held in the Old Tabernacle, Salt Lake City, for the nomination of candidates for the then forthcoming city election, and for delegates to the constitutional convention, the ladies took a conspicuous part. The committee appointed at that meeting to select names for nomination for city officers consisted of Messrs. Geo. Q. Cannon, J. C. Little, A. Carrington, W. C. Staines, E. D. Hoge, Mrs. Bathsheba Smith and Mrs. S. M. Kimball, and the committee appointed to select names for nomination as delegates to the Constitutional Convention consisted of Messrs. D. H. Wells, Joseph Woodmansee, E. D. Woolley, John Van Cott, I. C. Bateman, Mrs. William Howard and Mrs. E. W. East. The *News* further says:—Just as the meeting was on the point of adjourning, a gentleman handed the following resolution to the chairman, which he requested to have read to the meeting. Its reading called forth such a tumult of applause as we have seldom heard. It furnished the people an opportunity which they have not had of expressing their feelings respecting the outrageous course of the persons referred to, and they availed themselves of it. It was adopted by acclamation. *Resolved*—That it is the candid opinion of this large assembly that Chief Justice James B. McKean, in many of his official acts, and especially in refusing the bail recently asked for by the deputy U. S. District Attorney, J. L. High, under instructions from Washington, has manifested so unwise and oppressive a spirit, and so misused the power of his office, that his judicial course richly merits condemnation; and his removal from office is asked for in behalf of justice and equal rights for all before the law.

The following are from the *Salt Lake Herald*, March 2—

The business, both freight and passenger, was steadily increasing on the Utah Southern Railroad.

Building had recommenced in good earnest, and structures by the score were going up in Salt Lake City.

At Little Salt Creek, February 25, the youngest son of a Mrs. Smith was accidentally shot by another boy. He died after 20 hours suffering.

Hon. Thomas Fitch was writing a drama, most of the scenes of which are laid in the Cottonwoods. It bears the name of "Old Titles," and the plot centres on mining matters.

The following is from the *Ogden Junction*, Feb. 25—

The following Elders returning from missions to the United States reached Ogden, February 21,—A. Stalker, Henry Moon, James A. Bean, W. W. Haws, J. T. Thomas, Jacob Bushman, P. G. Taylor, David Garner, C. A. Davis, W. H. Gay, Cyrus Sanford, John Thompson, Israel Canfield, George Jaques, and W. F. Fisher.

VARIETIES.

—o—

A Doctor's motto is supposed to be "patients and long suffering."

A little girl asked her sister what was chaos, that her papa read about? The elder replied, "It was a great pile of nothing, and no place to put it in."

A traveler who had crossed the Atlantic, tells a story of a storm, when the rain poured down in such torrents the ocean rose ten inches. "There's no mistake," said he, "because the captain kept a mark on the side of the vessel."

PARAPHRASE.

—o—

"THE NEW SONG."

(See Doc. & Cov. page 89.)

The Lord whom all the Saints rely on,
Hath graciously again brought Zion.
The Lord who doeth all things well,
Hath saved his people Israel.

According to his own free grace,
Hath their redemption taken place,
Which by the faith and covenant
Of their forefathers, he did grant.

Satan is bound, and time is done,
The Lord hath gathered all in one.
He hath brought Zion from above,
And from beneath through tender love.

Glasgow.

The earth hath travailed, and at length
She hath brought forth her utmost strength,
Truth is established, plain and pure,
Within her bowels, firm and sure.

The Heavens have sweetly smiled upon her,
Clothed her with glory and with honor,
For God stands in his peoples' sight,
To whom be glory, power and might.

His mercy, justice, truth and peace,
Through endless time shall never cease;
His love toward the sons of men,
Endures for evermore, Amen.

R. F. PARON

INFORMATION WANTED of Edwin Scott who emigrated to Utah in April, 1862, and when last heard from in April, 1869, was at Nephi, Juab County. Address:—Samuel Rushton, 40, Crookson Street, Butler Street, Manchester.

DIED.

ARBON.—At Graveley, Huntingdonshire, March 9, 1872, Susan Arbon, aged 58 years and 8 months.—Utah papers please copy.

WHITE.—At Bassingbourne, Cambridgeshire, January 12, 1872, Jeremiah White, aged 71 years.—Utah papers please copy.

JOHN.—At Provo City, February 7, 1862, Caroline Mitilda, youngest daughter of David and Mary John.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON;

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 14, Vol. XXXIV.

Tuesday, April 2, 1872.

Price One Penny.

THE CONSTITUTIONAL CONVENTION.

[CONTINUED FROM PAGE 206.]

What wonder that the counsel for the defendant felt compelled to notice this unprecedented action of McKean, by filing the next day the following protest:—

Territory of Utah,	} s.s.
Third District Court,	
The people of the	} September Term,
United States	
in the	
Territory of Utah	
vs.	1871,
Brigham Young,	Salt Lake City.

To the Hon. Jas. B. McKean, Judge of the above entitled Court:

We, the undersigned, of counsel for the defendant in the above entitled cause, respectfully except to the following language of your honor in your opinion upon the motion to quash the indictment herein:

"The Supreme Court of California has well said: 'Courts are bound to take notice of the political and social condition of the country which they judicially rule.' It is therefore proper to say that while the case at the bar is called '*The People versus Brigham Young*' its other and real title is '*Federal Authority versus Polygamic Theocracy*.' The government of the United States, founded upon a written

Constitution, finds within its jurisdiction another government—claiming to come from God—*imperium in imperio*—whose policy and practice, in grave particulars, are at variance with its own. The one government arrests the other in the person of its chief, and arraigns it at the bar. A system is on trial in the person of Brigham Young. Let all concerned keep this fact steadily in view, and let that government rule without a rival which shall prove to be in the right. If the learned counsel for the defendant will adduce authorities or principles from the whole range of jurisprudence, or mental, moral or social sciences, proving that the polygamic practices charged in the indictment are not crimes, this court will at once quash this indictment, and charge the grand jury to find no more of the kind."

The indictment in this case charges the defendant with "lascivious cohabitation," and not with polygamy or treason. The statement of your honor that a system of polygamic theocracy is on trial in this case in the person of Brigham Young, coupled with your invitation to us to prove by authorities that the acts charged in the indictment are not crimes, is most pre-

judicial to a fair trial of the defendant, in that it assumes that the defendant has been guilty of the acts charged in the indictment, and that the law and not the alleged fact will be on trial.

No motion has been made to quash the indictment in this case on the ground that the acts charged therein are not crimes, nor has such a proposition been advanced on argument by any of defendant's counsel herein.

We submit that no "political and social condition of the country" can relieve the prosecution of the task of proving one or more of the acts alleged in the indictment, and that unless and until such proof is made, the guilt of the defendant ought not to be assumed or even conjectured by the judge before whom he is to be tried.

If any presumption is to be indulged in, it is that the defendant is innocent of the charges preferred against him, and that he will accordingly plead "not guilty" to the indictment, and that presumption remains until the defendant elects to plead either "guilty" or a special plea of justification, which latter has not been suggested by either defendant or his counsel. In so pleading "not guilty," the defendant will not say that the acts charged in the indictment are not crimes, but that he is not guilty of the acts charged in the indictment.

Then there will be a question of fact for a jury, and we submit that in the determination of that question the language of your Honor herein referred to cannot but tend to the prejudice of the defendant, and we therefore except to the same.

FITCH & MANN,
HEMPSTEAD & KIRKPATRICK,
SNOW & HOGE,
HOSEA STOUT,
A. MINER,
LE GRAND YOUNG.

Let not the filing of this protest be criticized as an unusual proceeding. If it be unusual, so was the occasion which elicited it. What right had Judge McKean to thus expose his bias to the world, and bring the administration of justice into contempt? Suppose that in the case of Sickles, indicted for killing Kay, the seducer of his wife, a motion had been made

to quash the indictment for some technical defect, and in refusing the motion to quash the judge presiding had said—"Let all concerned keep steadily in mind, that while the case at the bar is called, the People of the District of Columbia against Daniel E. Sickles, its other and real title is, The Peace of Society against Red-handed Murder. The government of Washington City finds in its midst a social code, claiming to come from God, a code which asserts the right of a husband to vindicate his honor by bloodshed. The code arrays itself against the laws. A system is on trial in the person of Daniel E. Sickles. The question is not, 'Is the defendant guilty or innocent of the crime charged?' But it is, 'Shall men be permitted to walk down Pennsylvania Avenue on Sunday evenings, and murder other men who may have disturbed their domestic relations?'"

A judge who should pursue such a course elsewhere, would be apt to lose his official head, or the opportunity of trying the defendant thus passionately assailed from the bench. I do not believe that there is a fair-minded judge in the country, outside of Utah, who, if he had been betrayed in such a case into delivering such language, would afterwards consent to sit as judge upon the trial of a defendant thus prejudiced. I do not believe that there is another community in the country that would not with unanimous voice, demand that a judge who had so exhibited his bias should retire during the trial of the defendant in such a case.

And yet I venture to predict that Judge James B. McKean will refuse a change of venire, refuse a change of judges, and insist upon occupying the bench upon the trial of Brigham Young, and I predict further that his course in that respect will be sustained by hundreds in Utah, who are only anxious that Brigham Young, whether innocent or guilty, shall be convicted of something or other, or at least punished for something or other. It will be sustained also by that portion of the newspaper press of Utah which has constantly, since the inauguration of these prosecutions, presented the disgusting spectacle of calling for the conviction and punishment of men accused of crimes; prejudg-

ing their cases, denouncing all who defended them, and accusing of corruption those who declined to lend the high duties of officers of the government to the dirty work of malicious injustice. It will be sustained by the editors who have bitterly abused the United States Marshal for according to persons in confinement those comforts which are allowed to all persons before trial—who are willing to undergo the expense. It will be sustained by those newspapers whose conductors have found words of encouragement and applause for every insult or indignity or oppression that has been levelled against the Mormons.

But I am not yet through with a recital of the acts of the Federal judges in Utah. The Probate Courts, which for twenty years have exercised jurisdiction in a certain class of cases, have been swept into nothingness by the Supreme Court of the Territory, throwing property rights into litigation, and making invalid and worthless hundreds of divorces upon the faith of which other marriage relations had been contracted. A liquor dealer whose stock was destroyed for selling without a licence, in violation of a city ordinance, sued for damages the City Marshal and his deputies who executed the warrant, and the Justice who issued it, and obtained from a selected jury a verdict of \$57,000—\$19,000 for the value of the liquor destroyed and \$38,000 as punishment for those who acted at least under color of authority. The son of one of the Justices of the Territorial Supreme Courts—a young man whose zeal outran his discretion on election day—was locked up for a few hours for such disorderly conduct, and he has brought an action against the city officers who detained him, to recover \$25,000 damages. Several persons, committed by a local magistrate to answer charges of felony, have sued out writs of *habeas corpus* before a Federal Judge and been discharged from custody, on the ground that the Mormon Justice had no jurisdiction—the universal rule of law, that the acts of a *de facto* officer cannot thus be collaterally attacked being coolly ignored.

The baser elements of society, gaining courage and support from these decisions, now commit depredations on the public peace and on private prop-

erty with impunity, until within a year Salt Lake, from one of the best, has almost become one of the worst governed cities on the continent.

I turn again from the proceedings of the Court to the proceedings of the Grand Jury it impaneled.

In the guard house at Camp Douglas, associated with felons, and within the walls of the city jail, are four men of families, four kind, honest, worthy, harmless men, who are held in close confinement upon the uncorroborated evidence of a self-confessed perjurer—inno cent men over whom the shadow of the scaffold impends, while the grand jury which indicted them refused to consider, refused to listen even to, evidence of the perjury of the man upon whose uncorroborative testimony the indictment was found. Before Judge McKean, as magistrate examining persons charged with the murder of J. King Robinson, one Charles W. Baker swore that he recognized Blythe and Toms as the two men with muffled faces who ran from the scene of the homicide in question upon the night of October 22, 1866. After giving this evidence Baker, struck with remorse, or failing to receive his reward, or for both or other reasons, made the following affidavit:—

Territory of Utah, }
Salt Lake County, } s.s.

Be it remembered that, on the 3rd day of January, 1872.

Personally appeared, Charles W. Baker, who was by me sworn in due form of law, and who, on his oath, did say that he is the identical Charles W. Baker who was a witness in an examination before the honorable James B. McKean, Chief Judge of the Supreme Court of the Territory of Utah, commencing on the 14th day of December and terminating on the 23rd day of December, 1871, at Salt Lake City; wherein John L. Blythe, James Toms, Alexander Burt and Brigham Y. Hampton were charged with the murder of Dr. J. King Robinson, at Salt Lake City, in the County of Salt Lake and Territory of Utah, on the 22nd day of October, 1866.

He further says that the testimony which he then, on said examination, gave was wholly untrue and false. He further says he was hired to give said

testimony by S. Gilson. That it was agreed between him and the said S. Gilson and others.

That he was to be paid the sum of five hundred dollars, no matter what might be the event of the proceedings, and one thousand dollars for each person that was or might be convicted.

That during the time he was engaged in said testimony and detained, his board was paid by said Gilson and others, at the Revere House, in said city.

He further says he had a plat of the grounds and of the street in the City of Salt Lake, near to the place where the murder was committed, furnished him by S. Gilson.

Which plat, before he gave evidence, was by him carefully studied, so that he might understand it. He further says that since he so gave his testimony he has carefully reflected on the enormity of the crime he has committed and is aiding in carrying out, and he has concluded to make amends, so far as it is now in his power.

He therefore voluntarily now makes this statement upon his oath.

He further says that, on or about the 16th day of December, 1871, he had a conversation with Thomas Butterwood, who then informed this affiant that he was hired to give his testimony, in the above named case, and that his testimony was not true.

(Signed) C. W. BAKER.

Subscribed and sworn before me this third day of January, A. D. 1872.

JOHN T. CAINE, Notary Public.

After making this affidavit, somebody persuaded Baker to go before the grand jury, and repeat the false statements he had made before the examining magistrate. While Baker was giving his testimony, the grand jury had in their possession the affidavit I have just read, and yet, will it be believed, they refused to consider this affidavit; they refused, although requested, to send for the three witnesses by whom the fact of Baker's voluntary signing and swearing to it could have been proved; they refused to even question Baker about it, or to ask him to explain it, while upon his testimony alone they indicted Blythe and Toms? There was no evidence so base, so worthless but was sufficient to indict a Mormon upon,

there was no evidence sufficiently damning to indict a man who would swear against Mormons.

From the closed doors of this grand inquest, the counsel for Blythe and Toms turned to Judge McKean. Upon a proper legal affidavit they asked him to have Baker brought before him for examination upon a charge of perjury. He refused to issue a warrant, or make any examination, on the ground that he was officially informed that the grand jury had the subject under consideration! Baker was then arrested and taken before a Mormon justice. The lawyer who acted as deputy district attorney on the examination of Blythe and Toms, appeared here as Baker's counsel, and waived an examination, thereby admitting that there was probable cause to believe Baker guilty of perjury; and Baker was committed to jail, where he now is, in default of \$3 000 bail. The usual practice of *habeas corpus* to procure his release has not been resorted to, perhaps because unpleasant facts might thereby be made public, and his confinement will not be made lengthy, for he will probably be discharged as soon as the grand jury can again get together and officially ignore the charge.

I will not pursue this dreary record further. A volume of details of acts of injustice and tyranny might be compiled from the official records, but one more instance will suffice.

Brigham Young, an American citizen of character, of wealth, of enterprise, an old man who justly possesses the love and confidence of his people, and the respect of those who knew and comprehend him, is to-day a prisoner in his own house in charge of an officer. Judge McKean refuses to admit him to bail, although the prisoner is ready to give any sum demanded, and the Attorney-General of the United States has requested that bail be taken. There is nothing but the lenity of the United States Marshal and the caprice of his persecutors between the prisoner and the cell of a common guard house. If he takes an airing in his carriage, accompanied by the officer who has him in custody, a howl goes up from those newspaper organs of the prosecution, who lustily call for a tin plate, and irons, and prison fare for him—and all this

upon the uncorroborated oath of one of the most remarkable scoundrels that any age has produced, a man known to infamy as William Hickman, a human butcher, by the side of whom all malefactors of history are angels, a creature, who, according to his own published statement, is a camp follower without enthusiasm, a bravo without passion, a murderer without motive, an assassin without hatred.

Who shall say that no man will ever be convicted by an American jury upon the testimony of such a witness? That which a peculiarly constituted grand jury has commenced, a peculiarly constituted petit jury may continue, and a peculiarly constituted court complete. The end may be and doubtless will be the logical consequence of the beginning. One year ago no man would have predicted such a beginning, and who shall say that the tide will turn this side the grave? Who shall prophesy the end?

Many years ago there lived a great statesman, by name Edward Burke, a man whose philosophy, whose eloquence and whose power are indelibly imprinted upon the English history which he helped to make, and this man, after many years of vast and varied experience in the government of a great empire, declared that the object of all government was to get twelve honest men into a jury box. He said in effect that the British government with its fleets and armies, its Kings and Peers, its parliaments and courts, its vast mechanism and its mighty revenues, was only valuable to the people it governed and only true to its purposes in so far as it was able to secure to any Englishman, whose life or liberty might be imperiled, twelve impartial men to pass upon his case. That which was true in the British empire a hundred years ago, is doubly true in the American Republic to-day. Of what avail our conquest of territory, our growth of liberty, our advances in letters, arts, and arms, if we cannot give to every accused citizen, whether dwelling at the centre or upon the confines of the republic, a fair and impartial trial, before a fair and impartial jury of his peers? You may take every other privilege from the citizen and if you leave him that he has much to hope, much

to be thankful for. A fair unprejudiced, honest jury is an innocent man's city of refuge, a persecuted man's fortress, a fortress impervious to the assaults of faction, and standing high above the baffled waves of prejudice and passion. Where is that fortress to-day for Utah? Its crumpled bastions lie silent and defenceless under the feet of power. Where is your city of refuge? Its towers and battlements, no longer shining through the mists, are lost in the darkness of prejudice which environs them. The religious and secular leaders of Utah—men who are respected by many honest, earnest people who are not of their faith, men who are believed to be innocent by many influential and independent journals not of their way of thinking, men who are held fast in the embrace of a hundred thousand hearts, men who have filled the land with monuments of industry and progress and human happiness are likely to be sacrificed because a manufactured and unjust public sentiment demands their conviction, and because there is a judge who has the power and disposition to select a jury who will comply with the demand. What if really it is not the intelligent, impartial judgment of the country that demands this, what then? You cannot easily uproot a prejudice which is the growth of thirty years of slander, you cannot change a conviction which is the consequence of a quarter of a century of misrepresentation. You cannot obtain an impartial jury by a selection from those who ignorantly or advisedly are your foes, causelessly perhaps, needlessly perhaps, unwisely and unintentionally perhaps, but still your foes.

I say deliberately that with the history of the past behind me, with the signs of the present before me, with the prevailing feeling in the minds of those from whom alone juries will be taken, with the declared opinions of the judges as recorded, I say with sorrow and humiliation, that the Mormon charged with crime who now walks into the courts of his country, goes not to his deliverance but to his doom, that the Mormon who in a civil action seeks his rights in the courts of his country goes not to his redress but to his spoliation.

And there is no prospect of relief, except through a State government. It is true that the lower house of Congress has passed a bill to allow appeals to the Supreme Courts of the United States in criminal cases from the Territories, but it is not probable that this bill will pass the Senate. The declared policy of the Senate and especially of its judiciary committee for some years past has been adverse to such a law.

The present grand jury has found six indictments for murder and seven indictments for lascivious cohabitation. The defendants in these cases include Brigham Young, Joseph A. Young, Daniel H. Wells, George Q. Cannon, Hiram B. Clawson, Hosea Stout, W. H. Kimball, and others less generally known.

This is but a beginning—what will be the end? Look over your public history, and guess, if you can, the possible extent of the perils which environ you. Consider the facts and consider the falsehoods. There is not a misfortune which has befallen the people of Utah, there is not a slander that has been circulated against them, there is not an evil deed committed by a desperate outcast anywhere in this Territory during the last twenty-five years, but that may, by the help of perjury and malice, be framed into an accusation and conviction of hundreds of innocent men. Consider that when the Mormons turned their backs upon the Missouri a quarter of a century ago, and sought in the distant deserts a place where they could preach and practice their strange faith unmolested, they were followed each year by a few desperate outcasts. They were joined by men who were outlawed for crime as the Mormons were outlawed for religion; men who had committed deeds whose detection was imminent, or men who sought to escape the pangs of conscience. Such men followed the tide of Mormon emigration, they attached themselves to Mormon trains, they professed belief in the Mormon faith, and devotion to the Mormon leaders. They made themselves useful in a hundred ways by their knowledge of frontier life and a frontier country. It was impossible to know their histories, it was impossible to fathom their motives. They

were often brave or desperate men whom it was not safe to offend, and so they were tolerated, given food, given shelter, given employment, although seldom wholly trusted. In all ages such men have sought the society and protection of religious associations. Every monastery of central and southern Europe in the last century contained a few robbers and murderers who became monks to escape the rack, and sought the sanctuary to shun the jail. Let such men be tempted by a promise of safety or money, or be threatened with punishment, and they will come forward and attempt to swear their crimes upon others whose lives and hearts contrast with theirs as the white snow contrasts with the mire which it sometimes covers with its gentle garments of pity, or as the still and shining stars contrast with the loud and hissing meteors they encounter in their march through space.

How many of such men are there in Utah? Convicted liars, professional thieves, confessed assassins, trembling perjurers, who have hung for years upon the outskirts of the little societies which gather together and build themselves up amid these mountain fastnesses. One such man has served to accuse and cause to be imprisoned several of your most honored citizens. Half a dozen of such, instigated by cowardice and sordidness, would crowd every jail in the Territory.

It will not be forgotten that fifteen years ago a war broke out between the Mormons and the U.S. government. I call it a war because it has been so considered and designated by those in authority. It was a war without a battle. It was rather a rebellion against the United States which did not proceed as far as war. I am not here to defend or apologize for that rebellion. It was doubtless without cause, it was certainly foolish. It has been forgiven, and those who participated in it were pardoned many years ago.

During that war—or rebellion—many mistaken, foolish, but honest and earnest men went to the front filled with burning zeal, and ready to sacrifice and die for a cause which they believed to be unjustly assailed. And with this army of zealots who were filled with the martyr's spirit and the

fanatic's scorn of numbers, there went a few men whose cupidity was excited by the hope of gain, or whose savage hearts swelled with a lust of rapine.

Bloody deeds were committed by these men, deeds which were overlooked at the time, because most men feared their perpetrators and few men cared for the fate of the slain. What shall now prevent the advent of a score of Hickmans, who may come forward and seek exemption from punishment, seek notoriety, seek gain, by swearing that they committed their deeds of blood at the instigation of men whose wealth is coveted, or whose power is envied, or whose conviction of some crime is eagerly desired and passionately pursued by many men of many motives? The Mormon people are judged abroad not by their thousands of deeds of charity and kindness, but by a few deeds of blood unjustly accredited to their leaders. You will never hear how tens of thousands of people have been brought from famine and hopeless toil to lives of peace and plenty, but you will hear of the Mormon rebellion and of Mormon outrages. You will never hear of the thousands of emigrants who have been fed and sheltered and succored, but the Mountain Meadow massacre is in every mouth.

This partial judgment of the Mormons has necessarily some foundation. It would be strange indeed if in the eventful careers of these followers of strange lights, these pioneers of a new theology, these builders of queer temples, these wanderers of the frontier, these architects of a desert state, these men who have faced the storm and the savage, who have wrestled with the sterility of nature and the hatred of man, who have been in a state of almost constant war with somebody ever since their Prophets were murdered in Carthage jail, these men who have been environed with difficulties, and almost submerged with falsehood ever since they first forded the Platte—I say it would be strange indeed, if, when a drag net is thrown over their lives, some isolated facts should not be elicited, which could be so twisted by a perjurer's tongue, and so shaped by an unscrupulous and relentless

prosecution, as to secure convictions from packed and prejudiced juries.

I marvel that so little should have been brought forward thus far. I marvel that it is only the assassin Hickman who is now dragged out of the deep. There are others doubtless who await his success to embark in the same business.

On such evidence it may happen that Brigham Young, and Daniel H. Wells, and George Q. Cannon, and many other honored citizens of Utah will be convicted by selected juries, sentenced by Judge McKean, and the sentence confirmed by the Territorial Supreme Court. Unless Congress shall provide for appeals to the U.S. Supreme Court, there will then be an end of the matter, and even if such appeal be allowed, the defendants may be refused bail, and incarcerated during the tedious process of appeal.

Perhaps the end of all this will be that some good men will be judicially murdered and many others incarcerated in felons' cells. You are standing upon the verge of an awful precipice, your foes have guarded every outlet, your only chance is to break their ranks and gain the highway of safety by the path of local sovereignty. You must have a State government. Every other interest should bend to this end, every sacrifice should be made to secure it. Elsewhere there is no strength, elsewhere there is no hope. Every other refuge of good men, every other protection of innocent men is closed in your faces. A State government means juries not selected from a class, but impartially from all citizens, it means Judges chosen by a majority of the people and not appointed from abroad, it means officers of your own selection, it means honest and economical government, it means equal taxation, it means peace, it means security, it means exemption from persecution—in a word, it means power, not the power of a theocracy, nor yet the power of a ringocracy, but the essence of democratic republican government, the power of an intelligent, virtuous, public-spirited, popular majority. It means for Utah a practical establishment of those theories of government which our revolutionary fathers

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 2, 1872.

EMIGRATION.—In answer to numerous inquiries made of us with regard to the date of the departure for New York of the first vessel for this season carrying a company of emigrating Saints, we may say we have received a letter from President Carrington, dated Salt Lake City, March 4, 1872, in which he writes, "I cannot yet learn how soon the emigration will begin, but so far as I may have influence, it will begin as early as practicable; I hope to be able to learn on or before the 12th inst., and will write as soon as I learn." Our readers may rest assured that at the earliest possible moment after receiving instructions from President Carrington on this point, we will publish the same in the columns of the STAR.

THE TRIAL OF PRESIDENT YOUNG.—The readers of the STAR will doubtless recollect that the trial of President Young, with those of other brethren, was continued to the second Monday in March; but as Judge McKean when last heard from was in Washington, D.C., and at the date of our latest advices no funds had been appropriated by Congress to carry on the trials, it is possible the hearing of the cases may be still further adjourned. In referring to the position of the Third District Court, the *Salt Lake Herald*, of March 7, remarks—

From present indications it is more than doubtful if Judge McKean will be present at the opening session of this court on Monday next, not because of any disinclination on his part to be present, but on account of circumstances beyond his control. In his absence Judge Strickland is authorized to preside, but as the cause of the adjournment of the court—a want of funds—still exists, we must either suppose that the state trials will be still further postponed, or that the court will be run on credit. We have no doubt but that by careful choosing, a grand and trial jury may be found that would gladly volunteer their services without a cent of remuneration, and the members of which would, on their oaths, without compunction, answer as to their qualifications as jurors to the satisfaction of the prosecution.

Since writing the above our attention has been drawn to a despatch dated Salt Lake City, March 11, which states—"The United States Third District Court met to-day, Judge Strickland presiding *vice* Judge McKean absent. The civil cases on the docket were called. Deputy U.S. Attorney High obtained an order from the court that the witnesses now present to appear in the trial of Brigham Young and others set down for to-day, should give recognizance to appear when called for. The defendant's counsel asked when the trial was to come off. The Prosecuting Attorney said, unofficially, that an adjourned term of the court would probably be held for trials on the return of Chief Justice McKean; the time of the trials would be made known through the newspapers, and notice would be given counsel for preparation."

NOTICE.—The Glamorgan Annual Conference will be held in the White Lion Hall, Merthyr, on the last Sunday in April (28th inst.) The meetings will commence at 10 a.m., and 2 and 6 p.m.

THE CONSTITUTIONAL CONVENTION, after a session of twelve days, adjourned *sine die* on March 2nd, having fully accomplished all the objects for which it assembled. It elected Hons. Geo. Q. Cannon, Thomas Fitch and Frank Fuller as delegates, in conjunction with the Hon. W. H. Hooper, to present the Constitution of the State of Deseret, with the accompanying memorial, to the President and Congress of the United States. On March 6th, Messrs. Cannon, Fitch and Fuller left Salt Lake City for Washington, D.C., to fulfil their appointment as delegates from the convention.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 204.

The incidents which occurred at Nauvoo upon the arrival of President Young and the members of the Twelve Apostles who were with him, we have published in previous numbers. It is not necessary, therefore, that we should repeat them. Sidney Rigdon and those who sympathized with him were very much disappointed and chagrined at his not being accepted by the Church as its leader. Whether the Lord desired him to preside or not seemed to be a point about which they gave themselves no concern. It was sufficient in their estimation that he and they thought he ought to have that position. But the Lord chooses his own servants; he assigns, to suit his own good pleasure, their duties to them. He will not be dictated. If men wish to serve him they must do so upon his terms and labor in the direction which he points out. The fact that Sidney Rigdon desired and thought himself qualified to preside, was an evidence that he was unfitted for the position, for the proper conception of the duties, responsibilities and cares of such a great office and calling would have caused him to shrink and to feel that he was unfitted for the place. When he found that he could not succeed in his schemes, he began to show more plainly the spirit of which he was possessed. He began to prophesy evil. He indulged in this to a great extent. Among other things which he predicted was

that there would not be another stone raised upon the walls of the Temple. He said this in a meeting at which brother Wm. W. Player was present. Brother Player determined that the prediction should fail, so he took with him brothers Archibald and John Hill, while returning from the meeting, and raised and set a stone upon the building. In so short a time was it proved that Sidney Rigdon was a false prophet! Brother Player had charge of the laying up of the walls of the Temple, which were afterwards raised to their full height and enclosed under a roof. Sidney Rigdon did not learn by this and other numerous predictions which he uttered, and which proved equally false as this, to be more cautious in his prophesying; the last we heard from him, and that was not many months ago, he was prophesying evil concerning the Saints in these valleys. Poor man! it is the only means he has by which he can show his dislike to the work of God. There are few who think him worthy of the least notice, or who have any other feeling than one of pity for him.

President Young and the other Apostles took hold of the new duties which devolved upon them with great zeal and energy. They were surrounded by enemies, and they had great responsibility devolving upon them. Joseph's presence and personal superintendence during his lifetime had

superceded the necessity of strictness and thorough organization in many directions which were now felt to be essential. Bishops N. K. Whitney and George Miller were appointed to act as Trustees-in-Trust of the Church of Jesus Christ of Latter-day Saints, and it was decided also to increase the number of Quorums of Seventies. An epistle was issued to the Saints in Nauvoo and all the world, under date August 15, of which we give the opening paragraphs. The epistle says:

"Forasmuch as the saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch who has suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

"You are now without a Prophet present with you in the flesh to guide you; but you are not without Apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the Church in all the world; being still under the direction of the same God, and being dictated by the same Spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the Church in all the world, to build up the kingdom upon the foundation that the Prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a King and Priest unto the Most High God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

"Let no man presume for a moment that his place will be filled by another; for, remember, he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole Church.

"How vain are the imaginations of

the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this Church could destroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This Church may have Prophets many, and Apostles many, but they are all to stand in due time in their proper organization under the direction of those who hold the keys."

The epistle then gave directions concerning the gathering, urging the Saints who had capital to come to Nauvoo, employ the poor and help build up the city. The building of the Temple was given a prominent place, and the necessity of every member proceeding immediately to tithe himself was set forth with great plainness.

This document was most timely. The Church was in the position of a flock that had lost its shepherd. Joseph had been killed; his voice was hushed in death; but the sheep were not left to scatter. The epistle was therefore received and read gladly by the Saints everywhere. They knew the voice to be that of the true shepherd, and though Joseph had gone from their midst, they saw that the authority of the apostleship by which he acted still remained. This was a great comfort and blessing to them.

There was a disposition manifested by some men during these days to lead off companies into the wilderness, promising the people that they would there receive their endowments. A report was circulated that President Young and the other Apostles had a secret understanding with the men who set themselves up as the leaders of these companies to the effect that they were to take away all they could; and although, in public, the Twelve would speak against their going, yet privately they wished them to go. This was a very cunning plan of the evil one by which he hoped to break up the people and destroy the work of God. If President Young or any of the Apostles should speak in public against the for-

mation of these companies, and say to the people that they ought not to leave Nauvoo at that time, then these men who started this lying report would say.

"Did we not tell you that the Twelve would speak against this in public? That was all arranged beforehand when we had our secret understanding. You must not mind what they say in public."

By this means the adversary hoped to bind the people in his chains and

[TO BE CONTINUED.]

lead them to destruction. But these lies could not deceive those who had the Spirit of God. When they heard President Young declare to the people that it was not the will of God that the Saints should go into the wilderness at that time but that it was his will that they should stay in Nauvoo and build the Temple and get their endowments, they believed his words, for the Spirit bore testimony that they were true.

THE CONSTITUTIONAL CONVENTION.

[CONTINUED FROM PAGE 215.]

struggled and sacrificed to establish, which their sons struggled and sacrificed to maintain. It does not, as has been sometimes suggested, mean the establishment of theocratic, or autocratic, or personal rule. Those who apprehend such result reason in a narrow circle; those—if such there be—who hope for such result fail to recognize their surroundings. A small and isolated society may be ruled in the primitive patriarchal fashion, but a large, prosperous community, with contending interests, cannot in the nature of things be thus governed. The very conditions on which a State government would be obtained in Utah would be necessarily self-enforcing, and every right and privilege of every citizen would be secure.

The principal obstacle in the way of obtaining a State government is one which it is in the power of the people of Utah to remove, it is the obstacle of an anomalous, unpopular social institution. It is indeed true that the local opponents of a State government offer other reasons and endeavor to make other difficulties against the admission of Utah into the Union, but these will not in my opinion be seriously regarded by Congress. The advocates of continued Territorial government are anxious that Utah should have a much larger population than at present, before being admitted as a State, and they urge that she should not be admitted even with the requisite number, unless a majority of such

population shall be hostile to Mormon rule.

The argument of insufficient population will have but little weight. The census of 1870 gave Utah 86,000 people, and I am informed that in several instances entire settlements containing thousands of souls were omitted by the census marshals. Since then the completed overland road and the development of mineral resources have added not less than 30,000 to the population of Utah. Our population to-day is not less than 130,000, or ten thousand more than the present basis of representation, and but 27,000 less than the future basis of representation which will not take effect until March 1873. It is three times the population of Nevada, fifty per cent greater than that of Oregon, about the same as that of Nebraska, Florida and Delaware, and larger than that possessed by either Wisconsin, Michigan, Arkansas, Iowa, Minnesota, Kansas, Oregon, Nevada or Nebraska at the date of their respective admissions, and neither the Territory of Utah nor any county or municipality in Utah is in debt a single dollar. Taxes are lighter here than in any State or Territory of the Union. Our roads are public and the toll gatherer is almost unknown. Seventy miles of railroad have been constructed within the last two years without the grant of an acre of land or the help of a dollar of public money or credit, a hundred and fifty more miles will be constructed in the same

way during the next twelve months, manufactures of woolen, cotton and iron are extensively established, agriculture thrives, the value of taxable property in the Territory—exclusive of mines—will exceed fifty millions of dollars, our mineral products nearly equal those of California; in short, there is not a new community of equal numbers on the continent so thrifty, so self-sustaining, so filled with every element of wealth and growth.

The other objection to a State government, an objection urged by a handful of people and an irresponsible guerilla press, that in case Utah is admitted the Mormons will control her politics and elect her officers and representatives, is an objection to which the Congress of the United States will in my judgment accord no weight whatever. That body will, I venture to predict, see no good reason why the Mormons, who constitute nine-tenths of the community, should not control public affairs here, and once satisfied that the social problem is in the way of a peaceful and just solution, there will, I think, be a disposition to give Utah the privilege of self-government.

The question of State government or no State government for the people of Utah, is simply a question of concession on the part of the people of Utah. I say a question of concession—I doubt indeed if it be longer that. The universal voice of a democratic republican nation of forty millions of people seems to be consolidated into a demand with respect to Utah, a demand which may perhaps be the offspring of prejudiced opinion—but if so, it is an opinion which will not be enlightened and which cannot be disregarded nor overruled. The demand is that the future marriage laws and marriage relations of Utah be placed in consonance with the rest of the republic—the demand is that polygamous or plural marriages shall cease. Accede to this demand and you may have a State government, with condonation of the past and secure exemption from persecution for the future. Deny it, and you will have neither a State government nor cessation of persecutions. The war is over, secession is dead, slavery is dead, and in the

absence of subjects of greater importance, Utah and her institutions will be the shuttlecock of American politics, to be bruised and beaten by the battle-dores of party for the next decade, unless she now grasp her opportunity and gain peace by gaining power.

In accordance with a public promise made when nominated to this convention, I stand here to-day to advocate the surrender of polygamy. It may be that my utterances in this behalf will take from me the friendship and support of many men and women; if so, I must even pay the penalty. It is easier to swim with the current than to seek to stem it, and perhaps it is wiser, but whether or not, it is a policy I have seldom been able to practice. I have not permitted myself to be disturbed by the titles of "Jack Mormon," "Apostate Gentle," "Saint Fitch," "Elder Fitch, and "Apostle Fitch," which have been so freely bestowed upon me during the last ten months by men whose small souls were incapable of comprehending that it was possible to pursue a great purpose by a liberal and comprehensive policy. That I am the friend of the Mormon people, wishing their welfare and happiness, and willing to do all in my power to advance that end, I have often publicly avowed by word and deed, and if my course in this respect shall have inclined this assemblage to-day to give more weight to my utterances than would have been otherwise accorded to them, then I am more than compensated for being traduced and steadily misunderstood by many who in times past honored me with their confidence and support. In another forum than this it was my fortune two years ago to stand up almost alone to ask the representatives of a great nation to be just towards an honest, earnest, calumniated people, and perhaps I may stand alone to-day in asking the representatives of that same people to be just to themselves.

I am not here to attack polygamy from a theological, a moral, or a physical, but from a political standpoint. Certainly I do not propose to question the motives or the honesty of those who believe in and who practise it. I am inclined to agree with Montesquieu and Buckle, that it is an

affair of latitude, and climate, and race, and on these grounds alone its existence among a Saxon people living in a north temperate zone is a climatic anomaly. It did not grow out of any structural, or race, or social, or climatic necessities, and if it be, as asserted, the offspring of revelation here, I can only say that it needed a revelation to start it. That it has Scriptural patriarchal origin and example is probably true, but that was in another age than ours, and in a different land. If Abraham had lived on the line of the overland road in the afternoon of the nineteenth century, if Isaac had been surrounded by forty million monogamous Yankees, if Jacob had associated with miners and been jostled by speculators, there would, I apprehend, have been a different order of social life in Palestine. The Mormon doctrine may be the true theology, and the writings of Joseph Smith the most direct of revelations. The practice of polygamy may be a safeguard against the vice of unlicensed indulgence, and the social life of Utah the most sanitary of social reforms. All the advantages claimed for this system may be actual, but nevertheless the fact exists that polygamy is an anomaly in this republic, existing hitherto by the sufferance of a people who now declare that it shall exist no longer.

Do you doubt this decision on their part? The evidences are all about you. Here is a people who expended thousands of millions of treasure and myriads of life to establish the freedom of the black race from oppression, and who yet regard with indifference, if not with complacency, the assault which has been made upon the rights and liberties of American citizens in Utah, because the objects of those assaults uphold a hated doctrine. Here is a people ordinarily jealous of the aggressions of rulers and officials, who yet endorse acts of despotism, and applaud assaults upon law and constitution because such assaults are made for the destruction of polygamy.

What if judges should be changed, or policies be altered? It would bring but temporary relief, for behind all, impelling all, contriving all, demanding all, enforcing all, there dwells the unconquerable all-pervading idea of

the American people that polygamy must be extinguished—on this one thing all parties, all creeds, and all philosophies are combined. The press calls for it, the pulpit thunders for it, the politicians argue for it, the people insist upon it. You may delay the issue but you cannot evade it. Your antagonist is hydra-headed and hundred armed. Whether by bigoted judges, by packed juries, by partisan officers, by puritan missionaries, by iron limbed laws, by armies from abroad or by foes and defections at home, the assault is continuous and unrelenting. Your enemies are ubiquitous. Your friends—ah! it is your friends who advise you constantly to baffle your enemies and resign this one feature of your faith. The history of all similar movements warns you, the violated laws of latitude confront you, your children unconsciously plot against you, for while polygamy is with you the result of religious connection, with them it is but a result of religious education, and an inoculated faith, like an inoculated disease, is never very violent nor very enduring.

Can this people hope to retain polygamy against such influences and such antagonism? Some tell me that they trust in God to uphold them in a struggle to keep polygamy. Others would doubtless say that they trust in God to uphold them in the struggle to banish polygamy, and others yet that there can in the nature of things be no assurance that the Almighty will interest himself in the matter, or espouse either side. The early Christians trusted in God when the Roman Emperors gave them to the wild beasts. The Huguenots trusted in God when the assassins of St. Bartholomew's eve made the gutters of Paris reek with their blood, so trusted the Waldenses when their peaceful valleys were given to rapine, so trusted the victims whose despairing faces were lit by the glare of Spanish auto da fe, so trusted the martyrs whose faggot fires gleam down the aisles of history, so trusted the Puritans when driven out upon the stormy Atlantic, so trusted the Presbyterians when the Puritans persecuted them, so trusted the Quakers when the Presbyterians expelled them, so trusted the Acadians when driven from

their homes. So trusted the myriads who in all ages have been sacrificed to the moloch of religious intolerance. Who shall say when or in what cases or in what way the Ruler of the Universe will interfere? "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." A belief in polygamy is a matter between the citizen and his God, the practice of polygamy is a matter between the citizen and his country. If you think that the laws of God call upon you to believe in it, then obey them unmolested, but the laws of your country call upon you not to practise it, so obey them and be unmolested. If for his own wise purpose the Almighty did not see fit to interfere by special and miraculous providences to protect those who refused to recant their professions, is it probable that he will so interfere to sustain those who refuse to surrender the practice of an ordinance and that not a saving, although perhaps a sacred ordinance? I say not a saving ordinance—I do not claim to know, I do not know what the Mormon doctrine may be with respect to the practice of polygamy. I observe, however, that not one tenth of your adult males actually practise it, and I naturally conclude that you do not consider its practice essential to your salvation, that it is something to be practised or omitted as opportunity or ability may warrant. If this be so, then may not that lack of ability or opportunity arise from the antagonism of others, from the circumstances of the country, from overpowering laws—as well as from the circumstances of the individual? If one Mormon is permitted by his creed to say, "I believe in polygamy as a doctrine, but I do not practise it because my condition makes it inconvenient or impossible," why may not all say, "We believe in it as a doctrine, but we agree not to practise it because the general conditions make it inconvenient or impossible?" Why may not the earnest conscientious Mormon say, "I believe in polygamy as a doctrine, but in order to relieve my friends and associates from persecutions, in order to prevent the establishment of intolerable oppression, in order to preserve the thrift, the industry, the wealth, the progress, the tem-

perate life, the virtues of Utah from spoliation and devastation and ruin, in order to save a hundred noble pioneer citizens from outlawry or the gibbet or incarceration; in order to achieve self-government and peace and liberty, I consent to surrender its practice for the future. And so consenting, I am content to embody my consent in the form of an organic law. So consenting, I mean in good faith to do as I agree to do; and so agreeing, I make my agreement public and of record.

To say on the other hand that you will make no compromise, that you will die rather than surrender the practice of this one feature of your faith, is the resolve of neither philosophers nor philanthropists. Such a resolve means another Nauvoo, it means that you consent to count more of your religious leaders among your list of martyrs, it means death to some, exile to others, ruin to many. If such be the well considered, deliberate determination of the Mormon people, there is no weapon in the armory of logic that will prevail against it, for you cannot reason with him who is bent on suicide. I hope that no such conclusion has been or will be reached. I hope that the assembling of this convention indicates a different and a wiser resolve. I speak to this people as a friend, I speak to them without thought of personal gain or advantage to myself to result from pursuing the course I suggest. Before God and before this Convention I do most solemnly assert, that did I intend to leave Utah forever on the morrow, I would give the same advice. Before God and before this Convention I do most solemnly declare, that did I know my little life would go out from earth with to-day's sun, I would give the same advice.

To this convention I say, be wise in time. If you do not by this concession successfully organize a State government for yourselves now, the day is not far distant when your foes will organize one over your heads, and organize it upon such terms that will ostracize your most honored citizens from public places, if it do not disfranchise the body of your voters. The political history of some of the reconstructed

States lies legible to your perusal and for your warning. In politics as in finance the tendency of the age is to centralization. The triumphant career of a great political party demonstrates to you that there is no government so strong as a government of opinion, that there is no law so powerful as the will of a people. It is a turbulent, a resistless torrent, constitutional barriers are swept down before it, laws are changed to accommodate it, courts are overwhelmed or carried away upon its crest, and institutions which lift up their voices against it are hushed by its mighty thunders.

Do not trifle with your opportunity. Do not wait the tardy action of Congress. Do not entail upon yourselves

years of oppression. Do not play into the hands of your foes. Do not close the mouths and tie the hands of your friends. Believe rather that this is the hour for triumph, that this is "the tide in your affairs which taken at the flood leads on to fortune." Believe rather that out of the wise compromise, the wise concession, which may have a beginning here, a happy future shall grow, that from this house the lovely State of Deseret shall go forth, with her errors forgotten, with her virtues shining like rubies upon her breast, to clasp hands with her sister States and march with them along the highway of empire which stretches from sun to sun.

[TO BE CONTINUED.]

UTAH NEWS.

The following are from the *Deseret News* to March 6—

A Joint Stock Company was constructing a Street Railroad in Salt Lake City. Two of the cars had arrived and the iron for the track was on the way.

A correspondent writing from Mill Creek Cañon, says, the mild weather of the last few days has caused a land slide there. There was no accident or loss of life, but it has suspended logging and milling operations.

The *Herald* observes—"On Monday week, March 18, the legal voters of the Territory will have the opportunity of expressing themselves at the polls on the work of the constitutional convention. Besides voting for or against the constitution, a legislature for the proposed State has to be elected, when for the first time in American history, the principle of minority representation, in a State capacity, will be practically put in operation, as the members to the lower house of the legislature are to be so elected. We say for the first time, because the like provisions in the Illinois constitution has not yet gone into operation. If the minority desire to secure direct representation in the legislature, should Utah be admitted, we think there is no question but they can do so; and they should be wise in the selection of their candidates, not choosing men merely because of being rabid anti-Mormons, but because of especial fitness for office. By this means they may concentrate their votes and secure the election of their fair proportion of representatives. The majority should also choose the best men they can find; for the first legislature of the new State will have much important work to do, demanding the combined wisdom of the best minds and most honest men to be found in Deseret. We view the coming election as in every sense an important one, not because there is any doubt that the constitution will be ratified, but because it will be a marked feature in the history of this region, and because, whether the State be refused or granted admission, the wisdom of the people in every matter relative to the application for State sovereignty should be manifested in a most unmistakable manner."

POETRY.

THE KINGDOM IN THE WEST.

Tune—"The Shamrock of Ireland."

There's a land in the west surrounded with heights
Which ascend to the ether of heaven,
That incloses a people who are my delight,
For to them has the kingdom been given.

CHORUS—And it grows, and it thrives in the midst of the mountains,
As predicted by Prophets who drank at Truth's fountains,
Who spoke of its greatness, its glory and brightness,
That now glimmer forth from the tops of the mountains.

That land has been blest for the Zion of God,
On its soil has Truth's banner been planted,
And the Saints there have found a happy abode;
Let us pray that they'll ne'er be supplanted.

CHORUS—May they grow and increase in the midst of the mountains,
As predicted by Prophets who drank at Life's fountains,
Who told of the greatness, the glory and brightness,
Which now beacon forth from the tops of the mountains.

That land which now blooms was once barren and void,
And the red man alone dwelt upon it;
But the Saints have the Demon of Hunger destroyed,
That where want was, now plenty smiles on it.

CHORUS—May they grow and there thrive in the midst of the mountains,
As predicted by Prophets who drank at Truth's fountains,
Who wrote of the greatness, the glory and brightness,
That now beacon forth from the tops of the mountains.

In that land will the Zion of God become great,
And be clothed in her beautiful garments,
Be adorned in attire with the garlands of State,
While her foes will be shattered to fragments.

CHORUS—And will grow and increase in the midst of the mountains,
As declared by the Prophets who drank at Truth's fountains,
Who told of her greatness, her glory and brightness,
That now beacon forth from the tops of the mountains.

Jarrow.

JAMES A. LEISHMAN.

MARRIED.

RANDON—POWELL.—In this city, Monday, March 4, 1872, by President D. H. Wells, Mr. Thomas Raddon, late of Devonport, England, and Miss Rebecca Powell, late of Southampton, England.—*"Salt Lake Herald."*

DIED.

CAMERON.—At Paisley, March 21, 1872, of consumption, Elder John Cameron, aged 38 years and 2 months. He leaves a wife and seven children (the eldest aged 16 years and the youngest two weeks) to mourn his loss.—Utah papers please copy.

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THE CONSTITUTIONAL CONVENTION.

[CONTINUED FROM PAGE 223.]

Ex-Governor Fuller followed Mr. Fitch in a brief speech against the motion to adjourn *sine die*, and giving some reasons for a State government for Utah. In reference to one of the reasons given for a adjournment, that the people of this Territory had not taken the usual American means of manifesting their wishes for a State government, namely, public meetings, resolutions, petitions, &c., he thought one word would answer that objection, for the people of Utah had taken the course usually pursued where no enabling act existed—they had been called upon to express their opinions, and had responded by voting for delegates to this convention, and if a constitution should be framed by this convention, it would be submitted to the people for their approval or disapproval. The reason assigned that the population of Utah is insufficient is of no force, for that reason is based on the New Apportionment Bill, which does not go into force until 1873. The fourth reason assigned by the gentleman who moved for the *sine die* adjournment, was that the convention was called without any authority of law, and that its action had no other merit than that which pertains to any

meeting of citizens called to discuss public measures. In reply, he, the speaker, said he knew of no higher merit the convention could possess than that of being a meeting of citizens called to discuss subjects of general importance, and if his memory served him the first convention that met for a similar purpose in Nevada had no higher color of law than that; while in the State of California the first convention, having the same object in view, was called merely on the recommendation of the commander of the United States forces in that State, and he could think of no law more attenuated than that, and in such matters no legal enactments can be binding; even the enabling acts which have been passed by Congress for the admission of the various States have not made it binding on the people of the Territory to meet in convention to adopt a constitution under such enabling acts, but have merely been recommendatory and advisory, and have granted permission to do so. The act for the calling of this convention passed by the late Legislature and vetoed by the Governor, as well as the joint resolution of the Legislature, could in no sense be considered as binding, he

therefore could not understand what his colleague meant when he said this convention met without color of law.

The speaker then reviewed the third reason assigned by the gentleman, that the sad experience of other States created without sufficient population, has taught us that it is wiser to remain a carefully cared for ward of the General Government, than to impose upon ourselves an onerous burden of taxation, crippling the energies and retarding the development of the resources of the country. He, the speaker, felt it unnecessary to discuss that question. No imposition every practised by a monarch upon his subjects was greater than the wardship or guardianship exercised by the government of the United States in its Territories. It is a relic of the colonial system of Great Britain, and in all its essential particulars is the same as that which exists to-day between the government of Great Britain and its dependencies. The history of one of the Territories of the United States is the history of all, and it is a history of injustice, wrong, oppression, official corruption on the one hand and on the other, of suffering, and appeals for aid, granted spasmodically by the government in the removal of bad men and the appointment of worse ones. He believed that this system of tutelage, pupillage and vassalage which now exists in the Territories must soon cease to exist, and he ventured to predict that in five years the only Territorial appendage of the United States would be ice-bound Alaska. He said this not because he believed Congress would be any more willing to admit new States in the future than in the past, but because it would be impossible for a system so utterly vile to longer exist under our republican form of government. He had thought upon this subject long, and he was convinced that if there was a pernicious, vile, objectionable system known among the governments of the world, it was the Territorial system of the United States.

The honorable gentleman then briefly reviewed the early history of Nevada, and showed that the experience there in official corruption was very similar to that of Utah, and that one of the earliest efforts of the people to obtain

deliverance of Territorial vassalage was owing to their hatred of the judiciary system as forced upon them; and though in Utah there had been more accusations and hard words passing from one side to the other, yet her history had been substantially the history of all other Territories, and for this reason he was in favor of a State government and opposed to the motion to adjourn *sine die*.

Mr. Jennings followed in opposition to the motion, and in a short speech adverted to the past history of the people of Utah. He referred to the fact that in the early days of California, Nevada, and other portions of the West, their supplies of the necessities of life had been the result of the labors of the people of Utah, and that without the latter the settlement of Territories of the Rocky Mountain region would have remained unaccomplished and their resources undeveloped for an indefinite period. He referred to the dreary march of the people of Utah from the Missouri to the poverty valleys, their arrival here in poverty, their heroic struggles to live, their ultimate prosperity, their excellent system of government, attested by the fact that the Territory and every municipality it contained were perfectly free from debt, all demonstrating that the people of Utah were amply capable of self-government; and still, after giving such incontestible proof of the fact, one man delegated by the General Government against the wishes of the people had absolute power to veto any and every law passed by the representatives of the people of the Territory. These and many other abuses to which they were compelled to submit, proved the necessity of a change from a Territorial to a State government, hence his opposition to the motion under discussion.

Honorable Z. Snow addressed the convention briefly in opposition to the motion. He was in favor of the people of Utah respectfully demanding and not slavishly begging their rights of the parent government. As an American citizen he had inalienable rights; he had enjoyed those rights at some portion of his life while residing under a State government, and it was a flagrant wrong to be deprived thereof

simply because he had passed the boundary lines of a State into a Territory. He recognized the United States government as the supreme power in, and the United States Constitution as the supreme law of, the land, but while doing so he knew that as a citizen of the republic he had rights and privileges of which no legitimate exercise of power could deprive him.

Mr. Miner referred to Michigan, which instituted its own State government and elected its own officers and was admitted. He read from and commented on the Federal Constitution, and contended that the people had the constitutional right to assemble and petition for what they desired, and claim a State government.

Mr. Rowberry was strongly in favor of a State government, because under it the grants of public land made by Congress in aid of educational and other purposes could then be made available. It would also confer upon the people the power to elect their own judges and other officers, which in the light of the past and present experience of the people would bring about a most desirable change in their condition.

Hon. Orson Pratt addressed the convention briefly in opposition to the motion. He considered that a Territorial form of government was unconstitutional, and that Congress had no right by virtue of the constitution to impose such a form of government upon any people within its jurisdiction. That form of government had been forced upon the people of Utah contrary to their desires, and he thought it was high time that the people demand—not ask as a matter of grace—the right which belonged to them as American citizens. Under the present system the people of the Territory were deprived of the privilege of enacting one single law for their benefit. The hundred thousand citizens might vote and send their representatives to the legislature, and the latter might toil and labor for the good of their constituents, and a single stroke of the pen of one man, not elected by the people, could annihilate all they could do. This was not republicanism, it was despotism, and therefore he was opposed to the motion

and in favor of a change of government. He did not believe in the people crouching at the doors of Congress and begging for their rights, but in asking, demanding the rights guaranteed by the constitution to every American citizen. When the people came from the Missouri river and penetrated these arid wilds, they did not come for the purpose of being disfranchised and to lose their American citizenship, or to receive a form of government that would deprive them of all the rights of American citizens. They had been compelled to submit to a form of government that had done so, but they desired to have this yoke of bondage broken, and they had met as the representatives and delegates of a free people to claim those inalienable rights guaranteed by the instrument framed by their honorable ancestors.

Third day.

After the transaction of some preliminary business, Judge Haydon, the mover of the resolution to adjourn *sine die* took the floor and spoke :

He said the reason why he made the motion to adjourn *sine die* was to define his position on the State government for Utah. He had no thought the discussion would take so wide a range, nor that so much bitterness of expression would have been indulged in ; neither did he think that the gentlemen would have taken occasion to speak in such harsh terms of the government and its officers. This he thought of itself would militate against the admission of Utah, for the government would say that those who abuse the government and its officers are not fit to join the sisterhood of loyal States. He had noticed that great wisdom usually marked the course of the gentlemen present in worldly matters, but in this instance he thought it was truant.

He had come to Utah to practise his profession quietly, and to keep aloof as far as possible from conflicting parties. And he desired to act justly towards all. He was a Gentile, and by his actions in that convention represented in part the Gentile sentiment of Salt Lake County; and if his Mormon friends who elected him

thought he could be used to give a Gentile color to the convention, they had mistaken their man. He ventured the opinion that outside the Gentiles on the floor of the convention there were not fifty in Salt Lake County, nor a hundred in the Territory, in favor of a State government. He again raised the point of increased taxation, against State sovereignty, urging that it would keep foreign capital away and retard the development of the resources of the State.

He had attempted to analyze the arguments presented in the speeches delivered, and arrived at the conclusion that the speakers desired a State government because McKean differed from them on questions of law; because the supreme court of the Territory did not decide in accordance with their idea of law, and because, as they say, the general government is a "despotism," and "oppressive;" in short, it was a "State government *versus* McKean." Who was this man McKean who had been abused and vilified? He had no desire to imitate McKean's traducers; and he thanked God if he had not the power to lift men up, he gloried in the thought that he was too feeble to pull angels down. He then entered into a brief sketch of judge McKean's career, who had been first a superintendent of public schools in Saratoga County, New York; then a county judge of the same county, the first Republican elected to the office in that county; and during his term many decisions were published in Howard's Practice Reports. He was next elected to congress; served a term and was re-elected; then he raised a regiment and did good service during the war as its colonel. Having contracted a malarial fever of which his life was despaired, he resigned in July of 1863, and it was six years before he was able to resume the practice of his profession. McKean, the speaker said, numbered among his friends many of the wisest of the nation, among them President Grant, who had complimented in his last annual message to congress his administration of affairs in Utah. The speaker had known him but a short time, and though differing with him on some questions of law relating to this Territory, he believed

him to be a gentleman of honor and integrity.

Referring to polygamy, he did not believe that the Mormons present would be willing to trade off what they believed a divine ordinance for the bauble of State sovereignty. If they were once to lose the respect of the world for their honesty in their faith they would go down like Lucifer, never to rise. What would history write—what would the world say, if a convention composed mainly of Latter-day Saints, among whom were six apostles and twenty bishops, should be found ready and willing to sacrifice one of their divine ordinances for a State government?

As a Gentile who was no enemy but who had many reasons to be their friend, he in conclusion said: "Stay where you are and bide your time."

Mr. Fitch replied to Judge Haydon as follows—

I do not intend to say anything to disturb the harmony and good feeling of this convention. But my colleague seems to have misapprehended the spirit if not the letter of my remarks. In the address which he has just read to the convention, he has spoken more than once of gentlemen on the other side maligning the government of the United States. The remarks which I had the honor to submit to the convention yesterday were, as stated by my colleague, carefully prepared. It is a practice I seldom pursue, but I was so fearful that in the heat of debate I might in an unpremeditated utterance, say something that would be the subject of legitimate criticism, that I thought I would carefully prepare that speech, which has been printed from the manuscript without the alteration of a word, and I defy my colleague—I defy any gentleman on the floor of this convention or out of it to point to one paragraph, one sentence, one word of that speech in which I uttered anything that might be considered as tinctured with disrespect towards the government of the United States. I have never called this great government a despotism, I have never maligned this government, I have never uttered one word in the course of my brief public life that was tinctured with antagonism to the govern-

ment of the United States or that expressed other than loyalty to its principles, and devotion to the perpetuity and power of this great and glorious government. But Mr. President the government of the United States is one thing, and the men who are sometimes carelessly elected, not by the people, but by executive choice, to administer some offices of that government, is another. The mistake my colleague makes is in supposing Judge James B. McKean to be the government of the United States, or that his judicial course represents it. While I disclaim abusing the government, I also disclaim abusing Judge McKean. Sir, that which I said concerning him is a compilation of the record facts. That I may have made some trifling observations on these facts as I went along is true, but the simple statement of the facts, compiled from the records of his own court, constitutes the bulk of that which my colleague calls "abuse." I am content that this record shall go to Judge McKean's superiors, that it shall go to the people of the United States, as it has gone before this convention, and to the people of this Territory. I am content that it shall go separated from any reflections of my own. My colleague has spoken of Judge McKean's record in New York as a record of integrity and of loyalty to the government. I have never assailed his record in New York. He was fortunately so situated that he was able to offer to the government of the United States, in a perilous hour, that which I as well as my colleague from Salt Lake, then living in Nevada; were so situated as to be unable to offer, namely, our arms and our swords. But because he was so situated, and because he fought for his country, that does not assail in any manner the accuracy of the statements made here yesterday by me with respect to Judge McKean's course of conduct in this Territory. I am content to believe that he was a wise, a virtuous and a patriotic citizen there, but it is not what he did there that we are here to consider, it is his course of conduct here that I have reviewed, and so far from that review being outside of the proper limits of debate, it seems to

me perfectly legitimate. The subject under consideration is the necessity of a State government, and here as in Nevada the necessity for that State government arises out of the condition of the courts, and the condition of the courts is therefore a legitimate subject of consideration on a resolution to adjourn without an attempt to form a State constitution. If my colleague is content with his position as an endorser of McKean on the strength of Judge McKean's biography, if without attempting to controvert one single fact, or explain one of those record circumstances laid before this convention my colleague is content, and Judge McKean is content with defence of previous good character, I have nothing more to say, and the record and the defence may go to the convention and to the country together. In reply further to my colleague's powerful and eloquent plea to the members of this convention and to the Mormon people not to relinquish polygamy—in reply to his earnest advocacy of that institution, and his evident desire that they shall perpetuate it, I have only to say that if he represents the hostile Gentile element of Utah, as he claims to represent it here, and that element is content with his position in this respect, I am also content. The difference between my colleague and myself may be briefly stated thus—I wish the people of Utah to give up McKean and polygamy, he desires the people of Utah to stand by polygamy and McKean.

Colonel Akers said—

I do not propose making a set speech; but having opened this discussion, I feel that out of respect to my colleague I ought to reply to what I consider the chief argument embodied in his speech.

In connection with the resolution offered by my colleague, there were four reasons recited, upon which he based his opposition to the formation of a State government. To-day, three of these reasons disappear from his speech; and he now rests his opposition upon the sole ground that the formation of a State government would increase taxation. My only reply to that position is, that, carried out to its fullest extent, it would throw this

country back at least half a century. If it has any force, as applied to Utah, it has the same force when applied to every State that has been added to the "old thirteen."

But this, as my colleague knows, and as every gentleman present knows, is not the reason why the formation of a State government for Utah is opposed at this time. I confess to you, Mr. President and gentlemen of the convention, if I should undertake at all to give the reasons why a State government should not be formed, I would go home at once to the central reason, the one that lies at the foundation of every man's opposition. That reason, as we all know, is the existence of polygamy, and I may add a vague sort of notion, which is entertained, that the State so formed would be a Theocracy. Is not *that*, honestly, the real ground of opposition to the formation of a State government?

There runs through my colleague's resolutions a spirit very nearly akin to the one which he disclaims. He tells us if he has no power to lift men up, he certainly has no desire to "drag angels down." And yet he discloses in his resolutions a fixed and settled purpose to obstruct the progress and elevation of the people, which would arise out of the formation of a State government. And I must submit, that it is much easier to *pull down*, than it is to *build up*. It requires a much lower order of talent to *destroy* than to *create*. You all know how slowly and reluctantly human nature rises up from sloth and ignorance and animalism, and what constant efforts are required to raise and hold up the sluggish mass of society. But a single hand may cut the cord and let it thunder back to destruction. To raise a garden to its highest state of cultivation, industry and taste and constant pruning and much culture are required; but a herd of swine can root up and destroy the beauty of that garden in an hour. I want to see a State government, Mr. President, because I desire that the whole system of administration in this Territory shall be changed; and I believe I utter a sentiment which every man if he confesses the truth to himself will acknowledge is true, when I say that the whole history of the

people comprising the majority of the population of this Territory has been a history of oppression. I do not now refer to the past—to the policy which drove them from State to State, and finally hunted them a thousand miles beyond the border of civilization, into this great valley, inhabited then only by wild beasts and still wilder men. All that I leave out of view, and I appeal to every honest man to state if it is not true in point of fact that the government here is administered now upon principles of harshness rather than upon principles of kindness? I want a State government, because I want to get the machinery of our political system out of these narrow grooves and upon a broader and nobler guage. For one, I believe in the policy of kindness and conciliation, rather than in the policy of harshness and of force. Force was the policy of a past age, when governments, by an iron hand, bound their subjects into salutary submission. But I think that in this country, and in this age, we ought to inaugurate a new system of policy, a policy of kindness, of conciliation, a policy born of Christianity. I desire to see the laws administered upon that line of policy, and to see what it will do to elevate and improve the condition of the people of this Territory. It is more potential as a means of controlling men than the policy of force. Conciliation always melts the obduracy of man and moulds him to what it will. The worst of criminals, hardened by mere force, is at once subdued by conciliation. The raving maniac, chained to his pillar, rending his garments, and eating his own flesh, is gradually subdued, healed, and harmonized by gentleness and conciliation. The dumb brute, maddened and made stubborn by the goad, becomes tractable under kind and gentle treatment. The wild beasts of prey are subject to its authority. With a face of kindness a man can go into the presence of these monsters, can sport with the catamount and the tiger, frolic with the treacherous leopard, thrust his head into the mouths of lions, wind the most venomous serpents around his body, and make his pillow on a coil of dragons. And the reason of this lies in the profoundest philosophy of human nature.

Force addresses itself to the lowest and meanest instincts of our nature—addresses itself to fear. Conciliation appeals to the highest and noblest attribute of our being—appeals to hope. Coercion commands, conciliation entreats; coercion compells, conciliation persuades; coercion concentrates itself in wrath, conciliation diffuses itself in mercy. Coercion is like the lightning, which strikes the gnarled oak, rending its solid trunk asunder and scattering it in splinters to the ground; conciliation is like the cloud, which baptizes the world with its tears, and bends the bright rainbow of peace over mountains all rustling with thanksgivings, and valleys of silent beauty all sparkling with praise.

I want to see a State government, because I desire to see the machinery of our system put upon this elevated plane of conciliation. I want to see men governed through their reason, and not by arbitrary and harsh measures.

Mr. President, and gentlemen of the convention, I sincerely believe, if we were made a State, that within six months all the wranglings and dissatisfactions which have been witnessed in this country during the past year would cease, and Utah would enter upon a career of unrivalled greatness. For these reasons I shall vote against the resolution of my colleague.

Mr. Johnson endorsed the views of the speakers against the resolution.

Gen. Barnum requested Mr. Fuller to occupy the chair during the remainder of the sitting.

Col. Buel referred to the avowal of Mr. Haydon that he was a Gentile, and said he, the speaker, was not a Mormon, but he would leave it to others to define his position. There was quite a liberal sentiment among many Gentiles with regard to this matter of a State government. If Mormons were elected to office, he would sustain them in it. They had administered the government of the Territory in the past, so far as it was in their hands, with prudence and economy. He had to pay less taxes here than he had ever done before; and as they had done so well in the past in

a Territory he was willing to trust them in the future in a State.

Gen. Barnum then took the floor, endorsed some portions of Mr. Fitch's speech, but dissented from the charges against the federal officials. While he differed from Judge McKean, he believed him honest, upright and sincere. He referred to the facts and incidents coming within the range of his personal knowledge, of a proscriptive spirit manifested by bigoted majorities, especially in parts of the South before the war of the rebellion; and of the intolerance often manifested by religious societies; and did not believe the Mormons were any more illiberal than other denominations or parties, nor so much so as some.

He then reviewed the reasons offered by Mr. Haydon for moving the resolution, and argued against them. The remarks of Mr. Haydon about "the sad experience of other States created without sufficient population," reminded him of the anecdote about the girl whose mother refused her permission to go to a ball, saying she had seen the folly of dancing: when the girl replied, "Aye, but mother, I wish to see the folly of it, too." Utah was desirous of trying this painful experience which these other States had gone through.

The speaker then reviewed the circumstances under which the anti-polygamy plank had been put in the platform of the republican party. That party had adopted the anti-slavery plank, but their platform was like a stool with one leg, like a kite without a tail, or a dog without a tin kettle tied to its candle appendage. The stool with one leg wouldn't stand. They looked around them throughout the States to find another to match the abolition leg, but failed; when turning their eyes away to the west they saw polygamy, and found there what they deemed would answer their purpose. The outcry against polygamy was considerable of a bugbear. Forty millions of people had borne it for years, and he was willing to bear it a little longer, trusting to reason and time to correct error. The men who oppose and denounce it are too often those who wink at or patronize bagnios.

[CONTINUED ON PAGE 237.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 9, 1872.

A WORD OF WARNING.

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WITH feelings of sorrow more than of surprise we have become aware that many members of the Church in various parts of this Mission have ceased to exert the energy towards effecting their deliverance from Babylon that once characterized their lives as Saints ; not but that they are full of expressions of anxiety to be numbered amongst the people of God in Zion, but they are willing that others should bear their burden, and entirely rely on the exertions of the people of Utah to effect their emancipation. They have read of the continued labors and devotion of the Saints at home in assisting their brethren and sisters to emigrate from these and other lands, they have seen the fruits of these labors in family after family being helped out by the Church, and they are content to supinely await the time when they can be helped also. To speak plainly, though we hope not too harshly, the deadening spirit of pauperism has found a place in their hearts, and whilst their brethren and sisters are exerting all their energies, and in some cases doing without many of the comforts of life in their love for God and his scattered people, they who are pleading for assistance are quietly jogging along in drowsy carelessness, spending all they earn, using all they get, not sacrificing a single pleasure or desire, but with all self satisfaction passively awaiting the day when they will be picked up and carried to Zion without making an effort to accomplish this wished-for consummation themselves. And should this day never come, they will tranquilly pass their lives in Babylon, expressing an occasional opinion that the Church was very blameworthy for not helping them, and stating how anxious they had ever been to emigrate,—if somebody else had only paid their passage.

At the present moment the cry of hard times cannot be advanced as an excuse for not saving more towards emigration. Throughout the greater part of the manufacturing districts, if not throughout the whole of Great Britain, trade is brisk, wages are good and employment is plentiful. We cannot recollect, in the Branches we have lately visited, having heard one Latter-day Saint say he could not obtain employment. The difficulty does not lie in this direction, it lies in too many instances in the indifference and want of economy amongst those who say they cannot save anything from their earnings, and in the foolish wasting of money on that in which there is no profit. Scores of pounds are thrown away weekly—when we consider the whole Mission—by our young folks in tawdry finery, imitation jewelry, indigestible pastry and other supposed delicacies, all of which money could be easily put aside for that which should be one of the great objects of the life of every Saint in these lands. Indeed we have heard of Saints wasting enough week by week on these

follies to emigrate them to Zion in a couple of years, without asking a farthing's help from anyone else in the world. But we regret to say that in some cases the actions of these thoughtless ones lead us to believe that they would rather remain forever in these lands than do without the least of these unnecessary extravagancies.

We are not drawing attention to these things from a simple desire to find fault, in that we have no pleasure; but in the love we bear to our brethren and sisters, and realizing the responsibilities of our calling, we beseech them, for their own sakes and that of their children, not to fritter away their opportunities nor neglect their day of salvation; and we warn them that the sun of prosperity will not always shine on Britain, peace will not always hover over this isle, trade will not always be good and employment forever abundant, for the prophecies must be fulfilled, and we cannot evade the dire results of their fulfilment only by obeying to the uttermost the commands of Jehovah. Those who remain in Babylon in the hour of God's judgments must receive of her plagues and share in the horrors of her fall.

We are aware that some of the Saints who have been members of the Church in these lands for thirty years or more will say that they "have often heard this same warning, and these things have not yet come to pass, that clouds have gathered and dispersed, difficulties have arisen and disappeared, wars have begun and ended, and after all things still remain pretty much the same as before." That God has so long withheld his fierce indignation for the sake of the righteous few scattered abroad throughout the earth, should be to every Saint a source of heartfelt gratitude, not a reproach to his Priesthood. Thankfulness and praise should fill our hearts when we consider his ever present care and long suffering, not doubt, indifference, or unbelief with regard to the fulfilment of his words. Had there been ten righteous men in Sodom, heaven would have withheld its fires for the sake of those righteous ten. For the sake of the righteous in these the last days have judgments been withheld for a season, but we fear that were the Lord to visit to-day some of the Sodoms of modern Babylon, he would find, as in the case of that city of old, that not ten righteous men dwelt within their walls.

We fear that some of the Saints who have dwelt for so many years in the midst of the corruption of the nineteenth century, regard the warnings of the Elders as little as they would some gossip's scandal or some infant's nursery rhyme, the words fall upon their ears with the familiarity of an oft-told tale. But had they been removed for a season from the midst of the turmoil of iniquity that rages in the nations of the earth and had then returned, they could not fail (had they eyes to see, or senses to feel,) to be impressed with the rapid decay of the nations, the overwhelming tide of corruption and the unmistakable tokens of degeneracy which mark the course of the nineteenth century; and though the Lord has, in his abundant mercy, still withheld the judgments, has still kept open the way of gathering, and still sends forth his servants to cry repentance and salvation, yet it will not always be so—already a cloud has appeared on the horizon which threatens to spread until its darkness overshadows these lands and to eventually envelope all nations. The words of the Lord, though to us apparently delayed, will not pass away unfulfilled, but in an hour that the unbeliever and the scoffer think not of they will receive an abundant fulfilment.

We do not wish that our earnest warning should frighten any one into gathering to Heaven's appointed place. We have no desire to see the Valleys of Ephraim filled with a people who worship from no holier motive than that they dread the consequences of God's wrath. The hope of our life is to witness the day when all the land promised to Joseph will be filled with a people in whose bosoms the love of truth and holiness reigns supreme, and burns with undimmed brightness in every heart. Still, when we see persons whom the Lord is blessing sitting down in drowsy indifference, and carelessly folding their hands whilst waiting for their brethren to help them and not stirring a finger to deliver themselves, we feel in duty bound to warn all such that God is not well pleased with them, the life of his Spirit is measurably withdrawn from them, and if they do not awake to newness of life and renewed diligence, faithfulness and economy, the salvation that they expect others to bring to them will in all probability never be theirs.

G. R.

THE MCKEAN-BATES IMBROGLIO.—During the past month a vast number of telegraphic dispatches have been wired and paragraphs inserted in the papers of the United States with regard to the difficulty existing between Judge McKean and District Attorney Bates. Not doubting but that a few of these would be perused with pleasure, we insert some of the most interesting, simply remarking that it would be as well for our readers to receive the statements contained therein with caution, for though they may foreshadow the truth, it is always safe to wait for the certainty. The *Washington Gazette* of March 3, says—

It has transpired that Judge McKean, who had permission to come all the way from Utah to find out whether the President and the Attorney General really meant to have him do as they requested and admit the Mormon prisoners to bail, was informed yesterday that the prosecution of the trials, on the part of the United States, would of necessity be left to the United States District Attorney, Mr. Bates. This quietly settles the dispute. Mr. Bates moved, in accordance with the advice of the Attorney General, that the prisoners be admitted to bail. Mr. McKean would "do no such thing." His herculean efforts in demolishing the blockade to get to Washington to convince the authorities here that he knew better than they about what ought to be done with the Mormons, is another dissertation on the Scotch couplet of Robert Burns—

"The well-laid schemes of mice an' men gang aft a'glee."

The United States courts in Utah having no cases of murder or lascivious cohabitation before them, of course the present prosecutions must be dismissed, and all Judge McKean's *heavy joking* for a year past declared, in accordance with the recent virtual decision of the United States Supreme Court, "*null and void*." In all conscience, who but himself can be required to foot the bill for all his usurpations? Utah will have a Chief Justice to dispose of in a short time, no doubt. For abilities in carving out unenviable notoriety, self-importance and superficial eminence he can't be beat. Who bids?

The Washington correspondent of the *Chicago Post* telegraphed March 9—

It is believed that District Attorney George C. Bates, of Utah, has secured votes enough in the Senate to prevent the confirmation of his successor, in which case he would hold over, under the Tenure-of-Office Act.

Telegrams dated "Washington, March 10, 11 and 12," state—

Chief Justice McKean, of Utah, is still in Washington on business connected with the judiciary of that Territory, and has had several interviews with the President and Attorney General Williams. There is no probability whatever

that the criminal suits already commenced and pending will be abandoned. A measure is soon to be introduced in Congress for supplying the necessary pecuniary means to meet the expenses of the prosecution. Some of the members of Congress are considering the subject of a supplemental anti-polygamy bill, in order to obviate the present obstacles. The act cannot be enforced owing to the secrecy with which polygamous marriages are consummated, and a remedy is suggested by making proof of cohabitation, or acknowledgement of the same, sufficient to sustain an indictment.

United States Attorney Bates, of Utah, will reply to the Attorney General's request to-morrow, asking his resignation. Bates will refuse to comply with this invitation on the ground that no charges are brought against him, and because that Utah has expressed its entire satisfaction with his course in the Mormon prosecutions. In this connection it may be stated that Dr. Newman had a recent interview with the President, wherein the latter was urged to persist in the prosecution of the Mormons, as the country would not now endorse any compromise with the anomalous condition of affairs in Utah. Dr. Newman ended by stating that Bates' resignation should be demanded both as a matter of policy and justice.

Bates, Attorney of Utah, who was requested to resign, has it is said, withdrawn his letter to Attorney General Williams, giving his reasons why he should not be required to do so. Whatever may be the merits of the question, it is certain his resignation was requested after Judge McKean's interview with the President about a week ago.

It is said that District Attorney Bates' letter, declining to resign, as requested by the Attorney General, was to-day forwarded to the department of justice. It covers sixteen pages and expostulates against his removal. It is anticipated here that if Bates persists in his refusal to resign, we shall have a repetition of the old Bontwell-Pleasanton fight.

Chicago, 15.—The *Tribune's* Washington special has the following: The President has suspended the removal of District Attorney Bates, till the result of the case now pending in the Supreme court regarding the courts in Utah is known. It is now believed that the decision of the court will virtually declare that for a year, under McKean, no defendant has been brought into a court legally formed.

The Salt Lake correspondent of the New York *Herald* telegraphed from that city on March 15—

Ex. (1) United States Attorney Bates, telegraphs to his friends, that the United States Supreme Court will declare null and void the decision of the Supreme Court of the Territory in empanelling juries; that he will return and enter a *nolle prosequi* in all similar cases.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 219.

A number of persons had worked in the pineries of Wisconsin Territory, under the direction of Lyman Wight and George Miller, in cutting timber and sawing lumber for the Temple, and were, therefore, called the Pine Company. This company Lyman Wight and George Miller had the privilege granted to them of taking away, and these were the only ones of the Saints who had liberty from President Young and the Twelve to leave the city. President Young told them publicly from the stand that if they (Lyman Wight and George Miller) took a course contrary to the counsel of the Twelve and would not act in concert with them, they would be damned and go to destruction. At the same time he said that if men would not stop striving to be great and exalted, and would persist in leading away parties.

from the place of gathering, thereby weakening his and his brethren's hands, they would fall and not rise again. These predictions were fulfilled to the very letter. Lyman Wight did not act in concert with the Twelve; he led the people into difficulty and apostacy; he lost his apostleship and another took his place. George Miller afterwards took the same course and with the same results. He lost his office and standing in the Church, and, like Lyman Wight, died in apostacy.

President Young and the other Apostles knew that the Church would have to leave Nauvoo and go into the wilderness. The Prophet Joseph had predicted this, and he had talked and counseled freely with them before his death respecting the Rocky Mountains, and the Saints finding a home and an abiding place in their valleys, where they could dwell in peace and far removed from mobs. It was well known by many that the Saints would move there, probably at no distant day, and some appeared to think that they could go into the wilderness at once. In this they made a great mistake. It would have been better for them if they had remained in ignorance, for awhile at least, of the design of the Lord respecting his people, for then they might have been content to have dwelt with the Saints and helped to complete the Temple and finish up the work which had to be done at Nauvoo. These people who were desirous to go into the wilderness seemed to think that, because it had been revealed that the Saints would go there at some time, they were justified in going there then. But in the work of God there is a right time at which to perform works of this kind, and if they are not performed then, they are wrong. Men should await the time of the Lord. For instance, the Lord revealed to the Prophet Joseph in an early day some points connected with the doctrine of Celestial Marriage. He was told that it was to obey God's will that His ancient servants had taken more wives than one; and he probably learned, also, that His servants in these days would be commanded to carry out this principle. The Prophet Joseph, however, took no license from this; he was content to await the pleasure and

command of the Lord, knowing that it was as sinful to enter upon the practice of a principle like this before being commanded to do so, as it would be to disobey it when required to carry it into effect. Not so with Oliver Cowdery. He was eager to have another wife. Contrary to the remonstrances of Joseph, and in utter disregard of his warnings, he took a young woman and lived with her as a wife in addition to his legal wife. Had Oliver Cowdery waited until the Lord commanded his people to obey this principle, he could have taken this young woman, had her sealed to him as his wife, and lived with her without condemnation. But taking her as he did was a grievous sin, and was doubtless the cause of his losing the Spirit of the Lord and of being cut off from the Church. The Lord will be honored by his people, and if they desire his blessings they must not run before they are sent.

Thus it was in regard to these people who were eager to go into the wilderness. When the Lord wanted them to go he would reveal it to his servant Brigham, and he could give the necessary counsel; until then they had no right to move a step. The Pine Company, as it was called, had the privilege of going with Lyman Wight, but not another soul. He wanted to go South; but at a council of the Twelve Apostles, held on August 24th, he was counseled to go North. He was a headstrong man, and was determined to carry out his own views regardless of the counsel of the President of the Church and his council, and as we proceed with this history you will see with what results.

At the above-named council Elder Wilford Woodruff was set apart for a mission to England; he was accompanied by Elders Dan Jones and Hiram Clark.

Sidney Rigdon could no longer conceal the spirit of which he was possessed. He had talked and plotted for some time in secret with those over whom he had influence. His works had been in the dark, and he thought they were not known; but by President Young and the faithful Apostles his spirit and conduct were easily read. They knew that he had the spirit of

apostacy, and that he was doing what he could to injure the work. In a conversation which he had with President Young on the 3rd of September, he said he had power and authority above the Twelve Apostles, and did not consider himself amenable to their counsel. The evening of the same day the Twelve had an interview with him, and they found him in such a condition that they felt it to be their duty to demand his license. He would not give this up. He said the Church had not been led by the Lord for a long time, and he should come out and expose the secrets of the Church. In this he showed the traitorous spirit of which he was possessed. The Prophet Joseph, during his lifetime, was satisfied that he was a secret enemy and traitor, and had told the congregation of Saints that he would carry him no longer; but afterwards Rigdon had cried and begged to be restored, some of the Elders had also entreated the Prophet to take him back, and he was suffered to remain nominally as counselor to Joseph. When he reached Nauvoo after the death of the Prophet, he had put himself forward as the man who ought to preside over the Church, or, as he termed it, to be the guardian for the Church. There was no hint given in public to convey the idea to the people that he thought Joseph had gone astray; this he knew would not serve his purpose. But now that he had been baffled in his schemes, and had failed to obtain the object of his ambition, he revealed the true feelings of

his heart respecting Joseph, and exhibited in the clearest light his own hypocritical and traitorous character. "The Church had not been led by the Lord for a long time." No apostate, not even William Law, who had been accessory to the murder of Joseph and Hyrum, could say any more than this.

On the next Sunday, the 8th of September, the High Council was organized, with Bishop Newel K. Whitney, the Presiding Bishop, at its head, and the case of Sidney Rigdon was brought before it. After hearing all the evidence, it was moved that he should be cut off from the Church. This vote of the High Council was unanimous. The same motion was then made to the Church there assembled. The vote was unanimous with the exception of ten persons; and as they voted to receive him as their leader, they were, on motion, also cut off.

From that hour Sidney Rigdon went down. It is true that he did not sink without a struggle. He chose apostles; he framed some sort of an organization; he sent out his missionaries, many of whom labored zealously; he published a paper, and fought the Twelve Apostles and the Church with all his power; but all his efforts, which made such a noise at the time, had but one effect—they gathered out some of the hypocrites and wicked from the Church and helped to cleanse it, and thus it always is with apostates, they can do nothing against the work of God to injure it, but their works are over-ruled for its good.

[TO BE CONTINUED.]

THE CONSTITUTIONAL CONVENTION.

[CONTINUED FROM PAGE 231.]

and brothels, and who are unhorried at brazen vice flaunting itself in the streets. Polygamy is the tin kettle tied to the dog's tail; the dog had been killed, and now the tail must be crushed. He was not afraid of polygamy; it would pass away like the frosts on the mountains when the sun rose upon them. If the majority of the people of Utah are Mormon in

faith, as citizens have they not a right to rule the State?

Convention adjourned.

2 p m.

Mr. Cannon addressed the convention.

He said that the mover of the resolution to adjourn *sine die* was the first member of the convention to refer to any class distinctions as existing in the community. He, the speaker, re-

gretted any reference of the kind ; and their introduction, to say the least, showed bad taste. Such allusion should be banished, for there were subjects enough to occupy the attention of the members of the convention without dragging in class distinctions of a social, religious or political character. As to religious distinctions, he thought they were entirely foreign to the object for which the members of the convention had assembled, and during their sittings should be banished from their minds and memories.

Reasons had been assigned why Utah should not be admitted into the Union as a State. He would make a brief statement of the circumstances surrounding his own life. He crossed the plains when eighteen years of age, and came to these valleys, then a portion of Mexican territory. He with others, some of them being members of the convention, settled here as pioneers in opening up Utah, and establishing the foundations of this great commonwealth. Twenty-five years had elapsed since then, during which he had labored diligently in building up this Territory and nation ; had done all in his power in aiding emigration, increasing the population and developing the resources of the country. He could also say the same on behalf of hundreds and thousands of the citizens of the Territory, by whom no effort had been spared to make this a land in which all classes, creeds, and nationalities could dwell in peace and safety, and to make these mountain vales as safe and as free from violence, rapine and everything hurtful as the streets of the quietest city of the eastern States. The fact that men and women could travel without fear of insult or violence from Idaho in the north to Arizona in the south, was proof how those efforts had succeeded ; and throughout all the settlements of the Territory there had been peace and safety for citizen and stranger.

Allusions had been made to the effects that would follow if Utah were admitted as a State with the Mormons in the ascendant ; but the fears that some professed to entertain of Mormon intolerance and injustice, were groundless. Judge Haydon, the mover of this resolution, had related to the

speaker how, eighteen years ago, when Mormon isolation was complete, that he, a stranger, while traveling from the Missouri to the Pacific, had sought and obtained redress of wrongs and justice from Mormon courts and authorities. While as to intolerance, ministers of every religious denomination had been allowed, in the past, to proclaim, unmolested, their several creeds and doctrines in the Mormon cities and settlements, and the doors of Mormon meeting houses had been opened to them to give them an opportunity to do so. And in this city there are now four or five meeting houses occupied by religious bodies other than Mormons.

One of the reasons why Utah should be admitted as a State was that there were many men, even in that convention, descendants of the heroes of the Revolution, who had come hither in boyhood, and who had never yet had the privilege of voting for a president of the United States. This was his position to-day, although during the best part of his life he had done all that a patriotic citizen could do to build up the country, ever manifesting the most untiring zeal and devotion to constitutional principles ; and he could speak of the entire people in the same terms. Their loyalty could not be truthfully questioned, neither their devotion to constitutional principles and every thing that makes a nation great and mighty. It was this adherence to principle that had given the people of this Territory prominence in the eyes of the world. For this reason, if for no other, he would urge the holding of a constitutional convention for the purpose of claiming their rights as American citizens and of taking the measures necessary to ward off from their children the vassalage which the pioneers and others of Utah had been compelled to endure. Such a condition was foreign to the genius of American institutions, and he could find nothing either in history, laws, or the constitution sanctioning it. There must be a termination to it, and though some claimed that the present effort was inopportune, he thought otherwise, and that the time was most opportune to terminate such a condition of affairs.

The courts of justice were referred to as another proof of the great necessity for a change in the form of government. Every possible effort had been made to produce judicial chaos, and to bring about a condition of anarchy in this Territory, and if the people had not manifested the highest qualities of citizenship Utah would not be the peaceful abode that it is to-day. Our probate courts, which formerly held criminal and appellate jurisdiction, had been deprived of their authority, and now he might say we had no courts outside of Salt Lake City, for the visits of the judges were so rare as to leave the country practically without courts. For these and other reasons urged by the speaker he felt that he must certainly vote against the resolution.

The previous question being called for, the sense of the convention was taken, and it was unanimously in favor of it. The motion of Mr. Haydon was then put, and the ayes and noes being demanded, resulted in one "aye," and ninety-three "noes," the former from the mover of the resolution.

Mr. Haydon then presented the following:

Since the convention has refused to adjourn, and for fear congress may do an unwise thing by admitting Utah, I feel it my duty as a good citizen to remain with you to the end and endeavor

to engraft on the constitution such principles as I think will best subserve the interests of the whole people. They are briefly these:

1. Prohibition of polygamy hereafter, with heavy penalties, including disfranchisement of all political rights for a violation.
2. No taxes on the mines nor their proceeds for ten years.
3. No subsidies for railroads.
4. Minority representation in legislation and in the court of last resort.
5. A registration act to promote the purity of elections.
6. One term for governor.
7. Two-thirds of a jury to constitute a verdict.
8. Equal political and civil rights for all citizens regardless of color or sex.

So much of the last proposition as relates to equal political rights without discrimination of sex I would, in view of the present condition of affairs, not insist on, but as the principle is as dear to me as my loyalty and my religion, I can not sacrifice it for mere policy, no matter what may be the result.

If such propositions as I have briefly stated were adopted, in my humble opinion they will go far towards protecting the rights of the minority, and advancing the general interests of the whole people.

Convention adjourned.

[TO BE CONTINUED.]

UTAH NEWS.

—o—

The following are from the *Deseret News* to March 13—

Two cars and a considerable portion of the rails for the Salt Lake City Street Railroad had reached Ogden.

The *News* understands that Elder Thomas Taylor had been appointed to succeed the late Bishop Abraham Hoagland as Bishop of the Fourteenth Ward.

There were prospects that the main portions of Salt Lake City would be supplied with gas. A movement was also about to be inaugurated to lay water pipes in the city.

Elder William Wines Phelps, better known as Judge Phelps, died in Salt Lake City, at 2 a.m., March 7th. He was born at Hanover, Morris Co., New Jersey, February 17, 1792. He was baptised into the Church of Jesus Christ of Latter-day Saints in June, 1831, at Kirtland, Ohio, and his name is often found prominently associated with the early history of the Church.

POETRY.

TRUTH.

What can be than truth more pleasant
What more beautiful to view?
Essence of the Omnipresent,
Never fading, ever new.

'Tis the source of every pleasure;
Every joy it purifies.
Lovely truth! Thou art a treasure,
One whose virtue never dies.

Truth engenders peace and union;
Then we can in all confide.
O, what pleasant, sweet communion,
When it is our constant guide.

Truth is sacred. Though temptation
In the world is often found;
In our hearts no violation
Of this gift should e'er abound.

"Deseret News."

Truth is richer than the ocean,
With its gems of glistening pearl;
These serve only the promotion
Of the comforts of this world.

What is wealth? It fails to render
All the joys we might receive;
It requires a mental splendor,
Such as truth alone can give.

Truth will lead our souls to heaven,
If its dictates we obey;
'Tis a boon the Lord hath given
To direct us in the way.

Truth is something worth revering,
Emanating from above.
Why should it not be endearing?
God is truth, and God is love.

DORCAS SPRAGUE.

NOTICE.—The holding of the London Conference announced for the 21st inst., is indefinitely postponed. Timely notice will be given when the date is decided upon.

DIED.

SANSON.—At Salt Lake City, March 14, of flux and inflammation of the bowels, after six days illness, John Orson, son of Charles and Mary Ann Sanson, aged 1 year, 3 months and 8 days.—"Deseret News."

LITTLE.—At Nephi City, Juab Co., February 19, 1872, Sarah, wife of William Little, and daughter of James and Maria Bowers, aged 34 years, 7 months and 6 days; born at Ol-bury, Worcestershire, England. Deceased was baptised in 1855, and emigrated to Utah with the first handcart company in 1856.—"Deseret News."

WALKER.—At Draperville, March 9, of inflammation, James Frederick, son of Robert and Ann Walker, aged 1 year, 11 months and 14 days.—"Deseret News."

LEWIS.—In the 14th Ward of this city, on March 6, of inflammation of the lungs, brother John Lewis, late of Monmouthshire, South Wales. Deceased was born Feb. 5, 1830. Observed the gospel in 1844 and emigrated to Utah in 1860. He leaves a wife and child to mourn his departure.—"Deseret News."

NICHOLLS.—At Birmingham, March 2, 1872, of disease of the heart, George Andrew, son of Henry and Elizabeth Nichols, aged 16 years, 9 months and 9 days. "Deseret News" please copy.

ROOME.—At Nottingham, March 19, 1872, Mary Ann Roome, aged 66 years. "Deseret News" please copy.

HILTON.—At Brighton, Sussex, [no date] John Hilton, aged 59 years. He was a faithful saint and died bearing testimony to the truth of the Gospel. Utah papers please copy.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 16, Vol. XXXIV.

Tuesday, April 16, 1872.

Price One Penny.

THE CONSTITUTIONAL CONVENTION.

[CONCLUDED FROM PAGE 239.]

Fourth day.

Reports were submitted by the committees on Ordinance and Bill of rights, Education and Boundaries, which were referred to the committee of the whole.

The rest of the morning session by agreement was devoted to eulogies on the life and character of Gen. George Washington. Speeches were delivered by Messrs. Fuller, Akers, Fitch, Tyler, Pratt and Wright.

In the afternoon the convention went into committee of the whole.

The report of the committee on Ordinance, Bill of rights, etc., was then taken up. The first section of the report on ordinance is as follows—We, the people of the Territory of Utah do ordain as follows, and this ordinance shall be irrevocable without the consent of the United States and the people of the State of Deseret.

Mr. Hoge moved to strike out the word "Deseret" and substitute the word "Utah."

A long discussion followed the motion of Mr. Hoge, which was eventually lost, and the first section was declared adopted.

The second section, "That we adopt the Constitution of the United States" was agreed to.

The third section was, on motion of Mr. Pratt, amended so that it should read "That perfect toleration of religion shall be secured, and no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship."

The fourth section, as follows, was agreed to—

That the people inhabiting said Territory do agree and declare, that they forever disclaim all right and title to the unappropriated public lands lying within said Territory, and that the same shall be and remain at the sole and entire disposition of the United States; and that lands belonging to citizens of the United States residing without the said State shall never be taxed higher than the land belonging to residents thereof, and that no taxes shall be imposed by said State on lands or property therein belonging to, or which may hereafter be purchased by, the United States.

The fifth section, as follows, was read, and Mr. W. Snow moved that it be stricken out—

Fifth—That such terms, if any, as may be prescribed by Congress as a condition of the admission of said State into the Union, shall, if ratified by a

majority vote of the people thereof, at such time and under such regulations as may be prescribed by the first Legislature of said State—thereupon be embraced within, and constitute a part of this ordinance.

Pending the consideration of the motion, the committee arose, reported progress, and the convention adjourned.

Fifth day.

Various reports from different committees were read and referred.

The convention then went into committee of the whole.

The report on Ordinance was taken up.

Mr. O. Pratt moved as an amendment to the motion to strike out the fifth section that the word "Constitutional" be inserted before the word "terms."

An animated discussion followed, and the amendment was lost.

The section was amended to read "by the convention" instead of "the first Legislature of said State."

Much discussion followed on the motion to strike out the section, when the committee rose and reported, and the convention took a recess.

In the afternoon the convention again resolved itself into a committee of the whole, and the consideration of the motion to strike out the fifth section was again resumed.

Amongst the speakers was Hon. Orson Pratt, who said he was opposed to the section because it was an anomaly such as no other State had embraced in its constitution. He held that the Territory had a right to demand admission, for a Territorial government is not a republican one. They had once had a republican government in the State of Deseret, but that right had been taken from them, and he held they were only asking for that right being returned to them. He treated on the constitutional powers of Congress and the government, and said he had been loyal to that government, and so had his fathers before him, and he did not think his rights as an American citizen had been destroyed because he was one of the early pioneers of Utah.

Hon. Geo. Q. Cannon said if this

section was anomalous we were in an anomalous position. The section gave Congress an opportunity of saying what they wanted. An eloquent speech had been delivered in favor of the renunciation of polygamy, and, if it were possible to convince him, that speech would have done it; but he did not want any clause inserted abrogating polygamy, but merely to learn what terms were required to ensure our admittance.

The motion was then put and lost.

The following preamble was then agreed to—

We, the people of the State of Deseret, grateful to Almighty God for our freedom, in order to secure its blessings, insure domestic tranquility and form a more perfect government, do establish this Constitution.

The various sections of the first article of the Constitution—The declaration of rights—was taken into consideration and eventually agreed to in the following amended form—

Sec. 1. In republican governments all men should possess their natural rights, among which are those of enjoying and defending their lives and liberty, acquiring, possessing and protecting property, and of seeking and obtaining their safety and happiness.

Sec. 2. All political power is inherent in the people, and all free governments are founded in their authority and instituted for their benefit; therefore they have an inalienable right to institute government and to alter, reform, or change the same, when their safety, happiness and the public good require it. But the paramount allegiance of every citizen is due to the Federal government, in the exercise of all its constitutional powers.

Sec. 3. The right of trial by jury shall be secured to all and remain inviolate forever, but a jury trial may be waived by the parties in all civil cases, in the manner to be prescribed by law; and in civil cases, if three-fourths of the jurors agree upon a verdict, it shall stand and have the same force and effect as a verdict by the whole jury; provided the Legislature, by a law passed by a two-thirds vote of all the members elected to each branch thereof, may require a unani-

mous verdict, notwithstanding this provision.

Sec. 4. The free exercise and enjoyment of religious profession and worship shall, without discrimination or preference, forever be allowed in this State; and no person shall be rendered incompetent to be a witness or juror on account of opinions on matters of religion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or other crimes, or justify practices inconsistent with the peace or safety of this State.

Sec. 5. The privilege of the writ of *habeas corpus* shall not be suspended, unless, when in cases of rebellion or invasion, the public safety may require its suspension.

Sec. 6. Excessive bail shall not be required, nor excessive fines imposed, nor shall cruel or unusual punishments be inflicted, nor shall witnesses be unreasonably detained.

Sec. 7. All persons shall be bailable by sufficient sureties, unless for capital offences, when the proof is evident or the presumption great.

Sec. 8. No person shall be tried for a capital or other infamous crime (except in cases of impeachment, and in cases of the militia when in actual service, and the land and naval forces in time of war, and in cases of petit larceny, under the regulation of the Legislature,) except on presentment or indictment of a grand jury; *provided* that the Legislature may, by a two-thirds vote of all the members elected to each house thereof, abolish the grand jury system, anything in this section to the contrary notwithstanding; and in any trial in any court whatever, the party accused shall be allowed to appear and defend in person, and with counsel, as in civil actions. No person shall be subject to be twice put in jeopardy for the same offence, nor shall he be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation having been first made or secured, except in cases of war, riot, fire or great public

peril, in which case compensation shall be afterward made.

Sec. 9. Every person may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press. In all criminal prosecutions and civil actions for libels, the truth may be given in evidence to the jury, and if it shall appear to the jury that the matter charged as libelous is true, and was published with good motives and for justifiable ends, the party shall be acquitted or exonerated.

Sec. 10. The people shall have the right freely to assemble together to consult for the common good, to instruct their representatives, and to petition for redress of grievances.

Sec. 11. The military shall be subordinate to the civil power, and no standing army shall be maintained by this State in time of peace.

Sec. 12. No soldier shall, in time of peace, be quartered in any house without the consent of the owner, nor in time of war, except in the manner to be prescribed by law.

Sec. 13. Representation shall be apportioned according to population.

Sec. 14. The privilege of the debtor to enjoy the necessary comforts of life shall be recognized by wholesome laws, exempting a reasonable amount of property from seizure or sale for payment of any debts or liabilities hereafter contracted; and there shall be no imprisonment for debt except in cases of fraud, libel or slander, and no person shall be imprisoned for a militia fine in time of peace.

Sec. 15. No bill of attainder, *ex post facto* law, or law impairing the obligation of contracts shall ever be passed.

Sec. 16. Foreigners who are, or who may hereafter become *bona fide* residents of this State, shall enjoy the same rights in respect to the possession, enjoyment and inheritance of property as native-born citizens.

Sec. 17. Neither slavery nor involuntary servitude, unless for the punishment of crimes, shall ever be tolerated in this State.

Sec. 18. The right of the people to be secure in their persons, houses, papers and effects against unreasonable

seizures and searches shall not be violated; and no warrant shall issue but on probable cause, supported by oath or affirmation, particularly describing the place or places to be searched, and the person or persons, and thing or things to be seized.

Sec. 19. Treason against the State shall consist only in levying war against it, adhering to its enemies, or giving them aid and comfort. And no person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

Sec. 20. The right of citizens to keep and bear arms, for common defence, shall not be questioned.

Sec. 21. No religious test shall ever be required as a qualification for holding any office of honor, trust or profit under this State.

Sec. 22. This enumeration of rights shall not be construed to impair or deny others retained by the people.

Sixth day.

The convention having resolved itself into a committee of the whole, Article II.—on the Right of Suffrage, was taken into consideration. After long and spirited discussions the article was passed with slight amendments. The most important sections of this article (as passed) read as follows—

Sec. 1. Every citizen of the United States, male and female, (not laboring under the disabilities named in this constitution,) of the age of twenty-one years and over, who shall have resided in the State six months, and in the county thirty days, next preceding any election, shall be entitled to vote for all officers that now are or hereafter may be elected by the people, and upon all questions submitted to the electors at such election; *provided*, that no person who has been or may be convicted of treason or felony, in any State or Territory of the United States, unless restored to civil rights, and no idiot or insane person shall be entitled to the privilege of an elector.

Sec. 4. All elections by the people shall be by ballot, and all elections by the Legislature, or by either branch thereof, shall be *viva voce*.

Sec. 5. Provision shall be made by law for the registration of the names of

the electors within the counties of which they may be residents, and for the ascertainment, by proper proofs, of the persons who shall be entitled to the right of suffrage, as hereby established, to preserve the purity of elections and to regulate the manner of holding and making returns of the same; and the Legislature shall have power to prescribe by law any other or further rules or oaths as may be deemed necessary as a test of electoral qualification.

Article III, on the Distribution of Powers, was approved. It reads—

The powers of the government of the State of Deseret shall be divided into three separate departments—the Legislative, the Executive, and the Judicial; and no person charged with the exercise of powers properly belonging to one of these departments shall exercise any functions appertaining to either of the others, except in the cases herein expressly directed or permitted.

Seventh day.

The committee of the whole considered and adopted the report of the committee on Militia, and proceeded to discuss the report of the committee on Impeachment and Removal from Office; pending its consideration the convention took a recess till 2 o'clock.

In the afternoon the committee of the whole took into consideration the report of the committee on Executive, after which the report of the committee on Public Instruction was adopted, and the majority report on Municipal and other Corporations was taken up and amended.

Eighth day.

The convention continued to sit as a committee of the whole, considering the reports of the various committees.

Ninth day.

The committee on Boundary made a report, which was ordered to be printed and referred to the committee of the whole.

On motion of Hon. Mr. Fitch, the chair was requested to appoint a committee of nine to draft a memorial to Congress to accompany the constitution.

Col. Akers argued at length on his

amendment to Sec. 4, providing that no law shall be enacted whereby the ballot of any individual elector can be identified.

Mr. Milner spoke against the amendment.

Hon. F. Fuller spoke in favor of the amendment.

Hon. G. Q. Cannon spoke in favor of leaving the Legislature free to enact such statutory provisions in relation to the subject of voting as in its wisdom it should see fit.

During the afternoon and evening sessions of the convention, Col. Akers' substitute was discussed at great length and with much spirit. His amendment was finally lost.

Tenth day.

The President appointed Messrs. Cannon, Thatcher, Young, Caine, Tyler, Fitch, S. S. Smith, Fuller and Warburton, a committee to draft memorial to Congress.

The reports of the committees on the Executive and Judicial Departments were discussed at length, amended and finally adopted.

Eleventh day.

Article 7 of the constitution, being the report of the committee on Impeachment and Removal from Office; Article 8, being the report of the committee on Municipal and other Corporations; Article 9, being the report of the committee on Finance and State Debt; and Article 10, the report of the committee on Taxation, were discussed, amended and adopted.

The report of the committee on Education was next considered. Section 2, which excluded criminals from the benefits of the educational system which may be provided by the future State, was stricken out, it being the sense of the convention that they more than any other persons needed education. The report was then adopted.

The report of the committee on Militia was the next in order. Section 3 was stricken out, and the report was adopted.

Article 13, the report of the committee on Public Institutions, was read and passed.

Article 14, the report of the committee on Boundary, &c., was next

discussed. The boundary of the new State, proposed by the committee for the future State, was the one proposed in Congress by Mr. Sargent, of California, which takes a portion of territory from Idaho, Wyoming and Arizona, all of which once belonged to Utah Territory. The proposition was discussed, and, although that boundary was considered a very desirable one, a substitute offered by Mr. Fitch, proposing that the boundary of the State of Deseret, if Utah be admitted, should be the same as that of the present Territory of Utah, was accepted.

Articles 15, on Miscellaneous Provisions, and 16 on Amendments, were considered and amended.

Twelfth day.

Mr. Akers offered the following resolution, which was unanimously passed—

Resolved, That the members of this convention hereby declare:

First.—That the Legislature of the proposed State of Deseret should, if the same be admitted to the Federal Union as a State thereof, provide by suitable legislation for the absolute freedom of the ballot.

Second.—That the right of the citizen to express his will at the polls freely and without surveillance, is a sacred privilege which should never be called in question.

Third.—That no law should ever be enacted by the Legislature whereby any elector may be intimidated or in any manner restrained in the free exercise of the elective franchise.

The convention adopted Article 17, and the last Article of the constitution in relation to the delegates by whom the constitution was to be transmitted to Congress.

A motion nominating Hons. Geo. Q. Cannon, Thos. Fitch and Frank Fuller for the latter purpose, was passed unanimously.

A census of the Territory was ordered, to be under the direction of the Probate Judges, the date of the ratification of the constitution by the people was decided upon, and the customary votes of thanks given, after which the convention adjourned *sine die*.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 237.

William Marks, who presided over the Stake of Zion at Nauvoo, leaned to Sidney Rigdon; in fact, he secretly thought that he, and not the Twelve Apostles, should preside over the Church; he did not avow this, however, very publicly; but it is a difficult matter for a man in authority to deceive the Saints. They discern his spirit very quickly, and if he be led by a bad influence, or be unsound in doctrine or untrue to the cause, they quickly know it. The October Conference was held as usual on the sixth day. Among other authorities presented was William Marks, President of the Stake. He was objected to by one of the Elders, and when the vote on his name was called, there were but two who held up their hands to sustain him. Upon the contrary vote being called, almost every hand was raised against him. This decided the matter, and William Marks was dropped from his position. A motion was then made to sustain Elder John Smith as President of the Stake, which was unanimously carried. To show how little William Marks cared for the memory of Joseph and Hyrum, the Prophet and the Patriarch, it is only necessary to state that after their deaths he hired the Mansion House of Emma Smith, one of Joseph's widows, for the purpose of keeping tavern there. The dining room of that building was yet stained with the blood which had flowed from them while lying there before burial, and they were scarcely cold in their graves when he arranged to have a ball there, the dancing to be done in the dining-room. When President Young and his council heard of this, they resolved to use their influence with the people to prevent their attending the ball. It cannot be a matter of surprise that, knowing this as the Saints did, they should vote against his being the President of the Stake.

There was one of the First Seven Presidents of the Seventies, by the name of Josiah Butterfield, who was

also dropped at this Conference. He had happened to get a little money, and it was too much for him; he became lifted up and his religion ceased to have the value it ought to have had. This was the reason assigned to the Conference, and it is a reason which has operated in numerous instances since to produce apostacy and to lead men to forsake their God. Elder Jedediah M. Grant was chosen to act in this office in his stead, and he proved a thorough and an efficient man so long as he filled this position, which was until he was called, upon the death of President Willard Richards, second counselor to President Young, to be one of the First Presidency of the Church.

At this Conference much valuable instruction was given, the Quorums, particularly the Seventies, were filled up, a number of High Priests were selected to go to various places in the United States and to preside, and other important business was attended to. The building of the Temple, and the pushing forward of all the labors incumbent upon the Saints at Nauvoo, were urged with force and energy upon the Conference. Around the Temple itself centered the hopes and the future prospect of the Saints. They labored for and earnestly desired its completion. It was a command of the Lord that they should do all in their power to complete the Temple, lest they should be rejected, as a Church, with their dead. On the 6th of December, 1844, the last and largest one of the capitals was placed upon the Temple. There were thirty capitals around the building, each one composed of five stones, namely, one basestone, one large stone on which was sculptured a representation of the sun just rising above the clouds with the lower portion of its disc obscured, the third stone with two hands, each holding a trumpet, sculptured upon it, and the last two stones forming a cap over the trumpet. The work upon these capitals was very beautiful,

and when they were set in their places they were very appropriate and handsome adornments to the building. The first capital was set on the 23rd of September, and but a little over ten weeks elapsed between the erection of the first and the last, and out of that time the workmen were compelled to lose about three weeks through bad weather and the want of stone. It being so late in the season, fears were generally entertained that these capitals could not be placed on the building before winter closed in upon the work. But the Lord held up the storms and the cold weather until this important piece of labor was completed to the satisfaction and delight of the Saints. Two hours after the capital was put in its place snow commenced to fall until it was about four inches deep, and that night it froze very heavily.

The murder of the Prophet and Patriarch had not been attended with the results which the enemies of the Church had anticipated. They hoped their deaths would be followed by the complete overthrow of the Church. But instead of this the Saints were united, were led with great wisdom by the servants of God, and there was every prospect that the people would continue to prosper. Something, therefore, they thought must be done; they had shed innocent blood with the hope to destroy the work of God; was it possible that this had been spilled in vain, and their hands and garments stained with no other result than their future damnation? The thought was maddening, and they were prepared to go to any extremity rather than the Saints should dwell in peace. All kinds of charges against the Saints were circulated; they were accused of every crime. Certain newspapers, the *Warsaw Signal*, the *Alton Telegraph*, and the *Quincy Whig*, were filled with false stories about the thieving, the

counterfeiting and the murders of the people of Nauvoo. Great indignation was aroused in the country against the Saints by these lies. This was what these wicked men desired. They hoped to raise mobs to come and drive the Saints away from their homes. But the time had not yet come for the Saints to leave that State; the wrath of the people was turned aside for awhile.

Governor Ford related an incident that came under his own observation which illustrated the character of the charges circulated about the Saints. He said—

"On my late visit to Hancock County, I was informed by some of their (the Mormons) violent enemies that their larcenies had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity, but they insisted that sixteen horses had been stolen by the Mormons in one night near Lima, in the county of Adams. At the close of the expedition I called at this same town of Lima, and upon inquiry was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last informant being told of the Hancock County story, again changed the venue to another distant settlement in the northern edge of Adams County."

In his message to the Legislature also he said that "justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community than in any other of the same number of inhabitants, and perhaps if the city of Nauvoo were compared with St. Louis, or any other western city, the proportion would not be so great."

[TO BE CONTINUED.]

A FANATIC.—A Salt Lake correspondent of the *San Francisco Chronicle* says, "We find a fanatic on the Supreme bench of Utah in the person of Judge McKean."

TOO MUCH FOR THEM.—The Central (Col.) *Herald* says—"The Gentiles in Utah want female suffrage prohibited in that Territory. The Mormon multiplication is too much for their division."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 16, 1872.

TITHING A PRIVILEGE AND A BLESSING.

—o—

WE have long regarded the Latter-day Saint who looked upon the law of tithing as a trial of faith, and the payment thereof as an unpleasant duty, as one who possessed but a contracted idea of the great science of salvation, and who was spiritually poor in the faith of the Gospel. To us it has seemed an inestimable privilege to be counted worthy in any way—either by our life, our talents or our means, to aid high Heaven in the great work of man's redemption. Not that we imagine for one moment that that holy Being to whom belongs not only the earth and the fulness thereof, but whose riches spread throughout immensity and glorify a thousand worlds, needs our puny help, but our rejoicing is founded in his condescension in thus permitting us to prove our love to him and our integrity to his cause.

It would appear that the law of tithing is a present test of many a Saint's faith. Some who claim that all earthly things are but as dross compared with the riches of eternal life, shrink back appalled at the idea of the Lord consenting to receive one-tenth of their increase and promising abundant blessings to those who abide this law. In vain His words through the Prophet Malachi are repeated in their ears, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." In vain is their attention drawn to the revelation given in this dispensation, which sayeth, "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts: and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day." In vain are they reminded that "there is that scattereth and yet increaseth; and there is which withholdeth more than is meet but it tendeth to poverty." All these evidences of God's will are insufficient to convince such that it is necessary for them to abide this law,

and though extremely willing to partake of the rewards of the faithful, yet their all absorbing love for the temporal gifts of God blind their eyes and sear their hearts to their duty to the great Giver.

The unbeliever may ridicule the idea that the payment of tithing brings blessings, both temporal and spiritual, to those who practise it. But we have watched and proven that in this respect as in all others the words of the Lord are true and faithful. And we here ask our readers, who are they, as a rule, who year by year have gathered to Zion? They who have most faithfully paid their tithing. Who are they who continue to rejoice in the blessings of Zion when they reach the valleys of Ephraim? They who continue to keep this law. They who keep this law only? Not so; for it is a truth that obedience to no single principle of the Gospel will bring that power of faith, that wealth of integrity, that brightness of intelligence that characterizes the life of the true Saint. We must live by every word that proceeds from the mouth of God, and if we live not by his words with regard to this law, we are lacking and shall fall short of the blessing. On this point it has been truthfully written that "there is no single principle of the Gospel that can be credited with the peculiar prosperity and power enjoyed by the Saints. Every principle of the Gospel is necessary; and to the perfection of the system in its entirety, and its adaptability to the creation of human happiness, and not to some particular doctrine and practice, must these results be attributed. Yet there are some certain results which the revelation and practice of some certain principles will bring about, and which are especially required for the development and increase of the people in a particular direction. Of this class are tithing and consecration. Had they not been revealed and practised, the Church would be very far from occupying the position it occupies at the present time. We include both these principles; but in reality we should only allude to tithing, for consecration has been only partially, and by a comparatively few individuals, obeyed; and the results of obedience do not count very largely yet in what we behold. But the principle of tithing has been revealed and practised many years, and one of the results of its observance has been to make us a far more able and influential people than could by any means be expected from a community in our circumstances and our numbers, apart from the practice of the principle."

It may here be suggested that the reason why they emigrate who pay their tithing, is because such possess most of this world's goods. But this is not so. Were we to inquire of the various Presidents of Conferences throughout this Mission, we are satisfied they would confirm our statement that they who are the most generous toward the work of the Lord are they who gather the soonest, and that year after year their best tithe payers are emigrated. But should we pursue our inquiries still further, we should find that instead of it being the richest of the Saints who most generously support the Church with their means, it is quite the reverse. It is the poor, as a general thing, who give most liberally of their little, it is they who enjoy the spirit of their religion, and it is they who gather to Zion, and so long as they cherish this spirit it is they who most abundantly increase in heavenly and earthly treasures. But unfortunately it sometimes happens even in this land, that the man who could cheerfully pay his tithing when he only earned but twenty shillings a week, becomes *too poor* to do so as soon as his earnings increase to thirty or forty; so also is it with some who gather to Zion, when in poverty in this

country they gave freely to the Lord's work, but when he more bounteously blesses them in that favored land far away, and they become the possessors of wealth they could never have acquired here, they forget the Lord and what is due to his cause, and indeed some few overtaken by a haughty spirit lift their heels against God and his anointed.

Though we realize so thoroughly the eternal weight of blessings accruing to those who keep the law of tithing, we have no confidence that they who give reluctantly, or simply because they fear the results of non-obedience to this law, will reap the reward. "The Lord loveth a cheerful giver," but he hath no need of the gift given grudgingly. We feel that there can be no blessing attend tithing obtained other than by the hearty concurrence of the persons paying, for which reason we have no wish to be understood that the payment of tithing should be demanded of or enforced amongst the Saints under any pains or penalties. But the Elders should not neglect to teach this law, in all kindness but with plainness, not suffering it to be lost sight of. What the Lord has revealed for the salvation of his creatures we should not be ashamed nor afraid to proclaim, nor because so much was said on this subject at one time should we entirely refrain from teaching it now. But let the Saints attain unto this principle voluntarily, freely, of their own accord, in faith believing, and the blessing will most assuredly follow. G. R.

PETTY SPITE.—There is an admirable and humane custom prevalent throughout the United States, of permitting prisoners *only charged* with crime to make themselves comfortable at their own expense, and to receive kindnesses at the hands of their friends. Thus Stokes, the murderer of Fisk, is allowed to fit up a cell in the Tombs prison at New York, in almost regal style, to receive his friends, and enjoy himself as best he may; other prisoners awaiting trial are in like manner in other parts of the Union permitted to enjoy many comforts denied to those who are condemned, the law very justly holding all men innocent until they have had an impartial trial and been found guilty. But this merciful custom does not extend to untried "Mormon" prisoners in Utah, as the following facts show. On Wednesday, March 20th, the wives and a few other friends, chiefly ladies—it being leap year, paid a condolatory visit to the brethren confined in the City Hall, Salt Lake City, carrying along various creature comforts, as well as smiles, cheerfulness and good wishes. The next day the prisoners, Messrs. Hosea Stout, B. Y. Hampton, Alexander Burt, William Kimball, and John L. Blythe were removed, by order of U.S. Marshal Patrick, from their quarters at the City Hall to Camp Douglas, there to herd in the narrow confines of a military cell with self-confessed assassins and other criminals of the blackest dye. These innocent men, as all who know them are well satisfied, who are committed on the testimony of a self-acknowledged perjurer, are not only placed in jeopardy of life, liberty and possessions, but have to submit to the outrage of being compelled to suffer the society of the vilest of the vile, until the merciless powers who at present hold sway in Utah see fit to bring them to trial, and all this because a few friends visited and spent a pleasant evening with them, the Marshal himself being present. We will leave the ladies to express their own opinions on this outrage, as they have made public their feelings in one or two open letters to U. S. Marshal Patrick, published in the Salt Lake papers.

SALT LAKE CITY, March 23, 1872.

Marshal Patrick :—Sir—I am about to ask clemency at your hands. Last evening some friends, as is customary in any country, gave me a surprise party, and I do not wish to be sent to Camp Douglas as a penalty for receiving them, as were those prisoners, who were as far from doing wrong as myself.

Well, Marshal, pray do not show such petty spite even for the sake of immortalizing yourself with the "ring" or clique, or as they are still more appropriately named, the sore heads. Why did you not, when you were at the City Hall, say, "Ladies, this is not proper, that prisoners in Utah should enjoy privileges that would be allowed prisoners whose guilt is undoubted in other places. I myself invited the families and friends of the prisoners to join me in the surprise to them, and I did not expect you to show your private pique as you did, just because, instead of waiting upon you myself, I deputised, (as deputies are in order) some gentlemen to invite and escort you there, which they did. I assure you, Marshal, that it was no intended slight, but because I was not sufficiently acquainted. I would consider it a satisfaction to meet you in jail, and, Marshal, if your future perchance should be such, that through the false-swearing of some rascal or other, you should be cast into prison, I hope you will have friends with sufficient confidence in your innocence to relieve the tedium of your prison with song and dance, I will not say a square meal. If you board yourself, as well as pay your guard, as those prisoners did, you may feel to express yourself as they did, on that occasion, that it was like finding a spring of water in the desert. You have sent them to Camp Douglas. You may continue to persecute them, but one thing you cannot do, namely, convince their friends that they are guilty of the crimes alleged against them, without a hearing and proof.

MRS. E. A. FAUST.

Marshal Patrick,—Sir :—As it was a leap year surprise party that was given to our friends at the city hall, and as we, the undersigned, were chief participants and instigators of that treason, we feel in duty bound to say that deputy marshal Neal's statement is true, and that neither he nor the prisoners were aware of the honor intended them.

We also wish to express the appreciation we have of your character in the noble and manly stand you have taken, to re-incarcerate in a military prison men who for months have waited a "speedy and public trial," because a few of their wives and children with some old and valued friends went to enliven the weary hours of confinement by spending a social evening with them. In consideration of the enormity of this offence, and that these men were not convicted but simply committed, and on such immaculate evidences as Hickman's and Baker's, you did well to send them to Camp Douglas. Knowing that to "do as one would be done by" is the Christian's creed, we pray that such measure as ye mete out shall be meted to you again.

Respectfully,

MRS. LAURA M. MINER,

,, ELSIE A. FAUST,

,, E. P. ROBERTS,

,, ANNA W. NAYLOR,

,, C. E. NICHOLS,

,, ROSETTE ELDREDGE,

,, ELLEN KNOWLTON,

,, MARY GILMER,

,, L. WINES,

MRS. MARY J. YOUNG,

,, RACHAEL GRANT,

,, E. EMPY,

,, HULDAH C. NAYLOR,

,, L. PAUL,

,, MARY CHANDLER,

,, MARIA COLEBROOK,

,, P. T. KIMBALL.

MISS NELLY COLEBROOK.

POSTPONED.—Elder David Brinton wishes us to draw attention to the fact that the London Conference meeting, advertised for the 21st inst., is indefinitely postponed. Due notice will be given through the STAR when the date of holding this Conference is again decided upon.

ABSTRACT OF CORRESPONDENCE.

LEEDS CONFERENCE.—Elder Oliver G. Snow, writing on the 13th inst, says : —“We have added a few to our number, by baptism, during the past winter and others are manifesting a spirit of enquiry by attending our meetings. Quite a number of the Saints in this Conference are expecting to emigrate this season. I could wish that even more were going, in fact I would like to see all the Saints who desire to gather, leave these shores in one fleet this summer. Last Tuesday (9th inst.) Elder James A. Leishman paid us a visit and remained with us about three days, during which time we held meetings in Bradford and Leeds on Wednesday and Thursday evenings, respectively. We enjoyed a very excellent spirit at both places. I endeavored to have brother Leishman remain with us longer, but he was unable to do so owing to other engagements. He left here yesterday evening for his field of labor.”

SHEFFIELD CONFERENCE.—We extract the following from a letter from Elder Ralph Harrison, dated Sheffield, April 13th. “Of late I have been traveling through this Conference, holding meetings and visiting the Saints at their houses, counseling and comforting them and teaching all who will hear me. I am encouraged in my labors because they are not utterly in vain, as I can perceive a decided improvement in many places, though in others there is still room to improve. I sometimes think that if words would save mankind, some of the Saints would be well saved, but, unfortunately, their works do not always correspond with their professions, and it is not by words alone that men will be saved. We held our Conference on the 30th March, when, notwithstanding the inclemency of the weather, there was a good attendance of Saints and quite a number of strangers present who seemed to listen very attentively to the testimony of the Elders, of whom there were ten present from our mountain home, and all addressed the congregations. I believe much good will result from these meetings, as the Saints felt cheered and encouraged by the testimony of the brethren. Since our Conference I have, with other brethren, visited the Birmingham and Nottingham Conferences, and enjoyed myself much. I had the privilege of addressing the Saints in Birmingham, Nottingham and Arnold and felt free and blessed therein. I realize there is now a better feeling among the Saints than there has been for some time past, and many say they never *felt* better, but there was a time when some *did* better, and as I love the Saints my hope is that as such feel better they will continue to do better, for this is the right time to commence, or peradventure the good feeling will leave us if we do not do as well as we feel.”

MINUTES OF A CONFERENCE

HELD IN THE HALL OF SCIENCE, SHEFFIELD, SUNDAY, MARCH 30, 1872.

<p>Elders from Utah present—George Reynolds and Geo. F. Gibbs, of the Liverpool Office, Ralph Harrison, Pres. of the Sheffield, Geo. P. Ward, Pres. of the Manchester, J. B. Fairbanks, Pres. of the Nottingham, David John,</p>	<p>Pres. of the Glamorgan, G. W. Wilkins, Pres. of the Bedfordshire, B. W. Driggs, Pres. of the Birmingham, and T. Dobson, Pres. of the Liverpool Conferences, and G. W. Thatcher, Traveling Elder in the Birmingham</p>
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Conference. Also Thomas Morley, Traveling Elder in the Nottingham Conference.

10.30 a.m.

Reports were heard from the Elders presiding over the various Branches composing the Sheffield Conference. Elder O. Parkin represented the Sheffield, Elder H. W. Parkin the Rotherham, Elder Eli Hardwick the Chesterfield, Elder G. Gregory (in the absence of Elder Seth Lawton) the Windhill, and Elder W. Bowers the Staveley. The reports of the brethren were highly satisfactory.

Elder Ralph Harrison then read the financial report, which was very favorable.

During the morning the congregation was addressed by Elders Wilkins, Driggs, Thatcher and Morley, when general good instructions were given to the Saints, on whom was very impressively urged the necessity of living the principles of their holy religion.

2 p.m.

After the usual opening services Elder Harrison presented the author-

ities of the Church who were unanimously sustained by the assembled Saints.

The statistical report of the Conference was next read.

Elder David John then spoke, his subject being the divinity of the Gospel as taught by the Saints, and the blessings to be realized by obedience thereto. Elder George Reynolds followed, giving his reasons why he should be ashamed to be ought else than a Latter-day Saint. He also referred to the present position of the Church and the bright future presented to the faithful.

6.30 p.m.

Elders Fairbanks, Gibbs, Ward, Dobson and Harrison addressed the Saints on various subjects connected with the first principles of the Gospel and the fulfilment of prophecy in these days, adding thereto their testimonies and experience in the varied duties they had been called to perform in the Church of the latter days.

J. MAY, JUN.,

Clerk of Conference.

LEGAL PROCEEDINGS IN UTAH.

The following is from the *Washington Globe*, of the 22nd of February.—

Mr. Sargent. I ask the house to adopt the following resolution:

Resolved, That the Attorney General is hereby required to transmit to this House a statement of all criminal cases now pending, or brought within the last year, in the district courts of Utah Territory, for crimes cognizable under the authority of United States law, and also all civil actions in which the United States are concerned, and the cost and expenses thereof; second, all other criminal cases in the Territory of Utah now pending in said courts; for what crimes and offences, and against what laws; by what authority instituted; in what manner the grand and petit jurors in said district courts have been selected, drawn and summoned during the last year; by what officers said grand and petit jurors

have been drawn, and said criminals arrested; under what law of Congress or territorial statute said jurors have been sworn, and by what appropriations under the laws and usages of the Government the expenses of these last criminal cases must be paid.

Mr. Holman. Is this a bill or a resolution.

Mr. Sargent. It is a resolution of inquiry. I only wish to get the facts.

There being no objection, the resolution was adopted.

Mr. Sargent moved to reconsider the vote by which the resolution was adopted; and also moved that the motion to reconsider be laid on the table.

The latter motion was agreed to.

In yesterday's *News* we published a resolution introduced in the House of Representatives by Mr. Sargent. The resolution required the transmission of

a statement to the House from the Attorney General of recent criminal cases and proceedings in Utah, and was adopted. After the adoption of the resolution Mr. Sargent moved to reconsider the vote by which the resolution was adopted; and then moved that the latter motion, that of reconsideration, be laid on the table.

We understand that the matter, as it thus appears, is rather mixed to those not posted in parliamentary rules.

After securing the adoption of the resolution Mr. Sargent desired to secure it from being overturned by a motion to reconsider the vote by which it was adopted. In order to do so he made a reconsideration motion himself and then moved that it be laid on the table, thus killing the motion for reconsideration, and preventing the original resolution from future assaillment.—*Deseret News*.

NEWMAN, HICKMAN, McKEAN ET AL.

On the 15th March I had the extreme pleasure of riding to Camp Douglas behind the fastest team in Utah, in company with their owner, "Genial Jack Gilmer." My desire in visiting the camp was to see that renegade "Bill Hickman." We found him seated smoking in the guardroom. I think, without exception, he is one of the most murderous-looking villains I ever saw. He is about five feet nine inches in height, and of very heavy build. He has a round head, which reminds one of a ten-pin ball, blue eyes, with a cold, murderous look in them. His hair and beard, of which he has a plentiful supply, are of dark brown color, interspersed with gray. He seems to be a man possessed of a great amount of bodily strength. His mouth exhibits that vacillating, treacherous smile that would warn a man of ordinary perception not to have any dealings with him. His so-called "Confession" is a base fabrication, gotten up for the purpose of misleading the public. I would place as little dependence on what he said as on that of a murderer at the foot of the gallows, who hoped by lying to escape a dreadful death.—*Ely Record*.

Parson Newman has got the administration into another scrape. He

went a year or so ago to Utah to beat the Mormons in argument, but failing in this he came back with a worse opinion of them than ever, and there is scarcely a doubt that he induced the President to order the late Attorney General to have suits begun against the Mormons in Utah. How they have terminated is well known. The Administration is in a position where it can not stand still, and where either advance or retreat would be dangerous. A month or so ago the Administration sustained the District Attorney—Bates—and now since McKean, the United States Judge has arrived himself, Conkling and Newman have compelled Grant to disengage law where politics is involved. Judge McKean is a prominent politician of New York, of the Conkling type.—*Indianapolis Journal*.

Judge McKean of Utah, whose chaste soul is so worried over the practice of polygamy that he does not hesitate sacrificing both law and Gospel to put it down, turns up in Washington. Would it not be well, now that his Honor is here with some spare time, to turn his attention to the grave charges preferred against him by Senator Stewart and others?—*Washington Capital*.

UTAH NEWS.

By telegraph to New York we are informed that on March 25 the first spike of the Utah Northern Railroad was driven and half a mile of rail laid.

Military posts were about to be established at Beaver and other settlements still further south, ostensibly to protect the citizens against Indian forays.

Mr. Bates and Judge McKean appeared before the House Judiciary Committee March 13, each one arguing his side of the "Mormon" trial question.

The following are from the *Deseret News* to March 25—

The statistical table of the annual report of the Territorial Superintendent of Common Schools, for 1872, shows 223 school districts in the Territory (25 of which failed to report,) 268 schools, 353 teachers, 23,737 school population, of which 51.1 per cent are enrolled, actual attendance 44.6 per cent. The schools generally are sustained by tuition fees, which range from two and a half to eight dollars per quarter. In accordance with the existing school code, several districts have endeavored to establish free schools by the aid of a tax of one per cent.

Patriarch William Cazier, of Juab County, died of erysipelas at Nephi, February 28. He was born in Woods County, Virginia, January 21, 1794. In 1844, he was convinced of the divine mission of Joseph Smith, through seeing a remarkable vision, in which heavenly messengers bore testimony to him of the truth of the latter-day work. Himself and family received the Gospel. In 1846 they moved with the Saints west, and in 1848 he went on a short mission to his native State and to Kentucky. In 1851 himself and his family moved to Utah, being one of the first families who settled at Nephi, where he resided till his death. He was ordained a Patriarch in 1853.

At the election for officers for the State of Deseret, held throughout Utah on Monday March 18th, the following gentlemen were elected: Representative to Congress, Frank Fuller. State Senators: Salt Lake Co.—W. Woodruff, Geo. Q. Cannon, W. Jennings and C. H. Hempstead; Washington Co.—Erastus Suow; Millard Co.—Thos. Callister; Utah Co.—L. E. Harrington and A. K. Thurber; Beaver Co.—Jesse N. Smith; Davis Co.—Arthur Stayner; Weber Co.—Lorenz Snow. State Representatives: Salt Lake Co.—John Taylor, B. Young, jun., J. T. Caine, T. P. Akers, A. P. Rockwood and S. A. Mann; Washington Co.—Jos. W. Young; Millard Co.—F. M. Lyman; Utah Co.—W. B. Pace, L. J. Nuttall and W. Dusenberry; Beaver Co.—J. R. Murdock; Davis Co.—W. R. Smith and L. W. Porter; Weber Co.—Franklin D. Richards and Lorin Farr.

The following are from the *Salt Lake Herald* to March 25—

Governor Woods had left for San Francisco.

Dr. Taggart had been re-appointed by President Grant Assessor of Internal Revenue for Utah.

The constitution framed at the late constitutional convention was adopted by the people, by a almost unanimous vote, on March 18.

The freight warehouse of the Utah Central and Utah Southern Railroads was being extended a hundred feet, to make room for the increasing freight traffic.

The census taken by the direction of the late constitutional convention shows that Salt Lake County contains a population of 25,600, which is considered below the truth, as the necessary information was denied in some instances, and the numbers had to be guessed at by the officers engaged.

A convention of the republican party in Utah had been called to meet in Salt Lake City, on Friday, April 5th, to select two delegates to represent Utah at the National republican convention which is to meet at Philadelphia, on the 5th of June, 1872, for the purpose of nominating candidates for president and vice president of the United States to be supported at the election in November. The call is signed by Messrs. D. H. Wells, F. Fuller, S. A. Mann, T. Fitch, W. Jennings and many others.

The best lessons a man ever had are his mistakes.

A murderer under sentence of death recently said—"If I had received as much attention before being put into prison as I have since, I should never have been here." In such words Christian workers may find much on which to ponder.

At a social party, where humorous definitions was one of the games of the evening, the question was put, "What is religion?" "Religion," replied one of the party, more famous as a man of business than of wit, "is an insurance against fire in the next world, for which honesty is the best policy."

POETRY.

"THE LORD HE IS THE GOD."

In darkest days hope ever,
For trouble will be stayed,
The Father will deliver,
Shrink not, nor be afraid;
No path however gloomy
But may by faith be trod,
For "The Lord He is the God,
The Lord He is the God."

Foes may be harsh and hate us,
May hate the Church we're in—
May hate the God we worship
And count our faith a sin:
Care not, they'll yet come bending,
And kiss the "Manchild's rod,"
For "The Lord He is the God,
The Lord He is the God."

Each part of the work hath prospered,
The record was brought forth,
And righteousness from heaven
Has kiss'd truth from the earth;

The "Ensign" is uplifted,
And the "Trumpet" sounds abroad,
That "The Lord He is the God,
The Lord He is the God."

And still it will go on,
No matter who says no;
Each hand that tries to force it back,
Is forced to let it go;
And peace shall still abound
In every Saint's abode,
For "The Lord He is the God,
The Lord He is the God."

Soon Zion from above
And Christ will come again,
What language can portray
Idumea's glory then?
When God and heaven and light
Invest her like a flood,
And even rocks exclaim
The Lord is God, the Lord is God.

London

G. C. FERGUSON.

DIED.

FORGIL.—At North Shields, March 29, 1872, John Forgill, aged 81 years, 11 months and 29 days.—*"Deseret News"* please copy.

GIBBONS.—In Ogden City, March 14, John A. R. Gibbons, aged 79 years, 1 month and 4 days. He died, as he had always lived, in full faith of the everlasting Gospel. His end was peace.—*"Deseret News."*

MURDOCK.—At his residence in Logan City, March 3, Robert Murdock, of inflammation of the lungs. Deceased was born March 10, 1824, at Perth, Scotland, and baptized in same place in 1847. He emigrated to Utah in the year 1861. He was true to his integrity, and always ready to defend the truths of the Gospel.—*"Deseret News."*

OBORN.—At Union, Salt Lake County, March 11, of inflammation of the lungs, Edward William, son of John and Annie Oborn, born Feb. 28, 1872.—*"Deseret News."*

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"Holiness unto the Lord."

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Tuesday, April 23, 1872.

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POLYGAMOUS MARRIAGES IN UTAH.

[House of Representatives, Washington, D.C., Saturday February 17.]

Mr. BLAIR, of Missouri. Mr. Speaker, the bill introduced by me upon the subject of polygamy in Utah is in the words following—

A bill to legalize polygamous marriages in the Territory of Utah, and to dismiss prosecutions in said Territory on account of such marriages.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all marriages heretofore solemnized in the Territory of Utah, under and in accordance with the rules and regulations of the Church of Christ of Latter-day Saints, and children born under such marriages, be, and the same are hereby legalized.

Sec. 2. That all prosecutions now pending in any of the courts of said Territory on account of such polygamous marriages be, and the same are hereby, dismissed: and the jurisdiction of said courts over such cases is hereby withdrawn; and it is hereby made the duty of such courts to dismiss all such prosecutions which have or which hereafter may be instituted, by indictment or otherwise, in their courts, respectively.

Sec. 3. That this act shall be in force from and after its passage.

The legalization of polygamous marriages in Utah, and the offspring of such marriages, as will be seen, is the object of the bill. The subject is not only a perplexing one to solve, in consonance with the laws of the land and

the prejudices of our people, but it is one of vast importance, not only to the citizens of the United States, but to those whom it more directly affects. We must recognize the marriages among the Mormon people as legal and in harmony with the principles of republican government, validate them, or else leave that people to be prosecuted, fined and imprisoned in the penitentiary of Utah. Not until recently have they been brought face to face with the danger that surrounds them, and to see the doom that awaits them. All of them now see that the very foundation of society in Utah is about to be broken up, and the most serious consequences visited upon that people. As this difficulty grows out of a misunderstanding as to what constitutes marriage, I propose to first treat of that institution.

Marriage is said by some to be a natural contract, or a contract in the state of nature, by others a civil contract, and by others an ecclesiastical contract. For myself, I consider some of those characteristics unmeaning, and as creating a distinction without a difference. Under all those expressions or characteristics it is but one and the same contract. The distinction between marriage as an institution

or relation, and the contract essential to entering into that institution or relation, is entirely lost sight of, as also the distinction between the contract of marriage and the celebration or solemnization of the contract. They take the power that simply regulates the contract and the relation for the contract itself. Hence, where it is regulated by the civil power, it is called a civil contract; by the ecclesiastical power, an ecclesiastical contract; and where neither of these exist, a contract under the law of nature.

Mr. Speaker, to suppose that marriage or the contract of marriage is the creature of either civil or ecclesiastical law, is to suppose that civil and ecclesiastical governments antedate marriage. The institution of marriage was ordained by God, and the contract to enter into that institution or relation arose necessarily in a state of nature, before civil or ecclesiastical law existed. No civil or ecclesiastical authority has the power to abolish marriage or the contract of marriage. To concede such power would but be to defeat the purposes of God in the creation of man. All either can do is to regulate them. Where civil law is in the ascendancy, marriage and the contract of marriage are regulated by it; if the ecclesiastical, by it. If the civil power be anepme it may confer the right to regulate it upon the church, and *vice versa*.

Marriage being of divine origin, and the contract of marriage originating in a state of nature, we must go to the earliest and most ancient histories to learn what it is. Mr. Speaker, in a state of nature we find it monogamous and polygamous; under divine law we find it monogamous and polygamous. Upon almost every page of the old Bible we find polygamy written. Not only so, the Bible gives us marriage in a more detestable form by a hundred fold than in Utah. Utah has its polygamy; the Bible its polygamy and concubinage. By tradition, marriage in a state of nature has been polygamous, and continues so to this day; by the divine law we find it commencing with Lamech, thirty-eight hundred and seventy-five years before Christ; and continuing, for the sake of the argument, that it ceased in the days of the

Apostles, it covered a space of thirty-nine hundred and twenty-five years, by the express approval of God.

Now, Mr. Speaker, I am prepared to submit a proposition to Christians and students of moral philosophy. "If it be true that moral principles never change, and that marriage is based on moral principles; and it be true that polygamous marriages existed for thirty-nine hundred and twenty-five years, or a less period, by the approval of God, is polygamy morally right or wrong?" But polygamy traces itself further down than that. While we have no express account of it in the New Testament, it is equally true that we have no express prohibition of it therein. In this opinion I am not only sustained by many divines, but by the author of the New American Encyclopedia. He says in volume thirteen, page 465, in speaking of polygamy, "There are no positive injunctions in the Bible against the practice."

Mr Speaker, between 1853 and 1855, only sixteen to nineteen years ago, a number of ministers of the Gospel sent as missionaries to India, and belonging to the Baptist, Congregational, Episcopal, Methodist and Presbyterian churches, assembled in Calcutta in convention, and declared that polygamous marriages were not contrary to divine law. (D. O. Allen on India, page 601.)

Now, then, in view of these facts, who can dogmatically affirm that polygamy is contrary to the law of God? And who, in view of these facts, can declare that marriage is the union of one man with only one woman in the holy estate of matrimony? I ignore from this discussion polygamy as it principally exists in Thibet.

Mr. Speaker, think not that my ramble through the Bible and sacred history is simply to show polygamy not contrary to the law of God, far from it. My object is to elucidate the subject of marriage, and to throw these facts before the minds of the members of this House, that they may see that our law writers have not defined marriage at all; in other words, that they have taken the "contract" of marriage for "marriage" itself, and have also confounded the power that

regulates the contract with the contract itself. Civil and ecclesiastical law regulates man, but does not create him. Civil and ecclesiastical law regulates marriage and marriage contract, but creates neither. Marriage and the contract of marriage exist independent of either.

Sir, our law writers upon marriage lay down the law to be that the *lex loci contractus*—the law of the place where the contract is made—must determine the legality of the marriage; and this rule applies as well to nations where marriage is controled by the ecclesiastical and civil law as the law of nature.

By this just and reasonable rule this whole question might be settled, but for the exceptions made by some with reference to polygamy. Wheaton, however, in his *Law of Nations*, page 181, in treating of this subject makes no exceptions. After stating the law to be that the *lex loci contractus* must govern, he says—

“Infinite confusion and mischief would ensue with respect to legitimacy, succession, and other personal and propriety rights, if the validity of the marriage contract was not determined by the law of the place where it was made.”

That the exception does not obtain as to polygamy in the United States, see also 11 Alabama, 826; 5 Humph., (Tennessee,) 13; 10 Met., (Massachusetts,) 457; 23 Missouri, 561; 30 Missouri, 72. And, by note on page 183 of same author, it will be seen that Hon. Caleb Cushing, in giving his opinion as Attorney General of the United States, November 4, 1854, was not prepared to subscribe to the doctrine that polygamy is an exception to the general rule that the *lex loci contractus* must govern marriage. He says, “perhaps” it is.

It then clearly appearing, from sacred and divine history, that marriage is the union of one man with one or more women in the holy estate of matrimony, and taking the law to be as laid down by Wheaton and the Alabama, Tennessee, and Missouri cases cited, and that the *lex loci contractus* must govern, whether it be the law of nature, civil or ecclesiastical, we are bound to hold polygamous marriages among the Mormons at the

date of our treaty with Mexico, and since, valid.

I now propose to notice the law of conquest, or acquisition, as governed by the law of nations. I lay down the law to be that when a whole nation is conquered, and its territory ceded to the conqueror, the laws of the conquered nation remain intact, as well as its whole machinery of government, until they are changed, modified or abolished by the conqueror; and where a part of its territory with the people thereon only are ceded, as in the case of Mexico to the United States, then that the laws and customs of the conquered government at the date of the treaty control the rights, privileges and immunities of the people, and their relations to each other, until the government of the conqueror interposes its laws. (Wheaton, *Law of Nations*, 54; 2 Merivale's *English Reports*, 156; 4 *Modern English Reports*, 222; 1 Jacob and Walker's *English Reports*, 27; and note “A.”

Then, sir, whether the laws of Mexico expressly recognized polygamy, or whether they failed to prohibit it at the date of the treaty, is immaterial. In either case, the law of nations governing conquest or acquisition makes the polygamous marriages of the Mormons at the date of the treaty with the United States legal and valid. To say that had the Mexican laws expressly recognized polygamy at the date of the treaty we would have been bound, under the law of nations, to recognize the polygamous marriages of that people then existing, and then to say that we are not bound to recognize them because the laws of Mexico did not expressly recognize them, is, in view of the fact that their polygamous marriages were known almost over the world at the time, but denying justice upon the sheereast technicality, and of which any lawyer would be ashamed to avail himself in the courts of our country. Shall the legislative and judicial departments of our government do that which an honorable, high-minded practitioner at the bar would scorn to do.

England, in dealing with her conquered provinces in India and elsewhere, does not only sustain me in the general principle of the law of nations,

but as with reference to its special application to polygamy also. England at home is monogamous, while England abroad, as in India, is polygamous. Sir, conceding the law of nations to be as I have stated, then, outside of and uncontrolled by treaty stipulations this government had the power and right one year after the date of the treaty with Mexico to have prohibited future polygamous marriages among the Mormons. It failed to do it, but acquiesced in them until July 1, 1862, (and no longer, as I will show,) and now is taking advantage of its own laches, of its own criminal neglect, to persecute or suffer that people to be persecuted and harassed.

Mr. Speaker, our neglect to prohibit polygamy among that people for thirteen years amounts to a confirmation of it under the law of nations. In the absence of civil law, the law of nature and ecclesiastical controls. Suppose that we were to cede that Territory to England, and the Mormons should remain on it, and we, having recognized polygamy for thirteen years, would not the law of nations compel England to recognize existing marriages as legal and valid? I assert most positively that it would, and have the example of England with her conquered and ceded provinces and the decisions of her courts already cited to sustain me. Shall England be more regardful of the obligations imposed upon her by the law of nations and public policy than the United States, or shall England be more generous and indulgent to her polygamous citizens in India than the United States to her polygamous citizens in Utah?

Sir, I shall now proceed to another point in the line of my argument. The treaty to which I have referred between the United States and Mexico, was signed at Guadalupe Hidalgo, February 2, 1848. By the provisions of that treaty the Mexicans upon the ceded territory had one year from its date to elect to continue citizens of Mexico; and in case of a failure to do so they then became citizens of the United States. As stated, the United States passed no law interfering with polygamy until July 1, 1862, and that

was against bigamy simply, without defining it.

Now, then, I wish to call the attention of gentlemen upon this floor to two remarkable phenomena in the history and legal jurisprudence of our government.

Sir, what law controlled marriages in Utah from the date of the treaty up to one year thereafter, the time when the people became citizens of the United States government? Was it the law of Mexico or the United States, or was it the law of nature or ecclesiastical?

From one year after the date of the treaty up to July 1, 1862, did the civil law of the United States, the ecclesiastical, or the law of nature control marriages in Utah?

When these questions are answered it seems to me that the minds of gentlemen will not be free from doubt as to the propriety of the present policy pursued towards the Mormons.

From the date of the treaty to the expiration of one year thereafter they must be regarded as in a transition state, and without civil law. From one year after the date of the treaty to July 1, 1862, they must be regarded as without any law upon the subject of marriage other than their own ecclesiastical law.

If the ecclesiastical law of the Mormons did not control marriages from the date of the treaty to the expiration of one year thereafter, then monogamous marriages during that period were invalid; as also from the expiration of the one year next after the treaty up to July 1, 1862, and in fact to the present day, for none but ecclesiastical marriages have been celebrated among the Mormons.

If we have to trace monogamous marriages during those periods to the ecclesiastical law for validity, why not polygamous? If the monogamous are not valid, then we should validate them, and if we validate them, why not, while we are at it, validate the polygamous?

But, Mr. Speaker, if gentlemen, to escape ecclesiastical marriages, prefer the law of nature, then I respectfully refer them to the decisions of the Supreme Courts of Alabama, Tennessee and Missouri, declaring marriages

among the Indians, under the law of nature, valid. (11 Alabama, 826; 5 Humph., (Tennessee) 13; 23 Missouri, 561; 30 Missouri, 72.)

That the marriages under the law of nature among the Indians and others have been and are polygamous there can be no question, and that the tribes to which the Indians belonged involved in the decisions of the Supreme Courts of Alabama, Tennessee and Missouri, allowed marriages, in their character polygamous, is sustained by history and the facts developed in those cases.

The savages are a law unto themselves. The Mormons, as to marriage, have been a law unto themselves. If the marriages under the law of nature among the savages are regarded as legal and valid by our courts, why not treat the marriages under the law of nature among the Mormons with like impartiality? Whether, then, regarded as marriages under the law of nature, or the ecclesiastical or law of conquest, or the *lex loci contractus*, they must be held to be legal and valid.

But, sir, there is another point in connection with this subject which I shall now notice, and which, aside from every other consideration, in my opinion settles this whole matter forever.

In section one, article nine, of our treaty with Mexico, we expressly stipulated that the people upon the ceded territory should be "protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction." (United States Statutes-at-Large, page 930.)

The treaty says that the Mormons shall be secure in the free exercise of "their religion." I emphasize the expression "their religion," and not only that, but that treaty says that they shall be protected in the free exercise thereof "without restriction."

The question for us to determine at this point is, "what was the religion of the Mormons at the date of the treaty?" As applicable to religious denominations, Webster defines religion to be "any system of faith and worship; as the religion of the Turks, of Hindoos, of Christians; true or false religion." The Mormon religion,

at the time of the treaty, was simply their system of faith and worship. What was that system, and by whom shall it be proven? Is there any other way to prove it than by the system itself as published to the world, and by the statements and the declarations of its leading men?

Now, sir, let us take these, as is done with every other religious denomination, and what will be the result? Will it not as certainly lead to the establishment of polygamy as a part of the system of Mormon religion, as that the Christian system will lead to faith in Christ? Christians accept Christ as their Prophet; what he said is a part of their religion. Mormons accept Joseph Smith as their Prophet; what he said is a part of their religion. Does not the system of Mormon religion clearly show that polygamous marriages were revealed to Joseph Smith as their Prophet, and that as their Prophet he established it among them as a religious right? Were the whole Mormon brotherhood called to testify, they would with one accord proclaim polygamy a part of their religion. By whom else shall it be proven? Shall we take a Jew to prove the Christian religion, a Catholic to prove the Protestant religion, or *vice versa*; a Methodist to prove the Presbyterian, or a Presbyterian to prove the Baptist religion, or *vice versa*? Would the members of those churches like to have their religion proven by their adversaries? Would they submit to it? Who ever heard of such a thing? Adopting the universal rule of allowing the members of the church to prove its faith by its published writings and declarations of leading men, and polygamy is clearly established as a part of the Mormon religion. Mr. Speaker, do we not know as a matter of fact that the very reason why Mormonism has been so obnoxious to our people is because that they make polygamy a part of their religion? I repeat "their religion," and would call the attention of the members of this House to the difference between the "Mormon religion" and the "Christian religion," and between a "true" and "false" religion. I am not here to prove what the Christian religion is, nor am I here to

prove that the Mormon religion is the Christian religion, or that the Mormon religion is a true or false religion. My inquiry is, and all I am proposing to show is, that polygamy is a part of the Mormon system of religion.

Now then, sir, in connection with these remarks, I propose to read in full section one. article nine of the treaty between Mexico and the United States, (a part of which has already been noticed). I quote—

"SECTION 1. That Mexicans who fail to elect to continue citizens of the Mexican government shall be incorporated into the Union, and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution; and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, without restriction." — [United States Statutes-at-Large, page 930.]

Mr. Speaker, is there a member of this House who is not in faith a Mormon, but will say at once that the Mormon religion is a false religion; that it is a delusion? Did not the men representing the United States and Mexico in signing that treaty believe the same thing; and did they not know when they signed it that all religious and non-religious people in the United States outside Mormondom had long previous thereto branded it as false? And yet, in the face of that fact, they bound this government by solemn treaty obligation to secure to that people the free exercise of their religion. Whether Jew, Christian, Mohammedan, Pagan, Turk, Hindoo or Swedenborgian, true or false, we are bound to protect them in the free exercise thereof.

The question now arises as to when that protection ceases. Sir, with the section which I have read before me I unhesitatingly affirm that we are bound by that treaty to protect them until they are received into this Union as a State. What means this language in that section—

"Shall be incorporated into the Union and be admitted at the proper time (to be judged of by Congress) to the enjoyment of all rights," &c.

1. I hold "shall be incorporated into the Union" must be held to mean that at the end of the year from the

date of the treaty they were to become citizens of the Union or United States.

2. That the language "and be admitted at the proper time (to be judged of by Congress) to the enjoyment of all rights," &c., must be held to mean admission into the Union as a State.

Now, sir, permit me to again call the attention of the House to the latter part of that section and immediately following the portion already recited. It reads—

"And in the mean time shall be maintained and protected in the free enjoyment of their liberty and property and secured in the free exercise of their religion," &c.

"And in the meantime." What time is meant? Is it not the time intervening between the time they should become citizens of the United States and the time when they should be admitted as a State into the Union? There can be no other rational or intelligent interpretation of that section.

Now, then, Mr. Speaker, permit me to read a portion of article six of the Constitution of the United States. I quote—

"This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land."

If treaty obligations, constitutional provisions, and justice prevail, we can not, we dare not, lay a heavy hand upon polygamy until that people are admitted into this Union as a State, and when admitted, we are bound by the law of nations to hold it valid as to the past. The only escape from this is for the enemies of polygamy to maintain that polygamy is not part of the Mormon religion.

But with all my prejudice against the obnoxious system, and while I would strike it down at one blow, I must say that in my opinion we can as truthfully assert that the revelation to Noah about the flood, to Abraham and Sarah that unto them a child should be born which should be heir of a world, to Zacharias that Elizabeth should bear a son to be called John, to Mary that she should bear a son to be called Jesus, and the book of the New Testament, called Revelations, are no part of the Christian religion

as to assert that the pretended revelations to Joseph Smith, the recognized Prophet of that people, and the founder of their religion concerning polygamous marriages as contained in the Book of Covenants, which I hold in my hand, is no part of the system of the Mormon religion; as well contend that the Book of Mormon is no part of their religion, as to assert that polygamy is no part thereof.

Faith in Joseph Smith as a Prophet of God is the rock upon which Mormonism stands. Accepting him by faith as a Prophet, how can they do otherwise than accept the revelations of polygamy to him? If they accept them, do not they at once become a part of their religion? Sir, polygamy must then from the very nature of their system be held to be a part of the Mormon religion. But why argue the question further? Have we not for near thirty years been persecuting them because they do make it a part of their religion? By our own act, then, we are estopped from saying it is not a part of their religion.

Sir, if my position be correct, then it follows that the law against bigamy in the Territories, passed by Congress July 1, 1862, is inoperative as to polygamy among the Mormons; nor can the Territorial Legislature abolish it, no more than Congress, against the will of that people. By the treaty and the Constitution it stands above all law until Utah is admitted as a State.

One other point upon the treaty: I contend that, regardless of the laws of Mexico in regard to polygamy, the treaty binds us to recognize it as existing at the date thereof. Both governments, knowing at the time that polygamy existed among the Mormons, and not providing against it by treaty stipulations, must be presumed to acquiesce therein; and we are forever estopped from interfering with it until the time specified in the treaty. But I may be asked, "why pass your bill if it be already legal?" I answer, "to put the question beyond dispute," and to stop United States officers and judges who, alike ignoring plain treaty stipulations, and disregarding the great key of legal interpretation, are guilty

of proceedings in Utah unparalleled in the history of criminal jurisprudence in prosecuting Mormons for polygamy, &c., under laws passed by themselves, and which to them are harmless, and with their view of polygamy, inapplicable to them.

Mr. Speaker, England, as remarked, at home is monogamous, while in India she is polygamous. Were she to attempt so unreasonable, unnatural, unjust and cruel an act, so gross an outrage upon criminal jurisprudence and the long-established rule of legal interpretation, as to enforce her law of bigamy, adultery, and lewd and lascivious conduct as applicable to a single marriage in England, against polygamous marriages in India, she would bring down upon her head the condemnation of a civilized and Christian world. That which monarchical England would scorn to do is now being done and sought to be done in republican America, in Utah, by United States officers and judges.

Bigamy to a government tolerating monogamous marriages only, is not bigamy to a government allowing polygamous; and I have been startled to hear eminent lawyers and jurists assert that bigamy and polygamy are synonymous. An expression so characteristic of carelessness of thought and mature reflection upon so important a subject, is inexcusable and unpardonable. Bigamy is simply a marriage by one already married in excess of what the law permits.

The bigamy of England is not the bigamy of India; the bigamy of our State and United States governments is not the bigamy of the Mormons. Nor is the bigamy of one polygamous government necessarily the bigamy of another polygamous government. For instance, the Mormons recognize polygamous marriage as a religious rite, which must be celebrated according to the rules of their Church. A plurality of marriages in Utah under civil law would be bigamy to the Mormons, while in another polygamous government, allowing polygamous marriages by the civil law only, a plurality of marriages by the church or ecclesiastical law would be bigamous. Sir, if gentlemen would lay aside prejudice

[CONTINUED ON PAGE 268.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 23, 1872.

AN APRIL FOOL.—In the House of Representatives, Washington, on the 1st inst., Representative Voorhees, of Indiana, introduced into the House, and had referred to the Judiciary Committee, of which he is a member, a bill to aid the enforcement of the laws in the Territory of Utah. It provides that the United States Attorney shall prosecute all criminal cases in the District Courts, whether arising under the laws of Congress or of the Territory; that United States Marshals shall serve all processes; that their fees shall be paid by the Territory, and if the Legislature fails to provide therefor, then such fees shall be paid out of the funds appropriated by Congress to pay the Legislature; that fines imposed shall be applied to pay the expenses of enforcing the laws; that jurors shall be drawn from a list prepared by the Judge, the United States Attorney and the Marshal; that proof of cohabitation, or acknowledgment, shall be sufficient to sustain prosecutions for bigamy; that each District Judge may fix the times and places for holding his courts for Territorial cases, and that in civil cases the winning party may recover all taxable costs of the losing party. It is understood that Mr. Voorhees will make a speech on this bill.

To use a Lancashire expression, we sincerely hope that the honorable gentleman has not "given over short."

CONGRESS AND DESERET.—On Tuesday, April 2nd, Senator Nye in the Senate, and Hon. W. H. Hooper in the House of Representatives, presented the memorial of the Constitutional Convention of Utah for the admission of that State into the Union, under the name of "Deseret," which was in both Houses referred to the Committee on Territories.

CONFERENCE.—The annual Conference meeting of the Durham and Newcastle Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Central Hall, Chapter Row, South Shields, on Sunday May 12. Services at 10.30 a.m. and 2.30 and 6 p.m. The Elders from Utah, who can make it reasonably convenient, are invited to attend.

A NEW EDITION.—We have just issued a revised edition of the "Only Way to be Saved," which we offer to those of our brethren and sisters who desire to spread the printed word at three shillings the hundred, or twenty-five shillings the thousand.

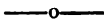
ABSTRACT OF CORRESPONDENCE.

NEW ZEALAND.—By letter from Elder Henry Allington, President of the New Zealand Conference, dated Karori, Feb. 16, we learn that the majority

of the Saints on those far-off islands "delight in the work in which they are engaged, and several are making an effort to gather out this autumn." Brother Allington having disposed of "the principle part of his little all," hopes to be among the number. He continues—"The work is, as it were, at a stand still in this place at the present time, the people are not very anxious about the truth of the Gospel; £ s. d., and the practical method of obtaining the same, engages their every attention. That which is beyond the present life is to them an enigma, and they 'give it up' without a consideration. 'The fact is,' said one in this place, who by the way is opposed to the Gospel, 'I am not much up in theology; we pay our clergy to study that, and as we receive it fresh from their lips, we give ourselves no concern about the future.' Just so, and this is the case with many others besides him. Elder Beauchamp has returned to Australia; he met with much abuse from the public journals during his stay here. The prejudice was so great he was unable to accomplish a great work in this land. The Saints in Kaiapoi were, when I last heard from them, quite well."

MANCHESTER CONFERENCE.—Elder Geo. P. Ward writing on the 16th inst. says—"I have had good times since I saw you at Sheffield. Last week we baptized six into the Pendlebury Branch, and I had one of the best days on Sunday last amongst the Pendlebury and Halshawmoor Saints that I think I have spent in the country. The Saints remember the last district meeting in Bolton with much satisfaction."

CORRESPONDENCE.



AMERICA.

Salt Lake City, March 22, 1872.

Elder Geo. Reynolds.

Dear Brother—I often, "in my mind's eye," take a survey of the old Office and its surroundings, which, according to your letter, have undergone a slight change. You will find, when you return, such a change in this city as will astonish you. Buildings of every description, handsome and ludicrous, are shooting up from the earth like mushrooms. All sorts of people are coming here on all sorts of business. We shall soon rival any other city on the "habitable globe," proportionate with its population and dimensions, for "civilization." Latter-day Saints have more need than ever to be watchful and prayerful. Every species of modern improvement(?) that can be introduced into our midst is making its appearance, and if these emissaries of the devil, that at present infest our once peaceful seclusion, can accomplish their de-

sires, we shall have a glorious jubilee of sin rampant under our very eyes. Efforts are continually being made to produce a state of society here equally as corrupt and damning as that which rules other outside circles, religious, social and political. And this condition of things, these invaders of peace and moral happiness maintain, will be the solution of "the problem!" In this, as in every other effort they have made, we *rather* think they will be misled. The kingdom is established, "never more to be thrown down."

As you are doubtless aware, there is no small amount of excitement throughout the entire country over the "Mormon matter." The President is still in the custody of the U.S. Marshal in his own house. The other evening a few personal friends of brothers Stout, Kimball, Hampton and others, who were held prisoners at the City Hall by the U.S. judicial humbugs, went into their jail and surprised them with "music and the dance." The result

of this has been that the Deputy Marshals who were so imprudent as to join in the "good time" were dismissed and the prisoners sent to Camp Douglas, where their solitude will not be so lightly broken in upon.

The State movement is the great topic of conversation at present. Messrs. Cannon, Fitch and Fuller are bent on accomplishing the object of their mission to Washington, and if it does not realize anything else, the public mind in the East, and especi-

ally at Washington, will be fed with good palatable information in regard to Utah and its would-be destroyers.

The *Footlights* continues to prosper. It has become quite a necessary matter among business men, and, as an advertizer, is greatly relied upon.

Give my love to brothers Gibbs, Thatcher, and all my acquaintances, and accept the same yourself, from your old friend and brother,

JOHN C. GRAHAM.

MINUTES OF A CONFERENCE

HELD IN THE LATTER-DAY SAINTS' CHAPEL, SHAKESPEARE STREET,
NOTTINGHAM, APRIL 7, 1872.

Present on the Stand—Elders from Utah, George Reynolds and George F. Gibbs, of the Liverpool Office, John B. Fairbanks, Pres. of the Nottingham, Thomas Dobson, Pres. of the Liverpool, David John, Pres. of the Glamorgan, B. W. Driggs, Pres. of the Birmingham, Ralph Harrison, Pres. of the Sheffield, Geo. W. Wilkins, Pres. of the Bedford, and James A. Leishman, Pres. of the Durham and Newcastle Conferences, and George W. Thatcher, Traveling Elder in the Birmingham Conference; also Thomas Morley, Traveling Elder in the Nottingham Conference.

10.30 a.m.

Elder Thomas Dobson made a few remarks, showing the importance of the Saints living up to the laws of the Gospel, and of obeying the teachings and instructions of the servants of God. He urged them to be economical with their means, and exert themselves to the utmost of their ability to gather to Zion.

Elder Geo. W. Wilkins spoke upon the various duties of the Saints, exhorting them to be alive to their callings and to sustain and uphold the servants of God who are sent to labor amongst them. He also exhorted the Saints to keep the Word of Wisdom, as a divine revelation from the Almighty which would be productive of much good to all those who would live up to it.

Elder Ralph Harrison rejoiced in being permitted to bear testimony to the divinity of the Gospel, and encouraged the Saints to live the religion of Jesus Christ for themselves, and not to take license from the acts of their neighbors to do wrong, but be determined to keep the commandments of God, and set an example before the world that would be worthy of its imitation.

2.30 p.m.

Elder J. B. Fairbanks reported the Conference in a prosperous condition, temporally and spiritually. From the statistical report it appeared that the Conference consists of 20 Branches, with a total of 751 members, including officers.

The general authorities of the Church in Zion, of the European Mission, and of the Nottingham Conference, were presented and unanimously sustained.

Elder George F. Gibbs spoke on the necessity of the Saints properly educating their children, and teaching them the principles of the Gospel, that they might grow up intelligent, and become honorable men and women in the kingdom of God. He also spoke upon the principle of gathering, and encouraged the Saints to do their best towards enigrating themselves, and the Lord would then open up the way for their deliverance.

Elder David Johnsaid he was pleased to again have the privilege of meeting

with the Saints in Nottingham after an absence of eleven years. He still felt to rejoice in the Gospel of Jesus Christ, and was proud to bear his testimony to its truths. He said the God whom the Saints worship in these days is a tangible being, a kind parent, and one who is ever on hand to bless and prosper his children according to their faithfulness in keeping his commandments. He earnestly exhorted the Saints to be humble and prayerful, and contend unceasingly for the Spirit of God.

Elder B. W. Driggs, after giving expression to his feelings of happiness at meeting with the Saints, delivered a short address on the necessity of the gathering, and on the labors incumbent upon the Saints incidental to the building up of the waste places of Zion.

5.30 p.m.

Elder James A. Leishman enumerated many of the prophecies of the ancient Prophets, and compared the Gospel taught by the Saints in this day with that taught by the Savior, showing how the Christian world had wandered from the path laid out for them by the Savior and his apostles. He bore testimony to the truth of the Gospel, and the divinity of the missions of Joseph Smith and Brigham Young. He spoke of the present crusade of the United States against the Saints in Utah, showing that it had been and would continue to be productive of much good to the kingdom of God.

Elder George Reynolds spoke of the restoration of the Gospel to the earth, and the progress of the Church from that time to the present day. He urged the Saints to gather to that land where they could be taught and instructed more perfectly in the ways of the Lord. In referring to the present action of the American government against the people of Utah he said, "The Saints are led by men inspired of God, consequently they have no need to fear the puny efforts of man to overthrow the people of God. The more the world rages against and opposes them, the more they will prosper, for the arm of the Almighty is powerful and is outstretched to protect his Saints, who will eventually triumph over all their foes."

Elder J. B. Fairbanks made a few concluding remarks, confirming the testimonies and teachings advanced by the brethren during the day.

The meetings were opened and closed with singing and prayer. The Hall was crowded, and an excellent spirit prevailed. All present appeared highly satisfied with the proceedings of the Conference.

On the following (Monday) evening a concert was held in the chapel, which was attended by many of the Elders, together with a numerous assembly of both Saints and strangers, who appeared greatly pleased with the entertainments of the occasion.

JOHN H. BURROWS,
Clerk of Conference.

"BRIGHAM HIMSELF."

A correspondent of the *Cincinnati Commercial* writing from Salt Lake City, March 18, amongst other things gives the following account of his visit to President Brigham Young—

We waited over an hour for "the president," as he is called, but as there was plenty to see and plenty of people to talk to, the hour passed pleasantly. A door leading to his inner sanctum opened, and the king of the Mormons, the ruler of Utah, the venerable Brigham Young, stood before us.

He is a stout-looking old man of 71 years, his body showing large bones, and slightly bent with the weight of time, his face smooth down to chin whiskers, his hair frosted by many winters, his forehead broad and high, his lips firm, his eye bright, his face kind, and his voice low and gentle. Such is Brigham Young. His troubles of the last year are telling fearfully upon him, and unless his enemies relent and give him and his church some peace, it is evident that

he will be moved hence ere long.

Being a prisoner, and these being critical times, he is very cautious what he says, even to his trusted friends.

He spoke in deep feeling of unjust prejudices which were harbored against his church, accusing the Methodists of being particularly vindictive. He affirmed that the Mormon was a liberal church, interfering with no one, and only asking to be let alone and worship God in their own way. He said that Methodists, Episcopalians, Catholics, and all denominations were allowed to preach in the Tabernacle, and gave numerous instances where

the privileges had been granted to eastern ministers, who repaid the kindness by pitching into the Mormon religion.

In appearances and address he impresses me as a kind-hearted old man, and as for the stories about his instigating murder and robbery, I simply don't believe them. No man can be a fiend without his face showing it, and I defy any man to see wickedness in a lineament of Brigham Young's face.

After a half hour's conversation upon the subject of churches in general, a number of prominent Mormons coming in to hold "a conversation," we withdrew.

POLYGAMOUS MARRIAGES IN UTAH.

[CONCLUDED FROM PAGE 263.]

and be governed by principle they could not fall into such an error. My argument upon this point is equally applicable to adultery and what is termed "lewdly and lasciviously associating and cohabiting together" under the territorial law of Utah. In England, a man marrying a second wife, the first living, and undivorced, would be guilty of bigamy; in India he would not be. And so in regard to adultery and lewd and lascivious conduct. In England, a man living with two women at the same time would be guilty of lewd and lascivious conduct; while in India he would not be, unless it were with others than his polygamous wives.

Mr. Speaker, the courts and officers of the United States in that Territory not only refuse to see and recognize this plain and glaring distinction, but in their eagerness to "hunt down heresy" and willingness to cater to a morbid Gentile anti-Mormon feeling, have ignored and trampled under foot one of the plainest and most prominent elementary principles of legal interpretation.

Blackstone says :

"The fairest and most rational method to interpret the will of the legislator is by exploring his intentions at the time; 'I repeat at the time' when the law was made."

Adopting this rule; can any one fail

to see the interpretation which our courts must give to the laws of that Territory, passed by that polygamous people, and which, by an unnatural and unwarranted interpretation, are now being enforced against the Mormon people? Blackstone illustrates the principle on this wise. He says :

"Thus the law of 1 Edward III forbids ecclesiastical persons to purchase provisions at Rome. It might seem to prohibit the buying of grain and other victuals; but when we consider that the statute was made to repress the usurpations of the papal see, and that the nominations to benefices by the Pope were called 'provisions,' we shall see that the restraint is intended to be laid on such provisions only."

Now, sir, applying this most reasonable, natural, and just rule of interpretation to the territorial laws of Utah, and who cannot see that the adultery, lewd and lascivious conduct of our people and our laws is not the adultery, lewd and lascivious conduct of the Mormons or Mormon laws? That it is the correct rule of interpretation and applicable to the Mormon people, see 2 Merivale, English Reports, 156. And yet a law passed by the Mormons themselves against what they consider adultery, and not what we consider adultery, and against what they consider lewd and lascivious conduct, and not what we consider lewd and lascivious conduct, is to be perverted,

twisted and tortured into an engine of persecution and oppression against themselves.

Sir, it is to stop such flagrant and palpable injustice, and so unparalleled an outrage, that my bill was introduced. Let it be enforced against the Gentiles if they will, but against the Mormon people never, as long as that treaty is the supreme law of the land, or the rule of legal interpretation is adhered to.

But suppose that I am in error in regard to facts and the law as well as in my arguments and my conclusions, and conceding that the Mormons are not protected by treaty, the law of Congress, of nations, or conquest, or of marriage, and then, sir, upon the ground of "public policy" do I appeal to members of this House to pass the bill.

If the greater good will result from its passage, and the greater evil from its non-passage, then sir, public policy, as well as the best interests of society, demands its passage, and it would be worse than criminal to refuse it.

Mr. Speaker, do we refuse this, then prosecution against that people will be urged with all the bitterness of Gentile hatred? Men and women heretofore regarded as honorable, chaste and virtuous, will be changed into felons and criminals. Men and women heretofore regarded as respectable will be treated with scorn and contempt. Young ladies and young gentlemen heretofore regarded as exemplars and ornaments in society and Church are to be dishonored, degraded, branded as bastards, and turned loose upon society as monuments of the prejudice and folly of American statesmanship. A land now blessed with peace, prosperity and happiness is to be filled with lamentations and mournings, and not less than twenty-five thousand men and women sent to the penitentiary for living in a state of marriage which their Church and system of religion has recognized as right in the sight of God for nearly thirty years. A hundred thousand men and women, husbands and wives, parents and children, to be dishonored and disgraced forever, and Utah turned into an American Botany Bay.

Where is there a man whose heart

responds to the cries of suffering humanity that would not revolt at even the contemplation of such a scene, much less its sad reality? Philanthropists, remember that that people are bone of your bone and flesh of your flesh. A common humanity forbids us bringing upon that people such a sad calamity.

Christians, here is a work for you; save that people from so much distress. Are you told that they are adulterers and adulteresses? Remember that your Lord and Master once said to such a character, who was about to be stoned to death, "Go; and sin no more."

If he could show one such lenity who was wilfully guilty, what may you and I and others say to those who are innocently guilty, if guilty at all? Mr. Speaker, it is useless to portray the good to flow from the passage of the bill, or the evils resulting from its non-passage. They are apparent to all. The evils consequent upon its passage are not a tithe in comparison to the good that will result therefrom. That people, knowing the prejudices of our people against polygamy, passed a bill through their territorial Legislature a few weeks ago calling a convention to adopt a constitution in harmony with our views of marriage, that they may apply for admission into the Union as a State, and thus forever settle this vexed question; but here again they are met by the veto of an overscrupulous Governor, upon the ground that Congress has not passed a law authorizing it. Ignorant of the fact that the power that can authorize in advance can ratify after the act has been performed; and ignorant of the fact that eight States, to wit, Vermont, Tennessee, Maine, Arkansas, Michigan, Florida, Texas and Iowa, were admitted into the Union without enabling acts previously passed, he casts another obstacle in the way of settling the troubles of Utah.

Sir, shall that people continue to be thus persecuted, or will this Congress pass this act and give them immediate relief? No member upon this floor has a constituency more strongly prejudiced against that people and polygamy than my own; yet before I will suffer one hundred thousand men, wo-

men and children to be turned into adulterers, adulteresses and bastards, I will take the responsibility to vote for the passage of the bill, and appeal to the magnanimity, generosity and exalted sense of justice of my constituents for a vindication of my act.

I believe that could the people of the United States but be brought to see the subject in its true light, not a day would pass but their prayers, through petitions, would be heard in this Hall for the passage of this or a similar measure of validation and oblivion.

Mr. Speaker, marriage being regulated by civil as well as ecclesiastical and natural law, there can be no impropriety in asking Congress to pass this bill, as it has unquestioned power to legislate over the Territories. That Congress may validate illegal and void marriages, I refer to the British Parliament. The most notable cases of which were legalizing the marriages celebrated before justices of the peace in England during the commonwealth; also in India, Lower Canada and Nova Scotia, (Shelford on marriage, 45, 55, 61, 62;) also by the Legislature of Prince Edward Island, (Ibid 64;) also by Maine, 2 Maine, 28; also by Connecticut, 4 Connecticut, 209. That the power is generally conceded (1 K., 10 Ed., 512.) That such acts are not retrospective or unconstitutional, (see 2 Peter, 380; 8 Peter, 88; 10 Peter, 294; 11 Peter, 420; 10 Howard, 395; 17 Howard, 456; 4 Wall, 172.)

In conclusion, Mr. Speaker, permit me to read what David O. Allan, the celebrated Christian missionary of twenty-five years in India, has to say upon the subject of polygamous marriages in his book published as late as 1856. The devoted man of God says:

Supposing now that any Hindoo, or Mohammedan, or Jew who has several wives to whom he has been legally married, should give evidence of piety and wish to make a public profession of Christianity, what shall be done in respect to his polygamy? In contracting these marriages he violates no laws of his country and no laws of God, as he understood them, any more than Jacob or Elkanah did in marrying two wives, or that David did in marrying a yet larger number.

"This man cannot divorce any of his wives, if he would; and it would be great injustice and cruelty to them and to their children if he should. He cannot annul his gal obligations to provide for them. He

is bound, morally and legally, to support them and to protect them, while professing Hindoo, Mohammedan or Jewish religion; and his having become a Christian, and embraced a purer faith, will not release him from these obligations, in view of the English Government and courts, or of the native population. Should he put them away, or all but one, they will still be legally his wives, and cannot be married to any other man. And further, they have done nothing to deserve such unkindness, cruelty and disgrace at his hands."—Page 521.

Mr. Speaker, if polygamy is contrary to the Christian religion, and it be the only true religion, as we understand it, then polygamous peoples must be deprived of Gospel grace, or subjected to the results so graphically pictured by Mr. Allan. I have done.
—*Congressional Globe*, Feb. 18.

In a large and highly intelligent assembly of ladies convened in the 14th ward assembly rooms, Salt Lake City, March 2, 1872, the following resolutions were passed:

Resolved—That we, ladies of Salt Lake City, for ourselves and in behalf of the ladies of Utah generally, unitedly express our appreciation of the bill presented and read in the house of representatives in Washington, D. C., on the 17th of February, 1872, by Hon. James G. Blair, of Missouri, entitled "A bill to legalize polygamous marriages in the Territory of Utah, and to dismiss prosecutions in said Territory on account of such marriages."

Resolved—That we consider the bill a truthful and able instrument, and the speech in support of it a most noble effort in behalf of the rights of conscience and religious liberty, involving the peace, purity and happiness of domestic life—a conclusive argument in support of the sacred constitution of our country, and a living honor to the name of its author.

Resolved—That, while we admire the bold and manly position which Mr. Blair bravely assumed and fearlessly maintained, we respectfully say, may his magnanimous example be followed by every loyal and true hearted statesman, and may he, and all others in Congress who nobly advocate the principles of fairness and justice, long live to honor the sentiments which he has expressed, and realize the reward of their labors by witnessing the defeat of

bigotry and proscriptive intolerance, in the re-establishment of our liberal and protective national policy and administration, and the triumph of liberty and equal rights.

Resolved—That a copy of these resolutions be forwarded to the Hon. James G. Blair, in Washington, D. C., and also copies to the *Salt Lake Daily Herald* and *Deseret Evening News*.

WASHINGTON, March 15, 1872.

Hon. Wm. H. Hooper, Delegate Utah.

DEAR SIR:—Please permit me to

return my sincere thanks and grateful acknowledgment to the ladies of Utah for the compliments tendered me by them, through you, in their resolutions passed March 2, A. D. 1872, for the bold and independent stand which I have taken in Congress upon the side of truth and justice, to preserve them and other citizens of Utah from disgrace, to restore peace in and to drive tyranny and opposition from their "Mountain Home."

Respectfully,

J. G. BLAIR.

UTAH NEWS.

The following are from telegrams to the New York papers—

The republican convention which met in Salt Lake City on the evening of April 5, elected Hons. Frank Fuller and Thomas Fitch delegates to the Philadelphia convention.

Extraordinary efforts were being made to push forward the work on the Utah Southern Railroad. It was expected that it would be finished as far as the southern end of Utah Lake during the coming summer.

Conference convened at Salt Lake City on Saturday, April 6. There was a very large attendance. The Elders spoke of the continued progress of the Church, which could not be retarded by the combined efforts of all earthly powers.

The Legislature of the State of Deseret was formally organized on April 4. There was a full attendance of the members. Hon. Erastus Snow was elected President of the Senate, and Hon. F. D. Richards Speaker of the House. On the 6th Hons. W. H. Hooper and Thomas Fitch were elected United States Senators for the new State. Col. Akers had resigned his seat in the lower house.

The following are from the *Deseret News* to March 29—

Work on the Utah southern railroad was to be resumed at once.

The peach trees were in bloom at St George early in March.

A slight shock of earthquake was felt in Salt Lake City, about 1 a.m. on March 27.

The total vote cast in ratification of the State Constitution was 25,324 against it 368.

The snow in the mining camps of the Little Cottonwood district was about fourteen feet deep on the level, and many houses were still buried.

On 1st of January 1872, there were 364 miles of railroad in Utah, being more than in either of the States of Delaware, Arkansas, Rhode Island or Oregon.

The census returns for the Millard County show the number of males over 21 years to be 568, females over 21 years 549; males under 21 years 906, females under 21 years 836. Total 2850.

At West Weber most of the fall grain had been badly winter killed, the frost cracking the land and heaving out the grain. No grasshoppers' eggs had been found there and the prospect for good crops never was better.

"A. C.," of Brigham City, writing under date of March 29, says:—"Little progress has yet been made in tracklaying on the U. N. line, which commenced last Monday four miles from Brigham City, the tracklayers being engaged most of their time in unloading the iron which is now pouring in from the east. We are informed that forty additional car loads of rails are at Ogden."

The following is from the *Salt Lake Herald* to March 25—

Governor Geo. L. Woods had inaugurated a Bible class which meets every Sabbath at the District Court Room. May it do him much good.

POETRY.

COURAGE.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes
blow,
By every ray and every rain-drop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
"Deseret News."

A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, he makes a rainbow shine;
Grateful I take his slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are
past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness—me
The powers of light befriend.

CELIA THAXTER.

DIED.

GOODWORTH.—At Montpelier, Rich County, Utah, March 10, after an illness of six weeks, Frederick, son of Joseph and Hannah Goodworth, aged 21 years, 7 months and 15 days. Deceased was late of Lincolnshire, England.—"Deseret News."

SMITH.—At Lewiston, near Ophir, March 20, of heart disease, Robert Smith. Born at Johnston, Renfrewshire, Scotland, March 22, 1844. Emigrated to this country in the fall of 1862.—"Deseret News."

SPICER.—At the residence of W. Harder, Kamas Prairie, March 14, of paralysis, Stephen Spicer, aged 67 years and 17 days.—"Deseret News."

ELLINGFORD.—At Plaistow, Essex, March 9, 1872, of whooping cough and measles, Alice, youngest daughter of Samuel and Eliza Ellingford, aged 1 year and 19 days.—Utah papers please copy.

ANTHONY.—At Arnold, near Nottingham, March 26, 1872. Mary Anthony, aged 67 years. She was the first person baptized into the Arnold Branch of the Church of Jesus Christ of Latter-day Saints, some 23 years ago, and continued faithful from that time to the day of her death.—Utah papers please copy.

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LIVERPOOL:

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 18, Vol. XXXIV.

Tuesday, April 30, 1872.

Price One Penny.

"DO WHAT IS RIGHT."

Do what is right, is the burden of the song, and experience demonstrates that such a course is the only sound one. Actions based upon any other principle, no matter the position of the actor, are actions to be repented of, sooner or later, and further than that, if a man will not do what is right of his own volition, Providence will by and by either bring to bear upon him a pressure anything but agreeable to induce him to do right, or make manifest his culpability in such a manner that he will be despised among men, even by his partners in doing that which is not right.

There is absolutely no safety in doing anything that is wrong, anything contrary to the light which God gives unto the individual. An intelligent man or woman can consistently act only according to the light which he or she possesses, or the light which he or she might have possessed had all past light obtained been lived up to, and all opportunities of obtaining further light been properly improved.

To do what is right is not particularly to carry out the dogmas or hobbies of men, but to develop the principles of life and salvation, principles which will save and exalt men and women, principles which will conduce

to the welfare and happiness of the human race in time and in eternity. Whether we recognize the fact or not, still it is a fact that we are continually in the presence of the Supreme Being, so far as his knowledge of us is concerned, if not so far as our knowledge of him extends. Consequently our actions should all be performed not as unto and in the presence of man only, but as unto and in the presence of God, our Creator, also. If this fact were more generally and more properly appreciated, we should not see nor hear of so many mean and selfish actions as we do; we should not see nor hear of so many departures from principle for temporary advantage, and no other than temporary advantage can be secured by departure from principle; we should not see nor hear of persons falling from truth, sinning against light, or truckling to the adversary; the tempter might come every day and every hour and offer some presumed advantage if we would fall down and worship him, or, what is much the same thing, deny or concede some principle of truth which we know, or at the very least believe, to be true. If we are living according to the light which we have or may have, we should in each and every instance of such

temptation promptly say, "Get thee behind me, Satan." And we should say the same in substance to every tempter, in whatever form he or she might come. We should find it impossible to do otherwise with the least satisfaction or comfort to ourselves. Then the prince of this world might come, as the Savior said, and he would find nothing in us subservient to him. That is the only satisfactory way to live. All other ways lead to darkness, disorder, entanglement, confusion and trouble, and are extremely unsatisfactory when conscience, enlightened by the Spirit of God, sits judicially upon them.

When we submit to the allurements of the tempter, when we sacrifice principle for apparent advantage, when we depart from what we know or may know is right, we place ourselves in a situation wherein even those who tempt us will mock and deride us, and the very highest consideration we can expect from friend or foe is pity.

The Latter-day Saints are and may be again placed in a position which is one of trial and test, giving the opportunity, which can not be shrunk from, of proving whether they will abide faithfully by the principles which they profess to hold as true, or whether for promised advantage they will prove recreant to those principles. All true Saints every time will inflexibly declare they will abide by their principles, leaving the results with Him who rules in the heavens and does as He deems best on the earth. This is the only path to true honor and glorious renown, the only way to live and not be ashamed though we live forever, for he who never will concede principle for profit, proffered or expected, can hold his head erect and walk with proud and elastic step if in the presence of kings, for he is their peer in all that goes to make man noble and Godlike, worthy of respect and honor, even from them.—*Deseret News*.

WOMAN SUFFRAGE IN UTAH.

The telegraph this week brings an account of a recent election at Salt Lake City, which resulted in an overwhelming triumph of the Mormon ticket. This was largely due to the vote of the women. It is said that many boys and girls also voted, and that the defeated Gentiles are preparing a memorial to Congress against women suffrage in Utah.

Supposing the statement to be true as regards the voting of young girls, this certainly has nothing to do with woman suffrage. The voting of boys might equally be adduced against the suffrage of men. An efficient registry law is essential to guard against frauds in Utah as elsewhere.

The opponents of woman suffrage are scandalized because the women are said to have voted in support of polygamy. But it is not quite true that the women have voted in favor of polygamy. They voted in support of self-government in Utah, as against a proscriptive movement headed by the Federal officials and sustained by a flood

of miners and new comers who have suddenly come into the Territory. This proscriptive movement has taken the shape of an assault upon polygamy, but is really a struggle to overthrow the theocracy. It is a hand-to-hand fight with the entire social and religious system of Mormonism.

But if it were true, it would be far from an argument against women suffrage. For surely if women have a right to a voice in anything, it must be in regard to the domestic relations. When the homes of Utah are assailed—when her leading citizens are arraigned before the courts as adulterers, when many of her most respectable and respected women are stigmatized as mistresses and their children pronounced illegitimate, women ought to be allowed an expression of their views and wishes. Even Horace Greeley has more than once suggested a Congress of women to consider domestic interests and duties. And if the women of Utah generally feel, as they evidently do feel, that the crusade

against polygamy as conducted in the courts is unwise and cruel, it is most fortunate that they have been able to make their feelings publicly known and respected.

We trust, therefore, that Congress will firmly refuse to interfere in the elections of Utah further than to pro-

vide for an efficient registry of voters. Let the women of Utah vote.

* * * * * The peaceful and permanent solution of the Mormon complication lies in the maintenance of woman suffrage in Utah.—*H. B. B.*, in the "*Woman's Journal*," Boston.

THE KINGDOM AND THE CHURCH.

BY ELDER ROBERT BEAUCHAMP.

A celebrated poet (Pope, I think,) once said, "It is good to have a giant's power, but it is tyrannous to use it like a giant."

I am a Latter-day Saint, and consequently believe all power to be of God. The history of the past gives us correct data to judge of the future. Like causes produce like effects. When God gives power to an individual or nation, it is so given either for the purpose of protecting the humble weak against the oppressions of the arrogant strong, or it is given to that individual or nation (in consequence of his or its adaptability) to persecute, harass and annoy the people of God, so that all Israel, like Jesus, the captain of their salvation, may be perfected by the things which they suffer.

In the former case, if the power be used for the purpose for which it is given, it will doubtless be continued, and the prayers of earth's weak ones will be powerful with the God of heaven on the behalf of their deliverer, and He who gave the power will increase rather than diminish it; but should that individual or that nation grow proud and presumptuous, forget the source from whence he or it derived its power, and begin to persecute and oppress, God will give power to another individual or nation to subdue and overthrow the tyranny of the tyrant. This has been the history of the world in the past, and as like causes produce like effects, it will also be the world's history in the future.

In the latter case God will continue him or them in power just so long as he wants them. He will show his displeasure to them by judgments severe and heavy, by sword (civil and foreign

wars), by fire and the raging elements, by sea and land, by plagues and pestilence and earthquakes, &c.; but this will only harden the hearts of the wicked persecutors; they will not repent, but will still persecute and blaspheme against the God of heaven. And when the Saints have been sufficiently tried, the unworthy, the fearful and unbelieving sifted out, and those only remain in the Church who have proven themselves faithful to true principles through every trial, then the mighty God, the Lord of Hosts will arise, and as a just God and a Savior will deliver his people who trust in him. Then will he utterly destroy that wicked nation. Thus all the world may know that there is a great and mighty God who ruleth in the heavens and in the earth, who setteth up kingdoms and casteth them down.

This, too, has been the history of the past. The names of Cyrus and Pharoah will be handed down to the latest generation as representatives of those two classes—the former with honor and respect, the latter with everlasting disgrace. And will not they who do the work of Cyrus share with him in the glory? and they who do the works of Pharoah, will they not share the eternal infamy?

The Saints expect persecution because they believe God's word, and he has declared that he will have a tried people. They are therefore willing to await the good time coming to give them redress, being fully assured that they who suffer with Jesus shall also reign with him. While the prince of this world, who hath nothing in Jesus, holds rule in the nations of the earth, the Saints will be oppressed and down-

trodden, for the spirit that now worketh in the children of disobedience always did and always will oppose God and his work; and those of our number who have not faith in God, firm, steadfast and immoveable, will not be able to stand. Every man's work will be tried, as by fire, of what sort it is. The wood, hay and stubble will be burned up, but the gold will be purified. Those only will wear the crown who bear the cross.

Why have the Latter-day Saints suffered persecution from the time that our martyred Prophet Joseph Smith received his first revelation to the present? Why, since the world began, has the blood of the Prophets been shed? Because God, through them, has given revelation and commandments to his people, and his people have dared to obey God rather than man. Why do the persecuting ring oppose plural marriage? Is it because they believe it immoral? No! verily no! The test for citizenship, the test for franchise, the test for juries is not, "Do you practise immoralities?" but, "Do you believe in the revelation on plural marriage?" And Judge McKean, in his place on the bench, publicly declared that the indictment called "The people v. Brigham Young," would be more properly entitled "The Federal government v. Polygamic Theocracy," and an organ of the ring shows the same cloven foot. An article headed "Treasure," declares plainly that the Bible is treason if we practise it, and among the rest has these significant words, "Resign the kingdom and retain the church, and the path before you all (including Brigham Young) is comparatively clear

and not very thorny." They have let the cat quite out of the bag. It is the kingdom they fear. God is guilty of treason in sitting up his kingdom. The Bible is treason, say they, if you practise it; you can believe it and welcome, and we will go along with you, hail fellows well met; but if you dare to practise it, we will damn you in the eyes of the world, who are already willing to believe anything against you. We will bring against you charges of every species of crime, and with packed juries and false witnesses who will swear anything to save their own forfeited lives, it will be strange if we do not obtain a conviction. But resign the kingdom and retain the church, and all will be remarkably clear and easy. Desert king Jesus, and join the ranks of Lucifer the usurper? Believe in God's commandments and not practise them? No, Judge McKean, not if God will sustain us. Bring your false charges, your false witnesses, your packed juries—bring on your torches, pile up your faggots. No, no! most potent judge, we will not resign the kingdom which God has set up in these last days. We ask no favor nor maudling pity, but demand justice. We demand a fair and impartial trial according to the constitutional laws of the United States, and we do not fear the result. Let this justice be done us, and the world will soon see that it is not the Latter-day Saints who are the traitors; and if the people of the United States of America withhold from us our righteous demands, we will still remain loyal to the kingdom of God, suffer patiently the consequence, and appeal to the great Judge of all flesh.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 247.

Vigilance was required to counteract the designs of the wicked, to thwart their plans and to preserve the Saints from the snares which were spread for their feet. President Young was on the alert, he scrutinized every movement, penetrated every plot and, with his brethren, was unceasing in his

efforts to defend and guard the flock of Christ which had been entrusted to him. From the public stand he rebuked the civil authorities of the city for their want of energy in the discharge of the duties of their offices, censured parents and guardians for not controlling their children and keeping

them out of the streets at night, and warned the people that if they did not rise up and put a stop to the thieving, swearing, gambling, bogus-making, the selling of spirituous liquors, bad houses and all abominations practised in their midst by their enemies, these evils would uproot them and they would have to leave Nauvoo before they had done the things which the Lord had commanded them to do. These plain warnings had their effect. The Saints became more strict in their own conduct, in controlling their families and in opposing iniquity in every form, and good order was maintained in the city.

Early in January, 1845, a selection of Elders was made to take short missions through the State of Illinois and the Territory of Iowa, for the purpose of frustrating the designs of wicked men, who were endeavoring to poison the minds of the people so as to create a public opinion which would sustain the raising of mobs against the Saints and justify the commission of outrages upon them. In the last number we alluded to the false reports which were circulated about the people of Nauvoo, and which were published by some of the newspapers. From these false reports many were led to suppose that the Saints were people of very bad habits and wicked character; for numbers had no means of knowing the truth concerning them. By sending Elders out they could correct misrepresentations, dissipate many prejudices, impart correct information concerning the motives and conduct of the Saints, and thus counteract the schemes of the mobbers.

About the time these Elders were called and set apart for this mission, an Epistle was prepared by the Twelve Apostles, and sent forth to the Church in all the world. Hopeful and zealous themselves in their labors, the Epistle breathed this spirit. It gave a cheerful description of the progress made in building the Temple, and the anticipations in which they indulged respecting certain portions of it being finished by the succeeding fall, so that they could begin to give the Saints their endowments in its rooms. Of the Saints abroad who desired to share with them the labor as well as the glory of build-

ing the Temple, they made several requests. All the young, middle-aged and able-bodied men who had it in their hearts to help at this work were requested to come to Nauvoo, prepared to stay during the summer, furnished with means with which to sustain themselves, and "to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools;" and those who were within market distance of Nauvoo were requested to bring with them provisions to sustain themselves and others during their stay. The branches of the Church were asked to send all the money, cloth, clothing and raw materials for manufacturing purposes they could. The subject of tithing and its importance was referred to, and the Saints were warned not to trust or pay their money to impostors; but to responsible agents who had written authority from the Apostles and whose names were published in the Times and Seasons. This Epistle was of great worth to the Saints, especially to those who had not moved to Nauvoo. It cheered, comforted and instructed them; and from it they gathered counsel and ideas that were precious to them.

The quorums of Seventies had finished a very good hall in which to hold their meetings; a Concert Hall was also built with the view to promote the culture of music. Until these were erected, the hall over the Prophet Joseph's store was the only one in Nauvoo where a congregation could be gathered. The High Priests felt that they were sufficiently numerous and important to have a hall for their use; but, at their meeting on the 26th of January, 1845, President Young suggested to them that instead of erecting this building, they devote their means to the completion of the upper story of the Temple, in which they could receive their washings, anointings and endowments. This proposition they accepted by a unanimous vote.

The City Charter of Nauvoo had proved a bulwark of liberty to the people. Liberal in its provisions and powers, it guaranteed to the citizens under its jurisdiction protection from the plots of wicked and designing men. It had been granted by the legislature of the State of Illinois at a time

when mobocrats did not control the State, and when it was not considered a crime to treat the Latter-day Saints with humanity and that degree of fairness to which as American citizens they were entitled. One of the sections of that Charter provided that :

"All power is granted to the City Council, to make, ordain, establish and execute all ordinances not repugnant to the Constitution of the State, or of the United States, or as they may deem necessary for the peace and safety of said city."

Under this authority the City Council passed an ordinance to prevent the citizens of Nauvoo from being carried off by an illegal process. If any person thought he was illegally seized he could, under that ordinance, claim the right of *habeas corpus*, to try the question of identity. The Prophet Joseph had found this ordinance very useful when the attempt was made to kidnap and carry him off illegally to the State of Missouri. The municipal authorities of Nauvoo, through the power granted in the Charter of the City, stepped forward and interposed its authority, tested the validity of the acts of his captors and decided, upon abundant evidence, that they were vexatious, without justification or the shadow of law, and were designed to deprive him of his liberty and probably of his life. After a fair trial before the court the Prophet was released and his persecutors were foiled. This enraged them. Mobbing, haling to prison and killing Latter-day Saints had been an amusement of theirs for some years; they had indulged in it with impunity. But now they were checked. The City of Nauvoo had a Charter, it had ordinances and officers, and it interposed between these ruffians and their victims. It virtually said that all men had rights which, within its jurisdiction, must be respected—that Latter-day Saints, as citizens, had as good a right to life, liberty and the pursuit of happiness as the people of any other church, city or State in the United States. This was new doctrine to mobbers, and it was more unpalatable and aggravating because the Lat-

ter-day Saints had the legal right under the City Charter to enforce it. A great outcry was immediately raised by these people against the Charter. Politicians, always ready to desert and sacrifice principles for popularity, thought they could gain favor by joining in the clamor. To gain a few votes they were ready to strip the people of Nauvoo of every right and to abandon them to the attacks and machinations of a band of wretches who were more cruel and pitiless than savages or wild beasts. Even Thomas Carlin, Governor of the State of Illinois in 1842, in his anxiety to pander to the mob, denounced the City Council of Nauvoo for its action in passing this ordinance. He said it was most absurd and ridiculous to think that power was granted to release persons held in custody under the authority of writs issued by the courts, or the Executive of the State, and that an attempt to exercise this power would be a gross usurpation and could not be tolerated. He was desirous that the Prophet Joseph should be carried into Missouri, and he asserted that no court on earth had any jurisdiction of his case but the court of that State! With equal propriety and justice he could have said to a person who had fallen among thieves, been stripped by them and barely escaped with his life, that he must give himself up to them again whenever they demanded him, for they were the only ones who had the right to say whether he should live or not! He had such regard for the scoundrels and murderers, which were banded together with the determination to destroy the Prophet Joseph, that he said: "he had not the most distant thought that any person in Illinois or Missouri contemplated personal injury to Mr. Smith, by violence in any manner whatever!" Could he have had his way the Prophet would have been delivered, bound hand and foot, into the hands of the murderous mob of Missouri for them to have wreaked their vengeance upon him; but the City Charter of Nauvoo was a bulwark which he or others could not very well over-ride or throw down.

[TO BE CONTINUED.]

Habit, if not resisted, soon becomes a necessity.—*St. Augustine.*

THE CHAMPION BUYERS.

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According to the closest calculation that we have been able to make, from the data furnished by the "ring" organs in their opposition to Utah's admission as a State, the Mormons have, during the past seven months, expended five hundred and forty-nine millions eight hundred and thirty-eight thousand nine hundred and sixty-four dollars and eighty-three cents, in purchasing papers, politicians, Congress-men and the public generally to speak out in their behalf. Where they got all this money may be a secret to some, but it is a very simple matter when understood. Away up somewhere in the mountains there is a mine which the anti-Mormons haven't yet discovered—this must be so for it was printed in a newspaper once—and in this mine Mexican silver dollars and United States double eagles are to be had for the shovelling up. Of course, if it were known that we had told this to anybody our precious lives would be in danger; but we trust to the secrecy of our readers and the public generally. It may be that we obtained the hint of this mine from Monte Christo's grotto, but that's neither here nor there. Armed with such inexhaustable funds, the Mormons commenced buying up. They beat the Central Pacific Railroad at the first pop, as they managed to

buy up the *Sacramento Union*. Then they accomplished what the entire administration party had failed to do in buying up the *Cincinnati Commercial*. But why follow this thing of buying journals further. It must have cost an immense sum, but as everybody sees, it was done. How much went to members of Congress, and how much went to the thousands who up to being touched by this Midas-heap had borne the loftiest characters for incorruptibility and honor, we cannot say; but one thing is plain: if this is the way the Mormons spend their hidden treasures they will soon be as poor as before their wonderful mine was discovered. This is easily proved, for if they had kept the hundreds of millions and thousands of dollars quietly laid away out of the sunshine, with the odd nine hundred and sixty-four dollars and eighty-three cents they might have bought the entire anti-Mormon "ring" of Utah, carpet bags, dead-head railway passes and all. We say, therefore, they don't know how to spend money to advantage, and submit the above as evidence. Everybody knows, or ought to know, at about how much the members of the "ring" value themselves and their influence, taken in detail or in a body.—*Salt Lake Herald*.

Horace Greeley writes to Senator elect Fitch, of Utah, that he doesn't see how the Territory can come in as a State in the face and eyes of a recent act requiring a population which she lacks; but he does hope that we will pay more attention to our own morals and less to others folks' than Chief Justice McKean's rulings indicate.

A late issue of the *New York Herald* has a lengthy letter from its Washington correspondent, written in the interests of the Utah "ring," rehashing the usual stale array of falsehoods against the Mormons. The only thing noteworthy in the communication is that the military post which it is said will be established at Beaver, is not for protection against Indians, as some people have imagined—oh no, for as the people have had to do their own Indian fighting all along they may continue to do it in the future—but that "impartial juries may be protected." There are several allusions to "impartial juries" in the letter, all having reference to the carefully "pick you out and pack you in" kind, selected with a due regard to their determination to convict. Strange times, my masters, when packing juries to secure convictions is advocated as necessary, and military posts are established to see that the work is effectually done. The whole letter rings of McKean throughout, and shows that the enemies of Statehood for Utah continue hard at work.—*Salt Lake Herald*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 30, 1872.

EXCOMMUNICATIONS, BAPTISMS, ETC.

It should be remembered by the Elders who are called to preside either in Conferences or in Branches, that they are placed to watch over the work of the Lord, and amongst other duties to guard that the Church does not receive injury from the course of those who professedly are connected with it, or who nominally have a standing therein. We well know it is a solemn thing to sever a man from the fellowship of the Church of Jesus Christ, to cut him off from the blessings, privileges and saving powers of the everlasting Gospel, yet there are occasions when such action is not only necessary, but it would be a wrong to the Church to permit the offending member to remain connected with it, to impair its vitality, to impede its progress, and to be a hindrance and a reproach to its faithful members.

When a man knowingly and determinedly sins and cuts himself off from the fellowship of the Holy Ghost, when his actions are inconsistent with his professions, his life unworthy of his high calling, and his conduct a source of distress and shame to his brethren, he should be dealt with as the law of the Lord directs; not, however, before he has been visited and plead with by the Teachers, and the error of his course pointed out to him. These brethren should labor with him in a spirit of love, showing that his salvation is near to their hearts. They should point out to him the heinousness and the utter folly of sin, and the awful position in which he places himself by rending asunder the ties that bind him to God; also, that when he permits himself to be excommunicated from the Church of the Most High, he becomes an alien to the communion of the Saints, a stranger to the gifts of the Gospel and the powers of the Holy Priesthood, and shuts himself out from all the blessings of salvation, the glories of eternal exaltation and the presence of his Father and God. Then when ample opportunity has been given him and he repents not, the matter should be brought before the officers of the Branch, of which fact the transgressor should be duly notified before the necessary action be taken in the case. It will always be well to remember that God, who has so long borne with us and with our weaknesses, will not be displeased if we show mercy to our fellows, and that rash and hasty action will not be pleasing in his sight; at the same time it is our duty to see that we injure not the work of the Lord by permitting those who delight in their sins to continue to bear the name of that Savior who is ever without sin.

Though the severance of members when they stubbornly persist in doing wrong is necessary to the well-being of the Church, yet the power of excommunication should never be exercised lightly nor rashly nor for insufficient

causes. No unwise enthusiasm should characterize the actions of the Priesthood in these matters. Men, unfortunately, are prone to run to extremes, and it sometimes has happened in Branches where the presiding authorities have for a time been lax and careless with regard to the lives and actions of those under their watch-care, that they have suddenly awakened to great energy, and have used more vigor than mercy, more zeal than discretion in their endeavors to cleanse their fields of labor. It is obvious that such a course cannot be attended with beneficial results, and there is no need that any be wronged whilst the Church be purified. "A firm, steady, wise course, neither too yielding nor too exacting, is the course which the Elders and other officers should adopt, and which we hope they will adopt in all the Branches throughout these Missions," and we consider that before proceeding to the full extremity with offenders, the Branch Presidents should take the counsel of the Conference President, that in their united wisdom righteousness may be fulfilled and justice satisfied.

Whilst referring to the subject of excommunications we will say a few words with regard to the baptism of those who were once members of the Church, but who have permitted themselves to be cut off therefrom, for it frequently happens that men and women who turn from the truth, or who permit darkness to overshadow them for a season, in time see their folly, repent thereof, and again seek admission into the Church of Christ; which privilege, when they bring forth fruits meet for repentance and no cause is shewn why it should be denied, is usually accorded to them. But some have appeared to think, especially those who formerly held a portion of the Priesthood, that when confirmed they should by right of former possession be again ordained to all the blessings, privileges and priesthood they enjoyed before they permitted the powers of evil to lead them astray. This idea is an incorrect one. When a person is legally severed from the Church of Jesus Christ he forfeits all the rights and authority he beforetime held, and becomes in every respect an alien to the things of the kingdom; and when again baptized he cannot claim, by right of former membership, any privileges or powers beyond that of a member who never before tasted of the good things of eternal life. We feel assured that no humble, sincerely repentant man, who having lost his standing in the Church has been again baptized will unduly covet authority however much he may desire the blessing of heaven that he may be an instrument in God's hands of doing good, but he will be thankful that having once turned away, God in his abundant mercy has permitted him to return into the fold, and with this feeling of thankfulness he will wait in patience the pleasure of the Lord, and when he is again blessed with the power of the Priesthood he will duly value it and use it unto salvation.

It may be as well here to draw the attention of the Elders to the fact that the baptism of any such person, when properly administered, will be administered as though he were being baptized for the first time. So also with the ordinance of laying on of hands; and in these administrations the Elders should not say, "I re-baptize thee," and "I re-confirm thee," &c., but "I baptize thee," and "I confirm thee," &c. Re-baptism and re-confirmation being only applicable on occasions when the person baptized has not been cut off the Church, as in the Reformation of 1856-7, and on other special occasions.

In conclusion, we would observe, that there is no man nor woman who is faithful but will receive all the blessings, all the power, all the authority to do

right, to serve God, to save himself and aid in the salvation of his fellows, that he could in his heart of hearts desire. Our Father in heaven blesses us abundantly and endows us richly with the precious things of eternity, whilst we too often are not zealously seeking to obtain the wisdom of his Holy Spirit, that we may honorably and profitably apply the privileges and endowments we so earnestly crave.

G. R.

LONDON CONFERENCE.—The meeting of the London Conference, adjourned from 21st inst., will be held of Sunday, June 2nd, at the Eastern Hall, East India Road, Limehouse. The services to commence at 10 a.m. and 2 and 6 p.m.

ARRIVAL.—Elder Philippe Leuba, of St. George, arrived at Liverpool on Friday, 26th inst, per steamship *Manhattan*, in good health and spirits; on the next day he continued his journey to his field of labor in the Swiss and German Mission.

CORRESPONDENCE.

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AMERICA.

Salt Lake City, April 2, 1872.

Elder Geo. Reynolds.

Dear Brother—Your letter addressed to the 20th Ward Sunday School came duly to hand, and we were glad to receive it. We are thankful for your interest in, and good wishes for us. The school is progressing favorably. The scholars mostly come regularly, and seem to take a delight therein. We number between two hundred and twenty-five, and two hundred and fifty scholars. They give heed as a general thing to our teachings, and we try to teach them things which are good and wholesome, and which will eventually save them in the kingdom of God, for this is the main object of our Sunday School. Last Sunday, being Easter Sunday, we gave them prizes for recitations, good behavior, &c., and the children mostly seemed delighted with them. The prizes were not so elaborate as we could wish, but we did the best our means would allow, for we gathered it up from various parts of the Ward, the Bishop heading the list with a donation of ten dollars. Brother C. R. Savage also kindly donated some pictures in frames, which were given to the older scholars for recitations. The prizes consisted (besides the pictures mentioned,) of cards with the Ten Commandments printed

on them in embossed characters, small books on Scriptural subjects, colored photographs of cities, towns and places of interest, drawings of birds, small books of easy lessons, and twelve of brother Wm. Willis' song books, known as the "Mountain Warbler," which we presented to the lady teachers as a token of our appreciation of their labors. We convened together in the school-house at about half past nine, and were pretty well tired by the time we got through, which was about half past twelve o'clock. The day was very fine, which caused the children to turn out well, and we managed to distribute over four hundred prizes amongst them.

We have some little difficulty in getting brethren to come to the school and teach the children, so we have to substitute youths in their places. The lady teachers, as a general thing, attend very regularly. The names of the brethren teaching in the school at present are—Wm. Lambourne, Superintendent, Wm. Millard, Alfred Tame, A. Durnford, Geo. Anderson, R. B. Williams, — Moore, and William H. Tovey, Secretary. The names of the sisters are as follows—Georgina Calder, Emma Fowler, Annie C. Smoot, J. Despaines, M. A. Lyons, A. Muir, Mary Ann Sansom, Alice E. Taysum, Annie Mackey, Hannah Millard and

Jane Romney. These are our staff at present, and with God's help we will try and do the best we can for the rising generation.

We should be very glad to hear from you again at your earliest leisure time, for we love to hear from any source which will benefit and happyify the children of the Sunday School; and if it meets with your mind, we should be pleased if you could give us some sketches or incidents of your mission which, when read here to the scholars, would delight them.

The principal items of our Sabbath School we have given you, and must now close, praying God our heavenly Father to bless you in your duties, as also your co-laborers in the work of the Lord.

Your brethren in the covenant of peace,

WM. LAMBOURNE,
WM. MILLARD,
WM. H. TOVEY.

GREAT BRITAIN.

Birmingham, April 23, 1872.

Elder Geo. Reynolds.

Dear Brother—During the past week I have visited the Dudley, Wolverhampton and Stafford Branches of this Conference, at each of which I held meetings. I found those of the Saints I met feeling well. Elder Thatcher held meetings in Coventry last Sunday; that Branch has been much reduced in numbers of late, owing to several of the brethren and sisters emigrating.

While at the Sheffield Conference, eight of the Elders from Zion visited the grave of our late fellow-laborer, Caleb W. Haws, at Darton, a small village in Yorkshire, near Barnsley. We found the following inscription upon his tombstone (which is a very handsome one)—

SACRED TO THE MEMORY
OF
ELDER CALEB W. HAWS,
MISSIONARY FROM SALT LAKE CITY.

Born Oct. 7, 1839; died Nov. 30, 1871;
Aged 33 years.

"He is not dead but sleepeth."

We were grieved to find that the words "Elder" and "Missionary" had been filled with cement and painted over. Upon inquiry we were informed that the minister, or rector of the parish had utterly refused to have the stone erected over the grave of our departed brother with those words upon it.

We left the sacred spot with mingled feelings of pity and disdain, and we asked in our hearts, "O Lord, how long will thy people have to endure such things."

In accordance with your counsel I remained in Nottingham eight days, during which time Elder Fairbanks and sister Burrows, his landlady nursed me up, and I left them feeling better in health than when I went to attend the meetings of that Conference.

I am yours faithfully,
BEN. W. DRIGGS.

A WORD WITH OUR OPPONENTS.

Are you sure that "Mormonism" is a delusion? Are you quite sure that its doctrines are false? Have you compared its principles with the Scriptures and found them wanting? Can you shew that its teachings are contrary to the Bible; or the practice of its principles contrary to true morality and virtue? Is faith by works and repentance contrary to the teachings of Christ and his Apostles, or baptism by immersion for the remission of sins unscriptural? Was laying on of hands for the gift of the Holy Ghost prac-

tised by the Apostles of Jesus Christ, and did signs follow the believers in his doctrines? Had God ever a people upon the earth who were truly serving him to whom he did not reveal himself through Prophets and inspired men? Do not the Scriptures declare that "where there is no vision the people perish?" And again, "surely the Lord God will do nothing but he revealeth his secret to his servants, the Prophets!" Were not his servants the Patriarchs acceptable before him? yet they were polygamists. Does not

Isaiah foretell the gathering together of the Church in the last days, and of a thousand years of righteousness upon this earth, when Christ shall reign as King of kings and Lord of lords? Are the Latter-day Saints deluded because they believe in these things? Is your faith without works more Scriptural than our faith by works? Is the baptism of infants by sprinkling more Scriptural than our baptism of adults by immersion? Is your unknown God without body, parts or passions as Scriptural as our God in whose image man was made and who loveth the righteous and hateth the wicked? Is your heaven beyond the bounds of time and space more Scriptural than our heaven upon earth? Is your lack of faith in, and denial of, the gifts of the Gospel of Jesus Christ more praiseworthy than our faith and belief in them? Are you more wise than the Apostle Peter was on the day of Pentecost when he said that the gifts of the Holy Ghost were to be given unto all, even as many as the Lord God should call? Have you arrived at that unity of the faith spoken of by Paul, when the powers, gifts and blessings of the everlasting Gospel would be no longer needed? If you have why do you hold Ecumenical Councils and Church Congresses to determine your doctrines? If your Gospel plan is perfect why do you add thereto or diminish therefrom? Are your assertions that "Mormonism" is a false doctrine more reliable than our testimony that we know it is true? When we declare that signs follow the believers in the Gospel in this day as they did in the days of the Apostles, can you prove that we speak falsely? Is your assertion that the principles of our religion tend to vice and immorality more reliable than the testimony of eminent travelers who declare that drunkenness, prostitution and the thousand

and one evils resulting therefrom are unknown in Utah, or were so until the advent of your pseudo-Christian judges, lawyers and their attendants? If you could shew the absence of these things in self-styled Christian nations, would not your Christianity be more Christ-like? You admit that these things are not in accordance with the teachings of Christianity, and yet they pervade every grade of your society, from prince to peasant; surely these things were not so predominant in the Church of Christ eighteen hundred years ago. Well may the infidel declare that such Christianity has proven a failure, for after eighteen hundred years its professors are in greater doubt and darkness, and wickedness and vice more predominant than they were at its commencement.

How is this? It is because the prophecies of Scriptures are fulfilled; the spirit of revelation is denied; and as with the priest so with the people, as with the buyer so with the seller, darkness covers the face of the earth and gross darkness the minds of the people; you have rejected the commandments of God and receive the precepts and teachings of men, and therefore you will be accursed without you speedily repent, for "though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you let him be accursed." Your teachings are as opposite to the teachings of Christ and his Apostles as light is to darkness, and you might as well offer the filthy drainings of the cesspool, for drink, to the man who possesses a clear bubbling spring, as offer your spurious, giftless Christianity to the poor despised "Mormon" in lieu of the Gospel of the Son of God with its gifts and graces, its powers and its blessings.

J. D.

LOVE ONE ANOTHER.

BY ELDER WILLIAM REID.

"This is my commandment, That ye love one another, as I have loved you." Such were the words of our Lord and Savior Jesus Christ to his disciples when he tabernacled here upon the earth. As such these words should be obser-

ved, acted upon and carried out to the fullest extent by the Latter-day Saints, who, now in this age, claim to be his immediate followers. For unless they do this they are none of his. And it would be well for all Saints to enquire of themselves, do we love each other as becometh children of the Most High God, who have made a covenant to serve him through good and evil report? Are there any bickerings and contentions in our midst? Do we entertain feelings to some of our fellow-servants in Christ that need to be eradicated without delay? Do we not sometimes secretly cherish feelings of wrong suffered (either real or imaginary) that we ought to cast aside? for our own good, for if we do not this feeling like a viper will turn and sting us to the heart, or like a canker corrode our whole being; and also for the sake of our brethren that a just understanding of the grievance may be arrived at, and the wrong, wherever it may be, be righted. Let us suffer no feeling of false pride to stand in the way of our bringing about a reconciliation when feelings are estranged. Permit not the idea that our overtures of friendship would be humiliating; that alone is humiliating which leads man from God and truth. Sin is humiliation. No true Latter-day Saint will respect another less, but rather love him more, for such a course of conduct. Blessed are the peace makers for theirs is the kingdom of heaven.

The kingdom which we are striving to build up is almost without exception composed of men and women who through the course they have taken are looked down upon by their acquaintances, spoken evil of by their fellow-men, and often bereft of the love of their nearest relatives. Is not this enough, without permitting hostile cri-

ticism of each other's characteristics to find a place in our hearts, or the desire to pick flaws in our fellow Saints abide in our minds. How much better to ever be ready to point out and hold to view every good trait which our loving eye can find, and speak of all the good and as little of evil (if any) as we can possibly find. For how can we, with abiding faith, ask our Father in Heaven to extend that love and mercy to us which we withhold from our brethren and sisters.

It has been said "man's inhumanity to man, makes countless thousands mourn;" surely no Latter-day Saint should be found to swell the ranks of those who cause the mourning. We have the adversity of the souls of men with all his evil powers, and the majority of mankind to vilify and persecute us. Our friends outside the pale of the Church are but few, surely the love we possess can be bestowed upon our brethren and sisters, for no where else can they find sympathy and affection; and love begets love.

Should we see ought in a Saint we cannot love we must remember we none of us are perfect. Let mercy claim its part.

"The quality of mercy is not strained;
It droppeth as the gentle dew from heaven
Upon the place beneath: it is twice blessed,
It blesseth him that gives and him that takes.

'Tis mightiest in the mightiest."

Then, Saints if that love that Jesus showed abide in our midst we should rejoice exceedingly, for it is as it should be, but if it dwell not in our hearts, by all that we hope for in heaven or hold dear on earth, let us banish every unworthy feeling to give place for that love which reaches the throne of the Most High in heaven and finds also a resting place with his Saints on earth.

"LOYALTY."

An exceedingly small minority of the inhabitants of this city are incessantly paraded in different newspapers as the "loyal citizens." Loyal to what? To the supremacy of the United States government in this Territory, they say.

Who has disputed, denied or doubted the right of the United States government to supremacy in this Territory? We have yet to meet the man. But a Territory of the United States is not a penal colony, in which every soul who

resides in it is a slave deprived of all rights of citizenship, and shorn of every surrounding of liberty and freedom. Territorial tutelage cannot go even this far; and while the supremacy of the government is not questioned by any one, even the government has its powers prescribed beyond which it cannot step without usurpation of authority; and those limits are neither vague nor uncertain.

These "loyal" people are but noisy declaimers. Some of them affect loyalty to the administration while hating it with an intensity that would sink it to the nethermost pit had they the power. Such are of the Bourbon Democratic style, who merely affect "loyalty" because they hate the Mormons. Others hold office, or have hopes of holding it, or are the "umble followers" of office-holders, or are ignorant of the real designs of the Utah ring. Their "loyalty" is not to their country, which is no way endangered, nor to the constitution, which some of them hold it treasonable to refer to, nor even to the administration, only in so far as there are positions and pay involved. If they

call themselves "loyal" to the Republican party, it may be true of a few, but with the greater number it is a sham and a cloak of hypocrisy as thin as gauze, assumed to cover their other and real object—to "use up" all in Utah who oppose them irrespective of creed or party.

These same individuals are also referred to as "the law-abiding people of Utah." That is: some of them set at defiance municipal law and Territorial law, when it suits them, declaring it unconstitutional; and some of them set at defiance the law of congress against polygamy, while affirming that it is constitutional. Some of them are polygamists by solemn contract; some of them have a wife living in one place and keep a mistress in another; some of them hire a "wife" when they choose to temporarily assume the role of "husbands;" and thus living in defiance of law, human and divine, congressional, territorial and municipal, they meekly and modestly claim to themselves, and to themselves alone, the title of "the law-abiding citizens of Utah."—*Salt Lake Herald*.

UTAH NEWS.

A telegram dated Salt Lake City, April 11, says—The attendance at the Conference has been immense. The number present in the Tabernacle on the 7th was from 8000 to 10,000, and on the 8th over 12,000 men, women and children gathered in the building. President Smith was requested by President Brigham Young to state that he was comfortable, in health and good spirits, and regretted that circumstances prevented him from attending the Conference. The Conference, by unanimous vote, re-elected Brigham Young President of the Church, George A. Smith his first, and Daniel H. Wells his second counselors, and Orson Hyde President of the Quorum of the Twelve Apostles. The missionaries called were set apart on the 10th and expected to leave for Europe on May 1st.

The following are from the *Deseret News* to April 4—

Snow was about 12 feet deep on the level at Alta City, Little Cottonwood, on the 1st inst.

On the 31st ult., the house, with every thing it contained, of C. P. Cloy, of Alta City, was destroyed by fire.

A new settlement was being formed by Joel H. Johnson and others, in Iron County, seven or eight miles above Pangwich, on the Sevier river. It had been named Hillsdale.

A road was near completion, from Saint George along the base of a mountain to a quarry of black volcanic rock, of which the Temple there will be built. Some pieces of rock twelve feet long had been split for the foundation. The cost of making the road would not be less than \$3,000.

The placer gold diggings on the Colorado extend along a distance of about 300 miles, wherever soil has been washed up from the river, from Pareaah to the mouth of the Grand Wash. A road had been opened from St. George to the mouth of the Pareaah during the winter, and one was being made south-east, towards the mouth of the Grand Gulch, or outlet of the Pareaah Valley.

The annual conference of Tooele County was held on Sunday, March 31st, Bishop John Rowberry presiding. Three meetings were held and good instruction given by the brethren from the various settlements in the county. Amongst those who addressed the people were Elders Woolley, Childs and Caldwell, returned missionaries, who gave a brief but interesting account of their labors and travels, on their mission east.

General Forsyth and Col. Sheridan lately paid a flying visit through the southern part of the Territory, on a tour of examination, that they might decide upon the best positions for establishing military posts. They selected a site for one at the mouth of Beaver Canyon, about a mile above Beaver City, and it is probable that several companies of U.S. troops will be posted there some time this spring. General Forsyth thought it was likely government would establish a depot of supplies and one company of troops in the vicinity of St. George.

The iron works in Iron County were prospering beyond expectation. Large quantities of castings were being turned out for the repairing of quartz mills; nevertheless orders came in for them with greater rapidity than they could be filled, mostly from Picoche. There were two furnaces and a foundry in operation, and the erection of another and much more capacious furnace had been commenced. Overtures had been made by outside capitalists, to those interested in the works, to invest capital for the extensive development of the concern and it is probable that negotiations will be entered into.

The *News* of the 2nd inst. observes:—"This conference time is quite an interesting one, what with religion, politics and judicial matters. Here are the Republican primary of last evening, the Republican Convention of Friday, the meeting of the State Legislature on Thursday, the Conference on Saturday and succeeding days, the Democratic Convention on Monday, and the expected decision of the U.S. Supreme Court in the Engelbrecht case the same day, unless in the event of further postponement which is possible, as postponements have been several already, and the Supreme Court has a great press of business on hand, and further, the Utah case has been favored already by being accorded a hearing in advance of its time of register on the docket."

The following is from the *Salt Lake Herald* to April 4—

The peach, plum and apricot trees were in blossom in Salt Lake City.

A fair was shortly to be held in Salt Lake City, under the direction of the Deseret Agricultural and Manufacturing Society.

The Democrats of Utah were organizing, with the intention of maintaining in that Territory, the distinct political principles of their party.

The *Herald* of the 2nd inst. remarks:—"The postponement of the decision in the Engelbrecht case by the Supreme Court, suggests the possibility that the decision is withheld to give Congress time to pass a law, that may obviate the necessity of rendering it in accordance with present existing law. We are loth to think that such is the object of the court, especially in view of the fact that some of the ablest jurists on and off of the supreme bench have bitterly complained of the latter-day degradation of that court by making U.S. authority dependent upon legislative whim. The court could not justly complain that the people no longer respect it as an independent branch of the government, if, to conciliate power or prejudice, it were guilty of the self-emasculation of its honor and independence. Mr. Voorhees' bill, introduced yesterday, may be for the purpose intimidated.

P O E T R Y.

GOOD NATURE.

As welcome as sunshine
In every place
Is the beaming approach
Of a good-natured face.

As genial as sunshine,
Like warmth to impart,
Is a good-natured word
From a good-natured heart.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL
CONFERENCES FOR THE QUARTER ENDING MARCH 31, 1872.

(THIS ACCOUNT IS MADE UP TO STAR NO. 13 INCLUSIVE, VOL. 34.)

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Bedfordshire	George W. Wilkins	4 13 5
Durham	J. A. Leishman	1 0 0
North Wales.....	Thos. P. Green	3 10 0½
New York	George Bunn	10 7 4½
	Total	19 10 10

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham	B. W. Driggs	0 0 8
Bristol.....	E. A. Box	0 0 0
Carmarthen	John Williams	0 0 0
Glamorgan	David John	0 0 0
Glasgow	John Pyper	6 0 2
Leeds	O. G. Snow.....	0 7 2
London	David Brinton	10 11 8½
Liverpool	Thos. Dobson	0 0 0
Manchester.....	George P. Ward	0 0 0
Pembrokeshire	Wm. White	0 5 2½
Sheffield	Ralph Harrison	0 0 1½
	Total	17 5 0½

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LIVERPOOL :

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"Holiness unto the Lord."

No. 19, Vol. XXXIV.

Tuesday, May 7, 1872.

Price One Penny.

FORTY-SECOND ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE
NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1872.

(From the Deseret News.)

Saturday, April 6.

The Forty-second Annual General Conference of the Church of Jesus Christ of Latter-day Saints assembled in the New Tabernacle, Salt Lake City, at 10 o'clock this morning.

On the Stand were—

Of the First Presidency—Geo. A. Smith and Daniel H. Wells.

Of the Twelve Apostles—Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, jun., Joseph F. Smith, Albert Carrington.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, John Van Cott and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum—Elias Smith, Edward Snelgrove and Elias Morris.

Of the Presidency of this Stake of Zion—John W. Young, George B. Wallace and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders and leading men from every settlement in the Territory.

Conference was called to order by President George A. Smith.

The choir sang,

"An angel from on high."

The opening prayer was offered by Elder Erastus Snow.

The choir sang,

"See, all creation join

To praise th' Eternal God."

President Geo. A. Smith addressed the Conference. He said that owing to a spirit of persecution disgraceful to the age our First President was not permitted to be with us. But notwithstanding the prevalence of religious bigotry, and its being brought to bear against us, we rejoiced in the blessings of God. It was not strange that men, in some respects probably illiterate, yet declaring that they possessed the principles calculated to exalt and elevate the human family, should be misunderstood. The persecutors of Jesus and his ancient disciples were men who were loud in their professions of religion and of

holiness. The same principle now existed, and the Saints had to contend with it. From the time the Church was organized in 1830, this spirit of persecution had been manifested toward the Saints. Abuse was a poor argument to use against a system of religion.

God had commenced a work to cause men to love one another and bring about a reign of peace. There was no doubt Satan stirred up the hearts of men to oppose the principles that would produce this result, and they followed his suggestions.

The brethren should free their minds from all business cares and pay attention to what might be said and done, and offer mighty prayer for the redemption of Zion, for the blessings of God to rest on President Brigham Young, that he might be strengthened in body and enabled to counsel and instruct in the kingdom of God. All should consider what they could do in aid of the Perpetual Emigrating Fund, that the poor might be gathered.

President Brigham Young, when on his last visit to St. George, selected and dedicated the ground for a Temple, that the ordinances of the holy Gospel might be administered there. The work upon the Temple in this city should be forwarded with even greater rapidity than heretofore.

The principle of co-operation had been adopted in many ways in the settlements, and had been gratifyingly successful, and the Female Relief Societies had been productive of good, showing what could be accomplished by the people when they were united.

The speaker then bore a powerful testimony to the truth of the work of God. The Almighty had revealed it to him, and he therefore knew it to be true.

Elder Wilford Woodruff was the next speaker. He referred to the organization of the Church forty-two years ago by a Prophet of the living God, and stated that we understood that on the 6th day of April, 1842 years ago, the Savior was crucified for the sins of the world. He quoted from the prophecies of Isaiah, showing that that Prophet, in looking through futurity by the prophetic gift, could see the inauguration of the work that

we, by the help of the Almighty, were engaged in forwarding. Whether men believed it or not, the predictions of holy men of old concerning the last days would follow each other in fulfillment in rapid succession from this time on. The progress of this kingdom had been onward, and its progress could not be retarded by the combined efforts of all existing powers. The set time had come to favor Zion, and every weapon formed against it would fail. Every President, judge, officer and priest who had exerted his power against this work in the past, had felt the chastening hand of God.

Joseph Smith was a Prophet of the living God, and he lived long enough to receive all the keys and powers of the Holy Priesthood that had been held by any man of God that ever lived. He lived long enough to confer keys and powers and blessings on the Twelve Apostles, and he sealed his testimony with his blood.

The blessing of God had been upon President Brigham Young, and although his liberties had been curtailed by the persecutors of the Saints, he had felt calm and collected throughout.

We had every reason to have faith that the blessings and protection of God would continue to be poured out on us as a people. Had we not come here we could not have fulfilled the predictions in the Bible, Book of Mormon, and Book of Doctrine and Covenants concerning us.

The speaker gave some excellent advice to mothers, showing the powerful influence they exercised over children, and the course they should take to properly educate them.

Elder C. C. Rich said we were so constituted that we needed continual instruction upon the principles of truth in order to impress them upon our minds. We were laboring for salvation, and it was the only thing we should strive for. As fast as we learned truth and applied it to our lives, we were saved from error.

The speaker spoke of the effects of obedience to the Gospel of Christ, all of which was a sure testimony of the correctness of that which was obeyed, and alluded to the glorious results that would accrue were the people all

over the world to cease doing wrong, and to the fact that we should form a nucleus of righteousness. It was a little over forty years since he had embraced the Gospel, and he knew it to be true. He had proved it for himself.

President Geo. A. Smith requested the people present to tell their friends that there was plenty of room here for all who wished to come and hear the Gospel preached.

The choir sang,

"Sing ye Jehovah's praise."

President Daniel H. Wells offered prayer, and Conference adjourned till 2 p.m.

2 p.m.

The choir sang,

"Jehovah, Lord of heaven and earth."

Prayer was offered by Elder John Van Cott.

"Hosannah to the great Messiah,"

was sung by the choir.

Bishop A. O. Smoot addressed the assemblage. He spoke of the earthly mission of the Savior, stating that he came to revolutionize the world. He organized a kingdom with its officers, immunities and privileges. He was persecuted and reviled. The speaker next touched upon the progress of the Church of Christ in these latter days, and of the growth of persecution in proportion. Persecution was first manifested in the capacity of a neighborhood, and had extended gradually until it had reached what we now see. It was similar in Jesus' day. Herod issued a proclamation—not exactly a Fourth of July proclamation (the Bishop here desired to be excused for the allusion), but a proclamation that the male children of a certain age should be slain, that the child Christ might be destroyed.

The speaker next alluded to the blessings promised to those obedient to the principles of the Gospel, and, in illustration of his discourse, mentioned the day of Pentecost, when power was sent from heaven upon the ancient disciples. The same spirit and blessings were enjoyed by the Latter-day Saints. It was through great tribulation that eternal life could be obtained. We enjoyed a very inspiring hope—the kingdom of God now set up would

never fail, but would stand forever. Our mission was not only one of a spiritual nature, but it partook of every element of life, and was both temporal and spiritual. The principles the Latter-day Saints had embraced would revolutionize the whole world eventually. Our mission was not only to disabuse the minds of people of religious error. "Mormonism," in its broad platform, embraces every truth.

The speaker concluded by bearing testimony to the truth of the great latter-day work. He knew that Joseph Smith was a Prophet of God, and that President Brigham Young was his legal successor.

Elder John Nicholson spoke of the antipathy and bitterness manifested by the people of the world generally to the work of God, and of the liberal and comprehensive nature of the Gospel, showing that it was destined to save not only the living, but its provisions were also applicable to those who had gone before into the spirit world. He dwelt on the importance of the work we had to perform in behalf of the dead in building Temples, attending to holy ordinances, &c., and concluded by bearing testimony that God was doing a work on the earth, and the Latter-day Saints were engaged in forwarding its interests.

Elder John W. Young next addressed the Conference. He was not ashamed of the Gospel of Christ, and was willing to bear testimony to its truthfulness. He knew that Joseph Smith was a Prophet, and that our present leaders were also inspired and led by the Almighty. If any thought the work of God was less potent now than heretofore, it was they who were wrong and not the work.

Elder Charles W. Penrose bore testimony to the work of the Lord. Our knowledge of the truth was the cause of our coming to Utah. We did not come to learn that "Mormonism" was true, for we already knew it. It was comforting to know that God was at the helm of this work. We ought to acknowledge the hand of God in all things that transpire. If we do so all things will be overruled for our good, and his kingdom will ultimately gain the victory. Arguments had been adduced by men to show that it was a

fallacy for the Latter-day Saints to trust in God, but none who ever trusted in him ever trusted in vain, not even if they died thus trusting, for the principles that men and women of God had died for would live, spread and accomplish their high destiny.

The speaker said he had no principle to sacrifice. The principles of truth had brought him to Utah, and he intended to stand by them, to live, and, if necessary, to die for them. He could not give up any principle of the Gospel for any earthly fear or consideration. His experience had been that when he had gone forth to perform any duty connected with the work of God the Lord had sustained him.

He continued at some length, and concluded by exhorting the people to maintain their integrity to God and his servants.

The choir sang,

"Great is the Lord."

Prayer by Elder John Taylor.

Adjourned till 10 a.m. to-morrow.

Sunday, April 7, 10 a.m.

The choir then sang,

"When earth in bondage long had lain."

Prayer by Elder Joseph W. Young.

"Behold the mountain of the Lord."
was sung by the choir.

President George A. Smith said he had been requested by President Young to state to the conference that he was in comfortable health and good spirits, and that he regretted the circumstances which prevented him from meeting with the people this morning. He hoped, however, at no distant day, to meet again with the people and bear testimony of the goodness of God, and of the principles of truth.

We need not be surprised at the feelings of malignity manifested towards the work of God when pulpit and press were given over to lying, slandering, and misrepresenting.

The speaker desired to call the attention of the brethren who had been on missions to Europe to the fact that some of them, when they returned home, seemed to forget that they were missionaries. At times the people who had treated them with kindness while on their missions were forgotten by them. This should not be. We should continue to be missionaries and instruct

the people after they come here, that they might not be led away by wrong influences.

The Elders should remember those who entertained them while on their missions, at a sacrifice to themselves. Those who could should extend a helping hand to them. It should be made a point to do something handsome annually to help to emigrate the poor. Here were a hundred thousand Saints in Utah and could they not assist in emigrating the few thousands who wanted to come here? If they apostatized after they came here, all right. If we did our duty the responsibility rested upon them.

When President Young returned from St. George and gave himself up voluntarily into the hands of the U. S. Marshal, he, the speaker, received a letter from a prominent gentleman of Massachusetts, who stated that it was nothing but a put up job, and that President Young had done more than any other living man, to benefit large bodies of people, and this was true. God bless such a man and God bless every man and woman engaged in so good a work.

The history of the Perpetual Emigrating Fund was one of great interest. The people had in the past sent 200, 300, 400 and 500 wagons and teams in four separate years to the Missouri river to help the poor. This was the work of Brigham Young in conjunction with the efforts of a free-hearted, generous people.

Elder John Taylor addressed the conference. We had met in our present capacity to be instructed in matters pertaining to our faith and practice in the building up of the Church of God upon the earth. We are under the guidance of the Almighty, for he has revealed to us the everlasting Gospel, and we have been gathered here under its auspices, and to help to fulfil the designs of the Lord which were in his mind before the world was.

The speaker commented upon the Church of Christ as it existed in the Savior's day, its priesthood, offices, blessings, &c., and upon the other religious systems and people cotemporaneous with it, showing points of similarity to things as they existed in these days. He spoke of the necessity for

our manifesting an appreciation of the incalculable blessings we had received. We should cast aside all sluggishness and be active in honoring our great calling. It was to the principle of revelation that we are indebted for all the light and intelligence in the possession of man in relation to God and eternity, and every system not founded upon it was destined to pass away. The people of the world did not understand the principles which God had revealed to us, therefore they could not appreciate our feelings. They did not have revelation from God. They did not profess to have it. They therefore could not do as our Elders had done. Their ministers would not like them, go forth among strangers and preach without purse or scrip. They would not sufficiently trust in God.

"Mormonism" was an enigma to the world. The United States had been endeavoring to solve it for years, but they had not yet done it, and they never would. It was incomprehensible to the world, for it was as high, deep, wide and incomprehensible as eternity. Our faith was the same as the faith of the Saints of all ages.

The speaker predicted that no power could stay the fulfilment of the purposes of God, commented upon the future glorious destiny of Zion, and upon the prophecies of the ancient prophets, relating to the work of the latter days.

Elder Joseph W. Young bore testimony that God had spoken by the voice of revelation and of holy angels, and had bestowed divine authority on Joseph Smith. Those who did not know any better had ascribed the great work accomplished by the Latter-day Saints to the shrewdness and intelligence of the leaders of this people. This was not altogether the case, for although credit was due to those leaders for what had been done, still what had been accomplished had been done by the power and efficacy of the principles of the Gospel. When the people first settled these valleys, they were comparatively destitute of the necessaries, and almost entirely so of the comforts of life, and there was no source of supply nearer than a thousand miles.

What was it that brought us here? Was it that we might become rich by development of mineral resources? No. It

was that we might find a home where we would be free from the persecution of bigots, and live in peace unmolested. It took a great concentration of faith to accomplish this.

Allusion had been made to the labors of our Elders who had willingly gone forth preaching the Gospel, trusting in God, trusting that their families would be provided for in their absence. This was considered fanaticism by some. No important truths, however, had ever been introduced among men but the promulgators of those truths had been considered fanatics.

Elder Young, in conclusion, predicted the ultimate and sure triumph of the work of God.

The choir sang,

"When the Lord shall build up Zion."

Adjourned till 2 p.m.

Elder Brigham Young, Jun., pronounced the benedictionary prayer.

2 p.m.

The choir sang,

"Arise, O glorious Zion."

Opening prayer by Elder Joseph F. Smith.

"Behold the great Redeemer die,"

was sung by the choir.

The sacrament of the Lord's Supper was administered.

Elder Orson Pratt delivered a powerful and elaborate discourse on the restoration of the Gospel in these days and its effects, as illustrated in the work accomplished by the Latter-day Saints, and the judgments of God which would be poured out upon those who rejected the message of salvation. He quoted a large number of prophecies in the course of his address, showing their literal fulfilment. He showed in a lucid manner how the saving power of the Gospel reached the dead who had departed from the earth without a knowledge of its principles, and also treated upon the eternal nature of marriage. It would be impossible to give a definite idea of the discourse in a short synopsis. It was reported in full for publication.

Elder Albert Carrington read over the names of the following brethren as having been called to go on missions. The motion to sustain their going was unanimous—

To Europe :—David O. Calder, Salt Lake City ; Samuel S. Jones, Provo ; James G. Bleak, St. George ; Jesse Gardiner, Springville ; W. H. Kelsey, Springville ; David Cazier, Nephi ; John Neff, Mill Creek ; Erastus W. Snow, St. George ; Junius F. Wells, Salt Lake City ; David Duncanson, Salt Lake City ; John A. Lewis, Spanish Fork ; John Reese, Wales, Sanpete County ; C. F. Schade, Huntsville ; P. C. Carstensen, Ogden ; Jens Mickelsen, Spanish Fork ; John Keller, Santa Clara ; Henry Riser, Salt Lake City ; P. C. Christiansen, Manti.

To the Western Islands :—William Moody, Dry Valley ; John A. West, Parowan ; F. A. Mitchell, Salt Lake City.

To the United States :—Charles C. Rich, Paris, Rich Co. ; Joseph C. Rich, Paris, Rich Co. ; Charles S. Cram, Salt Lake City ; Joshua Clark, Grantsville.

Elder Carrington then briefly addressed the Conference. He knew for himself that the work we were engaged in was true, that Joseph Smith was a Prophet of the living God, and that Brigham Young was his legal successor and also a Prophet of the living God, and the contradiction of all the world would not invalidate those great truths. He also spoke of the founding of the work of the latter days by the Prophet Joseph Smith, showing that the Lord undoubtedly operated through him.

President Geo. A. Smith said the Conference had only about just begun, and he invited all to come and fill the Tabernacle, that all might be strengthened and encouraged by the instructions given and the blessings of God which were being poured out upon us.

The choir sang,

"How beautiful upon the mountains."

Prayer by Elder Albert Carrington.

Adjourned till to-morrow at 10 a.m.

The congregations to-day were very large, there being probably from eight to ten thousand persons present in the forenoon, and in the afternoon the large building appeared to be filled to its utmost seating capacity, there being from ten to twelve thousand in attendance.

Monday, April 8, 10 a.m.

"See, the morning sun
Pursues his shining way,"

was sung by the choir.

The opening prayer was offered by President Joseph Young, sen.

The choir sang,

"Come we that love the Lord,
And let our joys be known."

President Geo. A. Smith addressed the assemblage. He felt gratified for the privilege of continuing the Conference, and for the good spirit that had been thus far manifested. There were many subjects to lay before the brethren. A great responsibility rested upon our heads, and we should be accordingly diligent in magnifying our Priesthood. One item of responsibility was the education of our children, not only in branches of book learning, but in the principles of our holy religion. The report of School Superintendent R. L. Campbell showed that there were about 30,000 school children in the Territory, between the ages of four and sixteen years. It seemed to be the policy of government to give no assistance to Territories in educational matters, but to States the government was liberal. Therefore, whatever improvements were made in the Territories in this direction depended entirely on the energy of the people thereof. The school report for the Territory also showed that the children generally attended school for a longer period than in places where greater educational facilities were enjoyed. Notwithstanding this, there was considerable in our school system that was faulty. A free school system had not yet been inaugurated, and any man who would view the matter clearly and deliberately could see that it would not be wise to do so until we enjoyed the privileges and immunities of a State form of government. There might, however, be some counties where such a system could be adopted, but in others it could scarcely operate.

The building of good, substantial, well ventilated school-houses was a matter which should receive a great deal of attention, and to have them furnished with suitable benches, which should be arranged, with regard to height, &c., to suit the size of the

children. There were numbers of Elders who were willing to take missions to the nations of the earth, but were unwilling to take a mission to teach a common school, yet the latter was probably as important a mission as the former. It was of no use to whip "Mormon" children, for they could not be coerced. In most cases they could be ruled and governed by kindness, but not otherwise.

A considerable number of young men had been under the necessity of going to universities abroad to obtain an education that we should have the facilities to give them here. It was a noble mission to educate the rising generation.

A great deal of labor and attention should be bestowed on the subject of Sunday schools. Dr. Vincent and Mr. Moody, two gentlemen interested in Sunday schools, who visited here last summer and who attended some of the Ward Sunday schools here, said they were free to admit that our system of this class of schools was most excellent, although those gentlemen were strongly prejudiced against the Latter-day Saints. The brethren should continue this work. Those who wished to see the destruction of the Saints said that their only hope was to lead away the "Mormon" children. The *Juvenile Instructor* and the standard publications of the Church should be taken and widely disseminated among the people.

President Smith next spoke of the influences of the so-called civilization which was being manifested in this Territory, and which, unless care was taken, might tend to lead our children astray. "The moral influence would be likely, however, still to maintain a good hold in these valleys.

Elder Erastus Snow was the next speaker. He had been preaching thirty-eight years, and could not speak so loud now as formerly. He had seen the time when all the Latter-day Saints could have been comfortably seated in one of our ordinary primary school-houses. He had witnessed the rise and progress of the Church in its various stages from that time to the present. During that time some had lifted their puny arms and voices

against the work in order to cover up their own cupidity and folly. All such had but shown their own weakness and mendacity, while those who had maintained their integrity had grown with the work of the latter days. All that the Latter day Saints had to fear was that they might forget the testimonies they had received. Two much care could not possibly be bestowed on the moral and intellectual education of children. Our boys who had been accustomed to the hardships of frontier life, were being brought in contact with influences that were strange to them. They might be somewhat uncouth in manners, yet they would generally fight for their religion, but they did not generally pay sufficient attention to living it, and were probably too apt to strike hands with the wicked, especially in the vicinity of mining camps.

We were waging a war against wickedness of every kind. We were not blindly led in the work that we had undertaken, but our leaders saw, and so did they who followed them. The opposition manifested towards us to day was because of our consolidation and unity, for we were the best ordered community, so far as the old citizens were concerned, in the land. He said this knowingly, having traversed this continent from one end to the other, and many of the countries of Europe. In this city, it was true, under the auspices of a Federal and judicial ring, crime was beginning to manifest itself. There was a time in this city when locks and keys were unneeded, but that time was past.

It was probable that the people would be tried by circumstances, and many would be found wanting; not by prisons or persecutions of that kind, but by the allurements of wealth, crime and corruption. There were many who had not yet learned the proper uses of the good things of the world. If we would use all things for the forwarding of the interests of the kingdom of God, we would be permitted to live long upon the land which the Lord had given us.

Should the government continue to listen to slanders and lies concerning

[CONTINUED ON PAGE 301.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 7, 1872.

THE ENGLEBRECHT CASE.

—o—

ON Monday, April 15th, Chief Justice Chase, of the Supreme Court of the United States of America, read the unanimous opinion of that court in the appeal from the decision of the Supreme Court of the Territory of Utah in the case of "*Clinton et al vs. Englebrecht et al.*" It may be remembered that in this case the Supreme Court of the Territory mulcted Salt Lake City in nearly \$60,000, being three times the value of the liquor, etc., stated to have been destroyed by the city officers in abating the Englebrecht liquor-selling establishment, for violation of the city ordinances. This judgment of the Supreme Court of the Territory (which consisted of Judges McKean, Strickland and Hawley), has now been reversed by the highest court of law in the land, from whose decisions there is no appeal.

This case, though of great interest in itself, involved far more important considerations than its simple title would imply. It was generally esteemed a "test case," and on the decision of the Supreme Court hinged the legality or illegality of Judge McKean's proceedings in Utah since he first commenced his crusade against the people of that Territory. But now "a judicial decision, authoritative, complete and definitive, has been elicited, securing, in a great measure, not only that Territory, but all Territories, from local judicial usurpation, and insuring in the same degree the rights and liberties of the people." The opinion of the Supreme Court was very conclusive, reviewing the history of legislation relative to the Territories from the foundation of the government. The court decided, first, that, while powers are granted to Territories by organic acts passed by Congress, that body has no right to pass any class of laws relating to the Territories which it has not a right to pass for the government of the States; second, that the duties of the District Attorney and United States Marshals in the Territories are precisely the same as they are in the States; and, third, that the juries which have been drawn in Judge McKean's Court during the past year, both grand and petit, have been illegal. Or to use the words of Hon. Thos. Fitch in a telegram to Mayor Wells of Salt Lake City—"The opinion says the laws of empanneling juries are a rightful subject of legislation. The Territorial jury law must be followed, even when trying offenders against the laws of the United States. There is no Supreme or District Court of the United States in Utah, as defined by McKean. The Territorial Supreme Court erred in its judgment. The judgment is reversed. No dissent."

The *Ogden Junction* referring to this decision remarks—

The rulings of Chief Justice McKean, new in the annals of American jurisprudence, and subversive of the rights of the people and the honor of the

nation, have been reversed, and municipal authority is vindicated. With this decision all lovers of law and order will coincide. It will tend to promote every interest of the Territory, and will increase the confidence of its citizens in the Constitution and government of the country. This case was regarded by all who watched it as a "test case." If the jury before whom the Englebrecht case was tried was illegal, then all the juries similarly summoned and empaneled that have found indictments or sat on trials were also illegal, and their acts are null and void. The effects of this decision, therefore, are of vast importance, involving the life, liberty and property of many great and good men. Justice and truth have triumphed over cunning and chicanery, and we hope the issue will be a lesson to all public servants not to become puffed up with the importance of official position so far as to overstep the bounds of Constitutional law and attempt to trample on human rights.

A telegram dated Washington, April 17, says—

The U.S. District Attorney Bates, of Utah, yesterday directed James L. High, his deputy, to apply to Justice Hawley forthwith for an order for the discharge of all defendants held by the U.S. Marshal under void indictments found by the late decision of the U.S. grand jury, the Supreme Court having decided that the grand jury was illegally drawn by an officer having no legal authority. All these arrests have been illegal, and as they are now held in violation of the law, their further detention would subject the Marshal to a charge of trespass.

Other telegrams state that the attorneys of the prisoners had applied to Judges Strickland and Hawley for writs of *habeas corpus* to place their clients at liberty, but these gentlemen had refused to move in the matter until they received the official copy of the decision of the Supreme Court, which had not arrived at the date of the latest advices (April 21st). But it was rumored that when Judge Strickland convened the United States District Court on the 22nd, a motion would be made for the release of all the prisoners held under indictments of the United States grand jury.

As might have been reasonably expected, the enemies in Utah Territory of order and justice are terribly crest-fallen over this righteous decision, and have adopted their usual method of creating excitement by sending inflammatory despatches with regard to the asserted actions and intentions of the "Mormons." One of these sensational telegrams states:—"Without Congressional aid the future of the Territory will probably be involved in civil revolution and bloodshed. The Mormon Church laws now control everything, under the recent decision." Another affirms:—"Since the United States Supreme Court has decided that the Mormon law practically governs here, the political situation has been exceedingly feverish." These ridiculously untruthful statements have met with a severe rebuke from a number of gentlemen residing in Utah, and in so way connected with "Mormonism," who telegraph as follows:—

Salt Lake, Utah, April 20, 1872.

Hon. W. H. Hooper, M. C.—

"Infamous despatches have been sent from here. There has been no excitement over the decision of the United States Supreme Court. As all citizens here know, the aim of the press agent is to create excitement, or to make it appear to exist, to provoke Congressional action. Special despatch to the *San Francisco Chronicle*, April 16, is another mass of malicious falsehoods.

Hon. Thomas P. Akers, ex-M. C. ; John Wiggan, George E. Whitney, B. M. Darel, Jr. Gordon, Theodore B. Tracy, William C. Campbell, A. W. Nichols, S. A. Mann.

The *New York Tribune* thus summarizes the effects of the late decision:—"The effect of this decision is to make void all criminal proceedings in the

Territorial Court of Utah during the past year, and render necessary the immediate discharge of 138 prisoners who have been illegally held, at an expense of from \$40,000 to \$50,000, which there is no law to provide the payment of, and to affect in the same way all civil cases in which exceptions were taken to the legality of the juries. It is said that 20 or 30 of these civil cases have been appealed to the Supreme Court. The decision is considered as very damaging to the Administration, as Judge McKean was supported in the course he took by the President, though Attorney-General Williams was always of opinion that the proceedings in Utah were illegal. The prosecution of the Mormons was known to be a distinctively Administration measure, set on foot by the advice of the Rev. Dr. J. P. Newman, after his return from Salt Lake, where he went to discuss polygamy with some of the prominent Saints."

The *Chicago Times* adds—"It is further understood that McKean will be removed."

EDITORIAL CORRESPONDENCE.—President Albert Carrington, writing from Salt Lake City on the 12th ult., says—"Brother Staines expects to start on the 14th inst., to pick up the railroad figures for this season, so as to be prepared to give them to me on my arrival in New York. I expect to leave this city at 5 a.m., May 1st, in company with such Elders for Europe as may be ready to go at that date, and to leave New York on the 8th of May, and hope to arrive in Liverpool on or about the 20th of May, when I intend to arrange for the departure of the *first company as soon as may be found practicable*; of course nothing can be done in specifying the precise day, until I learn the railroad rates, which, as stated, I hope to bring with me, as I think I am allowing brother Staines time enough in advance of me to enable him to get as good rates as can be had, and have them ready when I leave New York on May 8th.

Our April Conference began on the 6th, and was very well attended for a spring Conference, when the season's labors are so pressing. On the 9th it was adjourned until next Sunday, and will probably be adjourned from Sabbath to Sabbath until the President can attend, when it will be adjourned to the usual time next fall. The President enjoys tolerably good health, as also brothers Smith and Wells. The general health is good.

RELEASE.—On account of ill health, Elder George W. Thatcher is released from traveling in the Birmingham Conference, to return home, with our blessing and sincere prayers for his speedy recovery to perfect health.

CONFERENCE.—The Saints of the Glasgow Conference will meet in the City Hall Saloon, Candleriggs-street, Glasgow, at 10.30 a.m., 2 and 6 p.m., on Sunday May 19th. Elder Pyper extends an invitation to all the Elders from Zion who can make it convenient to attend.

ABSTRACT OF CORRESPONDENCE.

UTAH.—We extract the following from a letter from Elder Horace S. Eldredge, dated April 11—"Our Conference has passed off very pleasantly and quietly, and although we were deprived of the presence of President Brigham Young, yet much very valuable instruction was imparted by the brethren. We have had very pleasant weather for the season; since the close of the Conference

we have had a rain and snow storm, which has fairly saturated the earth, and there seems to be a good prospect for an abundant harvest, as our farmers have been very successful in getting a large amount of grain sown. All kinds of business is reviving, and our enemies seem to be almost at a stand-still, as if they were puzzled to know what course to pursue next. Zion is upward and onward in spite of all her enemies. I am happy to say my health is tolerably good, much better than it was a year ago."

NEW YORK.—Elder W. C. Staines, writing on the 23rd ult., informs us of his safe arrival at New York, on the day previous, after a very pleasant journey. He was busily engaged with the officials of the various railroad lines, making arrangements for this season's emigration. Prices were very high on account of the immense amount of emigration proceeding to the West; but he hoped to be able to make contracts at last year's figures. Referring to the decision of the Supreme Court in the Englebrecht case, Elder Staines observes: "Since I left home I have met with a number of gentlemen who have congratulated me on the favorable decision. This I find is the feeling of the masses. Our people have been very quiet, saying but little to the opposite party, for they felt so terribly beaten it would be cruel on our part to say or do much at present even by way of a joke."

McKEAN AND THE VOORHEES BILL.

(From the Deseret News.)

In another column we publish a copy of a bill introduced in the House of Representatives on Monday, April 1st. Its title is: "To aid in the enforcement of the laws in the Territory of Utah." Is there any connection between the character of the bill and the character of the day on which it was introduced? It will be noticed that it was presented on All Fools' Day. There is a large class of people who will think that day the most appropriate one in the whole year on which to present a bill containing such monstrous and foolish provisions. We discover in this bill the hand of the judge who came to Utah on a mission. Evidently expecting to be defeated in the Supreme Court, and to have all his machinations, schemes and rulings overthrown by the highest tribunal in the land, he now seeks to escape the consequences of his illegal and outrageous conduct by framing this bill and persuading some member of the house to present it, with the hope that it may become a law. Under the cover of this bill he desires to hide his anticipated defeat and to blind the country to the ignominious consequences which he fears will

follow his usurpations of law and tyrannical exercise of the power with which as a judge he was entrusted.

Judge McKean had leave of absence granted to him to go to Washington. What for? To lobby against the people of the Territory? To frame bills with a view to deprive them of every right and to bring them into bondage to himself and his associates? Does such conduct comport with the dignity which a judge should maintain? We are informed that he is using all the influence he can exercise with members of Congress in favor of legislation that shall strip the people of this Territory of every constitutional right, and give him the power, as judge, to carry out his darling schemes against them. He desires to have the power to indict whom he pleases, to convict whom he pleases, to execute whom he pleases! Having been thwarted in his villiany in the past by a Providence which he had the blasphemous presumption to ridicule, he now seeks to use Congress for his purpose. How well he has succeeded can be judged from the fact that he had to go over to his political oppo-

nents to get an advocate and champion for his bill! And even among them he had to appeal to a man whose prejudices against Utah are the result of a relationship to or a friendship for an ex-judge of Utah, who while here attempted to play the *role* which judge McKean, so disgracefully to himself, has assumed. What greater depth of degradation can a judge descend to than this? Where in the history of this or any other country can a parallel case be found? History may be sought, but where shall we look for an instance of a judge who combined in his own person so many vindictive, malignant and bloodthirsty qualities? There have been some sentiments of honor, and respect for the position which they occupied, that have restrained even the most violent judges. Jeffries, during his bloody assizes, was prosecutor, judge and jury. He brow-beat and over-awed the members of his court who were inclined to be merciful, and openly sought the conviction of those brought before him. But he stopped at this. He did not go to Parliament, as Judge McKean has to Congress, to get legislation that would more effectually enable him to carry out his schemes against the fortunes, liberties and lives of the people whose judge he was. He was not guilty of turpitude such as this. This spectacle is reserved for our generation—the man, Judge McKean; the time, the nineteenth century; the country, free America; the people to be victimized, the Latter-day Saints.

Villainy in every form is to be abhorred. But there are some kinds which are preferable to others. For instance, the smooth-tongued, canting, hypocritical villain, who utters pious words, makes long prayers, sits among the preachers at camp meetings, talks oracularly about law, the rights and liberties of man and divine justice, and yet steadily and relentlessly pursues his plans for the destruction of innocence, is far more dangerous than the villain who drinks, swears, and practices his wickedness without disguise. The latter kind shock and revolt, but you know where to find them. They, at least, are not hypocrites, and they have but little influence. We have had both kinds in Utah; but, if we must

have scoundrelism here, we much prefer the latter kind.

When Judge McKean entered upon his judicial proceedings in this territory he foolishly imagined that whatever measures he might adopt to persecute and hound the Latter-day Saints to destruction, would be justified and sustained by the country. In this he has been wofully disappointed. His name to-day stands among lawyers and thinking men as the synonym of ignorance and judicial brutality. His character as a judge and lawyer among these classes is lost. Were the voice of dispassionate, legal men to be heard, they would pronounce him utterly unfit for the lowest and least important judicial position in the land. Had he the least self-respect—a sentiment which his past course proves that he is utterly incapable of entertaining—he would be ashamed to show his face among legal men in any court in the land. From the time he entered upon his duties in this territory until his last judicial act, his course has been in direct violation of law. He has persistently, flagrantly, and unscrupulously trampled upon the liberties of the people. Almost every ruling which he has made has been in defiance of every sentiment of that justice which he has sworn to maintain. Can this be doubted? If there be any who entertain doubts respecting these statements, let them read the bill which we publish. If all his proceedings have not been clearly wrong, and if he has not been fully conscious of this, why should such a bill be introduced, and be introduced, too, in anticipation of the decision of the Supreme Court?

We view this bill as a personal confession of defeat on the part of Judge McKean, for he, as we have the best of reasons for knowing, is its author. During all his proceedings we are firmly of the opinion that he knew he had not the shadow of law to sustain him; but he hoped that he might arouse a fanatical element in the country that would come to his rescue and bear him out in his wickedness. He also, without doubt, thought that he would cow the Administration into winking at or supporting him in his action, by placing it in a position where, if it checked or removed him, it would have the ap-

pearance of favouring the "Mormons" and being averse to punishing their reputed crimes. Defeated in his own legislation—for he has endeavoured to combine in his own person the legislative and judicial powers—he now seeks to get Congress to make his rulings law. The bill, as will be seen, contains his action and rulings couched in legal phraseology. Whether it becomes a law or not, is not the subject of discussion at present. It is sufficient to know, and we have great satisfaction in this knowledge, that the legal tribunals of the country do not recognize Judge McKean, or his "ring," as the legislative power of Utah. He and his *confreres* are not yet supreme in the country, and are not likely to be.

When will these desperate men learn that they cannot succeed in their villainy against the people of Utah? If they were not blinded by bigotry and hatred, they might see the miserable results which have attended similar conduct to theirs in years past. Who

has prospered in the contemptible work of trampling upon law to assail the people of Utah? Who that have formed "rings" to injure and destroy them have succeeded? The wrecked reputations and ruined hopes of this class are numerous scattered all along the pathway which the people of Utah have traveled. No man has gained credit, no man has made money, by assailing them; but numbers have lost both. This miserable "ring," the members of which have so cunningly and outrageously sought to strip the people of Utah of all their rights and to bind them helplessly at their feet, will undoubtedly meet with the same fate.

We say to our fellow-citizens that they have only to exercise patience, and they will, ere long, see these pass away, stripped of their power and covered with shame and contempt, as they have seen many others before them. In this knowledge we can rest content.

FORTY-SECOND ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 295.]

us, and refuse to admit Deseret, we would still go onward and upward, for Zion must and would be built up and redeemed.

The choir sang,

"Jerusalem, my glorious home."

Adjourned till 2 p.m.

Prayer by Elder Lorenzo Snow.

2 p.m.

The choir sang,

"Mortals awake! with angels join,
And chant the solemn lay."

Prayer by Elder Franklin D. Richards.

The choir sang,

"Sweet is the work, my God, my King."

President Joseph Young addressed the Conference. He had listened with great pleasure to the testimonies and preaching of the brethren who had preceded him in speaking. We lived in a world whose history furnished many problems, which could only be solved by revelation from God. God himself could see it all, and could we

but do so we would be more willing than we were to extend charity toward our brethren and sisters who had sprung from the same parent source as ourselves. Mankind had become fallen, and consequently generally unbelieving and dark, but God had at different periods of the history of the world sent messengers to the human race and proclamations of mercy had been published, yet those proclamations had almost invariably been rejected by those unto whom they were sent.

The speaker continued at some length, dwelling especially upon the different Gospel dispensations of God to man, and the consequences which invariably attended the rejection by man of heavenly messages.

We did not believe in coercion, and it was the speaker's belief that we could exist as a religious organization under a republican form of government without infringing upon anybody's privileges. We were willing

all other people should enjoy their rights.

Brother Young concluded by exhorting the Saints to be faithful to their religion.

Elder Albert Carrington presented the Authorities of the Church in the following order, the vote to sustain them in their various positions being unanimous—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; George A. Smith his first, and Daniel H. Wells his second counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith and Albert Carrington, members of said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, John Squires, Wm. H. Folsom, Thomas E. Jeremy, Joseph L. Barfoot, John H. Rumell, Miner G. Atwood, Wm. Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge and John Van Cott, members of the first seven Presidents of the Seventies.

President George A. Smith made a motion that the presentation of the name of Jacob Gates to the Conference,

as one of the first seven Presidents of the Seventies, be deferred until certain matters of business were investigated and an understanding arrived at, which was carried unanimously.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt his counselors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little his counselors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlan and James Latham his counselors.

Adam Spears, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus his counselors.

James Leach, President of the Deacons' Quorum; Peter Johnson and Chas. S. Cram his counselors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Horace S. Eldredge, President of the Perpetual Emigration Fund to gather the Poor.

Albert Carrington, Historian and General Church Recorder, and Wilford Woodruff his assistant.

The names of the following brethren were then presented and unanimously sustained to go on missions—

To Europe—N. P. Lindelof, Plain City; John Mendenall, Springfield; Joseph Wadley, Pleasant Grove.

To the United States—James S. Brown, Salt Lake City, Moroni Brown, Ogden.

President George A. Smith said he hoped the brethren and sisters were prepared to remain in Conference a few more days.

The choir and congregation sang, "Praise God, from whom all blessings flow."

Adjourned till 10 a.m. to-morrow.
Prayer by President D. H. Wells.

[TO BE CONTINUED.]

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 278.

The members of the Legislature, with few exceptions, were ready to carry out any plan that would injure or destroy the Latter-day Saints. All the

prejudices against them which circulated through the country they fully entertained, and they were prepared to go to any lengths to give ex-

pression to them in a hostile manner. Jacob C. Davis was a member of the Senate for Hancock County. He was indicted for the murder of the Prophet Joseph and Hyrum, his brother. There is not a doubt but he was in the mob which committed the massacre at Carthage jail. But the Senate, instead of allowing the law to take its course and him to be tried for the crime of which he was accused, discharged him from arrest. No one of those engaged in the commission of that bloody and treacherous deed was to be punished by the law. It would have been a new feature in the history of the world for a people to suffer a prophet of God to be murdered, then to have justified and applauded the crime, and afterwards punished those who perpetrated it. Like the Jews, who crucified the Savior and who were willing to take upon them his blood, so the Legislature of Illinois by shielding Jacob C. Davis were ready to share the responsibility of the murder of the Prophet and Patriarch and to take upon them all the consequences of shedding innocent blood. This man Davis was suffered to make bitter speeches against the people of Nauvoo and in favor of the repeal of the charter on the floor of the Senate, and was listened to with as much attention as if he were not a murderer. In fact, a member of the Senate, John Dougherty, from Union County, openly justified the murder of Brothers Joseph and Hyrum.

What could be expected by the Latter-day Saints from such a Legislature? In vain did the Representatives from Hancock County, Hon. Jacob B. Backenstos and Hon. A. W. Babbit, plead for the rights of their constituents, the citizens of Nauvoo, and appeal to the sense of justice, equal rights, patriotism and humanity of the members; the latter were resolved to repeal the charter, and thereby deprive the people of all legal protection and expose them to the full violence of their enemies whenever they choose to attack them.

Nauvoo was the most flourishing city in the State of Illinois. Its situ-

ation upon the Mississippi was most beautiful, and there was every prospect of it becoming, if left to grow undisturbed, a place of great commercial importance. When the Saints settled there it was a very sickly place; but their industry, perseverance and union had, in a few brief years, improved it, and it was rapidly growing in importance. The people in other portions of the State, and especially in Hancock and the surrounding counties, saw the progress which was made, and they were jealous. They dreaded the growing power of the Latter-day Saints, and, prompted by the evil one, they were ready to adopt any measure to check it and to destroy the work of God. In a community nearly equally divided into two political parties, a united people like the Latter-day Saints, voting in a solid body, carried with them great weight. In those days the great political parties of the country were Democrats and Whigs. In Illinois the people were nearly equally divided in politics. In some places Democrats were elected, in others, Whigs. But at every election in Hancock County, and in every general election in the State, the Saints held the balance of power, for whichever party gained their votes carried the election. This also was a great cause of jealousy, and gave rise to bitterness of feeling. Politicians saw a growing power which they could not manage, and which, at no very distant day, would control the State; and they wished it checked. All these causes combined to prompt the Legislature to strip the city of its charter, and to reduce it to an almost chaotic condition. The property of any city, not peopled by Latter-day Saints, would have been so depreciated by being deprived of its charter, that its prosperity would have received a severe blow. But not so with Nauvoo. Its growth did not depend upon its charter, or the favor of the Legislature, there were other causes which had made it a prosperous city, and they still continued to operate when its charter was wrested from it.

[TO BE CONTINUED.]

Apprehension of evil is often worse than the evil itself.

POETRY.

LINES

WRITTEN ON HEARING OF THE DEATH OF SISTER STEWART OF WELLSVILLE.

Hark ! o'er the broad Atlantic Ocean's breast
Soft murmurs come, a sister's gone to rest—
To rest, to sleep until the Priesthood say
"Oh monster Death thy reign is o'er, give way,
Ope thy drear tombs, and lonely, silent graves,
Our chosen few no longer are thy slaves."
"Arise ye Saints from earth's dread womb, arise,
Let shouts of triumph rend the air and skies,
Your Savior comes, arise ye Saints and sing
In joyous strains a welcome to your King."

Long and in vain did blinded mortals strive
The long lost light of heaven to revive ;
Man drove 't from earth, but could not bring it
back

To light his darkened and uncertain track,
'Til God saw fit to raise a humble youth
(Who sought for wisdom and inquired for truth)
To tell the world that all had gone astray,
And all must turn, have faith in and obey
The Gospel plan, which He before revealed,
But men and devils strove to keep concealed.

Gateside, Whitburn, April 1872.

Loud, long and fearless cries that voice of youth,
"I dare not, if I would, deny the truth,
The Son of God saith all have gone astray,
And I am sent to point the heavenly way.
Come Israel, gather, God hath set his hand
The second time to lead you to a land
Where Jacob's God shall teach you line on line
The laws of life, until your bodies shine
With light and purty, bright as noon-day suns,
And ye be known as Gods, Eternal Ones."

As Joseph spake, our mourned-for sister heard,
Believed, obey'd, and then the sweet reward
Of faith, e'en knowledge, soothed her anxious
breast,

And bade her mind in calm securty rest.
Now in the dust of one of Zion's stakes
Her body rests, 'til Michael's trump awakes
The righteous dead, and Jesus comes to reign
As lawful King o'er Saints, who ne'er again
Shall taste of death, but realize the truth
Proclaimed by Joseph, God's "Prophetic Youth."

JOSEPH LEGGAT.

MARRIED.

SHURTLIFF—WAINWRIGHT.—At Salt Lake City, April 10, 1872, by President Daniel H. Wells, Lewis W. Shurtliff, of Plain City, and Miss Emily Wainwright, late of Mansfield, Notts, England.

DIED.

BERRET.—At North Ogden, of cold after confinement, March 31, 1872, Mary Ann Nuns, wife of Richard F. Berrett. Deceased was born in Leeds, Yorkshire, England; joined the Church in 1848; emigrated in 1859, and crossed the Plains in Captain Rawley's hand-cart company.—"Ogden Junction."

GARDENER.—At North Petherton, April 5, 1872, Charlotte Gardener, aged 72 years. She embraced the Gospel in 1852, and continued to bear a faithful testimony to the hour of her death.—Utah papers please copy.

FREW.—At Hooperville, Weber County, March 31, 1872, Jane, wife of John Frew, of inflammation, in the fifty-first year of her age. Deceased joined the Church in 1849, and emigrated to Utah, from Scotland, in 1856.—"Deseret News."

INFORMATION WANTED of George Drake, who emigrated from Bristol about 1853, and when last heard from was in Salt Lake City. Address—Henry Drake, 35, Milk-street, Bristol, England. Also of Mary Watts, formerly of South Molton, Devonshire, who emigrated to Utah about 17 years ago. Address—John Beer, 19, Clarence Terrace, Swansea, Wales.—Utah papers please copy.

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 20, Vol. XXXIV.

Tuesday, May 14, 1872.

Price One Penny.

FORTY-SECOND ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE
NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1872.

[CONTINUED FROM PAGE 302.]

Tuesday, April 9, 10 a.m.

The choir sang,

"The morning breaks, the shadows flee."

The opening prayer was offered by
Elder Lorenzo D. Young.

"Once more, my soul, the rising day,
Salutes thy waking eyes,"
was sung by the choir.

Bishop E. F. Sheets said he had had the privilege of meeting with the Saints in every General Conference that had been held in this city. Whenever God had a people upon the earth he always required them to do a certain work, and his revelations differed at various times according to the nature of the work to be accomplished. The work committed to us is that of building up Zion, to prepare for the second coming of Christ. When we gathered together we had to open up farms, make roads, build towns, cities, temples, &c. We had accomplished considerable in this direction, and we had been directed in what we had done by the servants of God. These things constituted the foundation for the building up of Zion in its glory and beauty. We could all do some-

thing towards building Temples, for although we could not all quarry rock or prepare and lay it, yet we could pay our tithes and our offerings to help on this good work.

The speaker commented at some length on the inseparability of temporal and spiritual things, and urged the Saints to be faithful in the performance of their duties. He bore testimony that he knew the work he was engaged in to be the work of God.

Elder F. A. Mitchell said that it afforded him inexpressible satisfaction to have a testimony to bear to the truthfulness of the work of God with which he was identified. It was by the blessings and power of God that we had been enabled to gather together and work unitedly in his cause. We knew that God would justify his cause and that of his people. He (the speaker) had been called on a mission to the Western Islands, and with the help of God he purposed going forth to fulfil it, for he knew that Joseph Smith was a Prophet of the living God, and that Brigham Young was his legal successor. He desired nothing.

more than to be able to do whatever God through his servants required of him.

Elder Wm. C. Staines addressed the Conference. Twenty-five years ago the General Conference of the Saints assembled on the warmest side of a haystack, which covered an area not larger than that of our large organ. What an evidence was this that the progress of this work was onward and upward. The first time he heard the sound of the Gospel he believed it. He was informed by the person whom he first heard preach, that if he obeyed the first principles of that Gospel he would know the truth for himself. He responded to the invitation of the servant of God, and he received the promised testimony and had retained that knowledge till the present moment. He regretted that President Young was not permitted to be present with us. We all knew the reason of his absence. He knew, however, that God would ultimately bear him off victorious. During the past ten years he (the speaker) had assisted in gathering thousands of the poor, and he always rejoiced in doing any public service connected with the work of God. He predicted that President Young would be again among us before long, that the Saints would not only see the Temple built in this city, but Temples would be reared in other places and ultimately all over the land.

Bishop Samuel A. Woolley said he had been a member of the Church thirty-one years, six months, and two days. He had in his time circumnavigated the globe, preaching the Gospel in distant lands without purse or scrip, and he had done so because he knew that Joseph Smith was a Prophet of God, and that it was indeed the Gospel of Christ which he had to deliver to mankind. He knew Brigham Young was the legal successor of Joseph Smith. He was in Nauvoo when President Young returned from Boston, after Joseph and Hyrum were murdered, and attended a meeting in a grove. When President Young walked upon the stand and commenced to speak, his appearance and his voice were like unto Joseph's. He knew by these things and by the power of God which then rested upon President

Young, that he was the legal successor of Joseph.

The speaker adverted to the work which had been accomplished by the Saints in these valleys, and thought we should remain here, at least as long as the Lord wished us to.

Elder Robert L. Campbell was the next speaker. He testified that the Gospel introduced by Joseph Smith and which was being taught by President Brigham Young and the present authorities of the Church was true. No power would ever succeed in destroying this work, for it was of God. He exhorted the Saints to live for the salvation of the living and the dead, and to be charitable to the children of men. To be charitable was Godlike. Many would yet be brought under the auspices, saving power and benign influences of the Gospel of salvation.

Elder Jesse N. Smith bore testimony that he knew this to be the work of God. There was no point in our earthly career when we should not need to exercise faith in God. Faith in the Almighty was something much lacked by the people of the world. It was difficult for people to give up ideas in which they had been traditionated from their childhood. It required divine assistance to enable them to do so. It had required the blessing and power of God to enable him, the speaker, to do some things in which he had engaged connected with the work of God.

Bishop W. W. Cluff referred to the inestimable blessings and privileges enjoyed by the Latter-day Saints, and especially to the improvement of the circumstances of the people who had come from other countries and gathered here. He, the speaker, in fulfillment of the mission to which he was called last Conference to preach to the Scandinavians in this Territory, had visited many of those people in their new homes, and he knew their temporal condition was greatly improved, and did we accomplish no more than this we should do a good work among the poor. Notwithstanding the apparent cloud that had been hanging over the Saints lately, he had seen more unity among them within the last few months.

The speaker referred to the state-

ment of Bishop S. A. Woolley, that when President Young was upon the stand at Nauvoo after the death of Joseph, he resembled the latter, and Elder Cluff testified that he too was the same way impressed. He was a boy at the time, and he could well remember that it actually seemed to be Joseph whom he saw and heard speak.

The choir sang,

"Arise, shine; for thy light is come."

Adjourned till 2 p.m.

Prayer by President Daniel H. Wells.

2 p.m.

The choir sang,

"Though nations rise and men conspire,
Their efforts will be vain."

Prayer by Elder A. M. Musser.

"Hark! the song of jubilee,
Loud as mighty thunders roar."

was sung by the choir.

Bishop Henry Moon said:—

I was one of the missionaries who were called to go the United States last fall. In my travels I met with Mr. David Whitmer, one of the witnesses of the Book of Mormon. What made me visit him was, I was reading the testimony of the witnesses to some people on Shoal Creek, in Caldwell County. One of them, Mr. John Lefler, was very anxious to see one of these witnesses and to hear his testimony. I went down to Richmond with him. We got down to Mr. David Whitmer's a little after dark. I told Mr. Whitmer that I was from Utah. "From Utah?" said he. "Yes Sir." "Well you have a good deal of trouble, I suppose, in Utah?" Oh, not very much I told him. He got up from his supper and went out of the house, and I followed him. I told him I wanted to have a few moment's talk with him. He said he had not time, he wanted to see after some horses, and his son was sick. But I hung to him, and followed him in the street, and told him that this gentleman, Mr. Lefler, who was with me, had come from Caldwell County, to see if that which was written in the Book of Mormon—the testimony of the witnesses—was true. Mr. Whitmer turned round to the gentleman and said: "God Almighty requires at my hands to bear record

of the truth of the Book of Mormon. That book is a true record; it is the pure Gospel of Jesus Christ, translated by the gift and power of God through Joseph Smith." He then talked to Mr. Lefler, who also asked him a few questions. Then Mr. Whitmer talked a little to me about Utah. I asked the gentleman if he wanted any more conversation with Mr. Whitmer? He said, "No," he was quite satisfied, and we got on to the cars and went back to Caldwell County the same evening.

I am glad that I, with my brethren, can also bear witness with regard to the truth of the Book of Mormon and the establishment of the kingdom of God upon the earth, and that this is the kingdom established through Joseph Smith and Brigham Young. I am as satisfied of it, and I know it as well as I know that I am talking to this large congregation. Amen.

Elder Isaac Groo addressed the conference. He bore testimony to the divine authenticity of the work he was connected with. No people living had so much cause for thankfulness as the Latter-day Saints, for they were identified with a kingdom that would stand forever. The Church of Christ, since the date of its organization forty-two years ago, had met with the most virulent opposition, but instead of staying this had accelerated its progress. This Gospel was still being preached and would continue to spread until all living people would have an opportunity of embracing it. Some who had embraced the Gospel had turned away therefrom, after having borne testimony to its truthfulness.

The speaker had obeyed the Gospel while President Young was leader of the Saints, and had received a sure testimony under that administration. It was the individual knowledge enjoyed by the Elders of Israel that caused them to go forth into the world and preach the Gospel. It was falsely reported that we were held in bondage by one man. What we did we conformed to because we knew it to be the will of God. Those who fought against us fought against God, for it was his work they opposed.

Elder Wilford Woodruff delivered a very interesting and instructive discourse, being of a very practical char-

acter. He urged upon the Saints the necessity of attending to the development of the agricultural and manufacturing resources of the Territory, showing that our prosperity and comfort greatly depended upon the counsel we took in that direction. His remarks included wool-growing, cattle raising, farming, cotton and woolen manufacturing and kindred matters. He showed that our attention to those matters would enable us to be measurably self-sustaining and consequently independent.

President George A. Smith said the Lord had blessed us in a most remarkable manner considering the efforts of the father of lies to hinder our progress. He did not believe it possible to find on the earth a more law-abiding, temperate and orderly people than the people of Utah. They had especially vindicated their character in those respects during the last few months. We did not propose to relenquish any of the principles of morality and virtue which we so dearly prized. The wicked had introduced a few places of immorality, but we should keep ourselves uncontaminated. We should keep the Word of Wisdom. To its observance were attached great promises. We should observe it strictly, not only for our own sakes, but also for the sake of our children. He urged those who were engaged in working mines to be careful not to fall into the vicious practices so often prevalent in mining camps. We could not be placed in any position where we could not serve God.

The speaker again drew the attention of the Elders and Saints to the importance of supporting the Perpetual Emigrating Fund, and urged those indebted to it to make payments. He spoke of the necessity of home missionary labor being vigorously prosecuted, and gave some excellent advice to all who had difficulties to settle to avoid law suits, and to settle disagreements by arbitration. He said that fears were entertained by some people that some great trouble was coming upon the Saints, but there need be no fears, for this work was the work of God. He was our protector and ruler and we need not fear man nor his power.

Elder Albert Carrington presented

the names of the following missionaries, who were sustained by the Conference—

To Europe:—Walter Thomson, Ogden City; Newel Clayton, Salt Lake City.

To the Eastern States:—W. C. Staines to take charge of the emigration business at New York.

Home Missionaries:—To the Scandinavians in the northern counties—C. D. Fjeldsted.

Beaver County—John R. Murdock, William Fetheringham, Wm. Ashworth, M. L. Shepherd.

Box Elder County—Lorenzo Snow, Jonathan C. Wright, Samuel Smith, H. P. Jensen, John Reese, G. W. Ward of Willard City.

Cache County—W. B. Preston, Moses Thatcher, Wm. Hyde, O. N. Liljenquist, Lorenzo H. Hatch, Wm. Maughan, Samuel Roskelly, Jeremiah Hatch, M. W. Merrill.

Davis County—Job Welling, Nathan T. Porter, Anson Call, Joel Parrish, Joseph Argyle, Roswell Hyde, John W. Hess, Thomas S. Smith.

Iron County—Edward Dalton, Jesse N. Smith, Silas S. Smith, Samuel H. Rogers, W. H. Dame, Henry Lunt, Samuel Leigh.

Juab County—Jacob G. Bigler, Joel Grover, Andrew Love, John Andrews, Elmer Taylor.

Kane County—Charles N. Smith, Jehiel McConnell.

Millard County—Thomas Callister, Marion Lyman, Platte D. Lyman, Nephi Pratt, Collins R. Hakes.

Morgan County—Lot Smith, William Eddington, Jesse Haven, Bishop Peterson, Bishop W. G. Smith.

Rich County—Charles C. Rich, Wilford Woodruff, David P. Kimball, Wm. Budge, James H. Hart, Jos. C. Rich, John Hart, Randolph Stewart, Bishop Lee, Ira Nebeker.

Salt Lake County—David Candland, Milo Andrus, N. H. Felt, Samuel A. Woolley, Thomas Taylor, George G. Bywater, John Van Cott, Reuben Miller, Isaac Groo, Absalom Smith.

Sanpete County—Noah T. Guyman, R. L. Johnson, Abner Lowry, Christian Christiansen, George Peacock, W. F. Simon, W. S. Seeley.

Wasatch County—Abraham Hatch, David Van Waggener, John W. Witt

Washington County—Joseph W. Young, Miles P. Romney, Charles Smith, John E. Pace.

Weber County—F. D. Richards, Lorin Farr, Richard Ballantyne, David M. Stuart, Robert McQuarrie, C. W. Penrose, Edmund Ellsworth, L. J. Herrick, F. A. Hammond.

Summit County—W. W. Cluff, Geo. G. Snyder, Joseph H. Black, Abraham Merchant.

Tooele County—Orson Pratt, Lorenzo D. Young, Joseph Young, sen., George Bryan.

Utah County—Abraham O. Smoot, David Evans, L. E. Harrington, A. K. Thurber, William Bringham, David Holladay, George Halliday, Zebedee Coltrin, Warren N. Dusenberry, L. John Nuttall, Joseph Cluff, Charles D. Evans, Orswell Simons.

President George A. Smith alluded to the nature of the duties of the home missionaries. He said Elder Albert Carrington was appointed at the last April Conference to preside over the European Mission, and he went and still presided over that Mission, though he had been called home on public business. He (President Smith) made a motion that Elder Carrington return to Europe in that capacity, which was unanimously sustained.

President Smith also stated that we had been together in Conference four days, and that all necessary business had not yet been attended to, and made a motion, which he put to the assemblage, that the Conference adjourn to meet again next Sunday, April 14th, in the New Tabernacle, which was unanimously sustained.

The choir sang,

"Daughter of Zion."

President George A. Smith said that the thanks of the people were due to brother George Careless, the Tabernacle choir, and all the brethren and sisters of the choirs from places outside of the city who had assisted him in singing during Conference, also to brother Joseph Daynes, the organist, and all who had contributed to make our assembling together pleasant with sweet music. He felt to thank them and say God bless them.

At his request the congregation arose to their feet and they all joined in singing that sublime hymn,

"The Spirit of God, like a fire is burning, The latter-day glory begins to come forth."

It was a scene calculated to incite deep and peculiar emotions, to see the thousands of people, assembled from almost every known nationality, that they might learn to worship God in his own appointed way, arise, and unitedly mingle their voices in pouring forth soul-inspiring strains of worship to the Great Jehovah, while the magnificent organ sent forth its powerful tones which sounded at times like subdued thunder.

Conference adjourned till Sunday, April 14th, at 10 a.m.

Benediction by President George A. Smith.

Sunday, April 14th, 10 a.m.

According to adjournment of Tuesday, April 9th, the Forty-second Annual General Conference of the Church of Jesus Christ of Latter-day Saints re-assembled this (Sunday) morning April 14th, at ten o'clock, in the New Tabernacle, Salt Lake City.

Conference was called to order by President George A. Smith.

The choir sang:

"The towers of Zion soon shall rise
Above the clouds and reach the skies."

The opening prayer was offered by Elder L. W. Hardy.

"Come, listen to a prophet's voice,
And hear the word of God.

was sung by the choir.

Elder John Van Cott addressed the Conference. He was aware that the Latter-day Saints were a discriminating people, being in possession of a spirit which enabled them to judge correctly as to that which was true and that which was erroneous. This spirit enabled them to perceive that God still manifested his power and wisdom at the head of his kingdom, and that he constantly inspired his servants, the leaders of the Saints, with the revelations of his will. The speaker had known for many years that he was identified with a work which was of divine origin. It was that knowledge which brought him to Utah. In his experience in the Church he had seen many manifestations of divine providence in behalf of God's people. He doubted if there was another man on earth who would have done as President Young had, in voluntarily deliver-

ing himself up and allowing vexatious writs to be served upon him. It was not only an evidence of the absolute innocence of President Young, but, to him it was an evidence that God directed his movements.

Whatever the future political status of the Saints might be—whether Utah became a State or not, he was satisfied the result, so far as the work of the Lord was concerned, would be the same. Zion would be built up and those who engaged in that work would be blessed. All should seek earnestly for the Spirit of the Lord, that they might be able to understand the dealings of the Almighty with his people, and with all the people of the world. The strength of the Latter-day Saints was not in numbers, neither in the arm of man, but in the arm of the great Jehovah.

Elder Thomas Taylor was the next speaker. When he first heard the message of the everlasting Gospel, he saw no reason why that message should not be true, and that God should establish his kingdom. He felt certain that if the Lord did so, it would be such a system of government as would far excel in every virtue every other government. He was of opinion, if those who were so much opposed to us would lay aside prejudice and reason with us, that they would not feel so much embittered against us as they did. The constitution of this republican government was a most liberal and excellent instrument. The principles of the Kingdom of God were liberal also. Men did not apostatize from this work because the principles of the Gospel did not allow them the exercise of the utmost freedom. Those who forsook and turned against the work of God generally did so because in the Church of Jesus Christ they were not permitted to take advantage of their neighbors and otherwise act unrighteously. The opponents of the Saints were not the good among men, but the reverse. They had been opposed generally by men who were actuated by ulterior motives. Some opposed us because per chance their craft was at stake, and who thought that if left alone the Saints would by their faith in God and their unity, become a great and a powerful people. Those who had thought their interests were at stake had invariably been

among the first to vilify and maltreat the Latter-day Saints. If people thought we were deluded, their best course would be to lay the principles they had to offer side by side with those we possessed and see how they compared. It indicated a lack of confidence in their own systems when they refused to do this, and they did refuse almost invariably.

The speaker next commented upon the nature of the circumstances through which many of the Saints had been called to pass, and how they had had to trust in God as their only source of deliverance, and who had never failed them. Hundreds of sick, by the exercise of faith and the administration of the ordinances of the Gospel, had been healed by the power of God. He had been cognizant of many instances of this kind in his personal labors, and administrations. We were engaged in laying a foundation for eternal bliss and glory in the future, for we believed in the eternal nature of the family unions and ties formed in righteousness in this life. The kingdom of God was an indestructible system and would stand forever, notwithstanding the powers that might be arrayed against it.

The choir sang,

"O praise the Lord."

Adjourned till 2 o'clock.

Prayer by President D. H. Wells.

Sunday, 2 p.m.

"Great God, indulge my humble claim ;

"Thou art my hope, my joy, my rest."

was sung by the choir.

Prayer by Bishop John W. Hess.

The choir sang,

"Spirit of faith come down,

Reveal the things of God"

The sacrament of the Lord's Supper was administered.

Elder David Candland addressed the assemblage. It doubtless sounded peculiar to strangers to hear the Elders of Israel talk so much about the kingdom of God being established on the earth ; yet those very people who sometimes expressed astonishment from this cause had been tutored, from childhood, to repeat the form of prayer taught by Jesus to his disciples in his day, in which the desire was expressed that the kingdom of God might come, that his will might be done here as it

was in heaven. When we talked of the kingdom of God being inaugurated, we did not mean that the constitutional or other liberties and privileges of any of the human family would be abridged or taken away. The instituting of a divine system of government was for the benefit of the human family, and not to bring them into bondage.

The speaker was surprised that people should be blinded with the belief that the canon of Scripture closed with the Bible, when it was distinctly declared in that sacred record that this was not the case. It was stated there that the work of bringing the ancient Israelites out of the land of Egypt and through the Red Sea would be comparatively insignificant when compared with the great work God would accomplish in the latter days. If he had called upon no man for the accomplishment of this great work, and to prepare for the coming of the Savior, we were in a pitiable condition. We know, however, that such a man had been raised up and inspired by the Almighty. The time must and would come when all would be under the influence and dominion of the kingdom of God.

The speaker commented for some time on the necessity for revaluation from God, the course necessary to pursue to become a citizen of the kingdom of God, and kindred subjects, and showed the nature of the work being performed by the Latter-day Saints. The works of the latter were before the world and spoke for themselves. He exhorted the people to avoid the evil practices that had been lately brought here by the so called "civilization" of the age. He concluded by stating that he knew the work with which he was identified to be of divine origin.

Elder Albert Carrington presented the names of the following brethren, who were called on missions and unanimously sustained—

To Europe:—Robert McQuarrie, Ogden City.

To the States:—Lucien Noble, Salt Lake City; John Evarts, Davis Co.

Home Missionaries:—William Jeffries, Grantsville; William G. Young, Cottonwood; William Lee, Grantsville, Cyrus H. Wheelock, Mount Pleasant; Evan M. Green, Smithfield; James A.

Little, Kanab; John R. Young, Glendale; James L. Bunting, Kanab; John L. Smith, Beaver; Jonathan Crosby, Beaver; Joseph B. Nobles, Bountiful; William Martindale, Duncan.

Elder Carrington stated that it had been thought best to release brother Walter Thomson, of Ogden City, from the mission assigned him, and to substitute in his stead, Robert McQuarrie, of Ogden City. This was in consequence of brother Thomson's important public duties. The motion for brother Thomson's release was unanimous.

Elder Carrington then proceeded to address the conference. His remarks were interesting and instructive, being principally upon the necessity of all people endeavoring to honor God, showing that those who did so would be honored by him in turn. He showed that our Father and God was the source of all the intelligence and truth possessed by mankind. He also spoke of the utter shallowness and worthlessness of all things outside the gifts, graces and blessings comprehended in the Gospel of Christ. He described the nature and organization of the Church of Christ, and also the kingdom of God, and the consequences that would accompany and follow the growth and development of the same. He showed the distinction between the Church and the kingdom of God. Elder Carrington's remarks were reported in full.

President Geo. A. Smith then addressed the Conference as follows—

The snow storm has prevented the large gathering that was anticipated. A great many people that would have attended Conference this morning could not consistently come on account of the weather, and the house is not as comfortable as it otherwise would have been; yet we are gratified at the liberal number which has assembled in this rather unexpected storm at this season. We have learned, I believe, to make no particular or certain calculations on the weather in these mountains in the spring season. It very frequently happens we have our spring in the winter, and our winter in the spring.

I have been edified in listening to the remarks of the Elders who have spoken: but as the Conference has not

[CONTINUED ON PAGE 314.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 12, 1872.

THE RELEASE OF PRESIDENT YOUNG.

—o—

We are happy to be enabled to inform our readers that President Brigham Young was released from the custody of the United States Marshal on Thursday, April 25th.

It would appear from the telegrams forwarded from Salt Lake City to the New York press, that the motion to release President Young on a writ of *habeas corpus* was argued before his honor Elias Smith, Probate Judge for Salt Lake County. Hon. Z. Snow, the Territorial Attorney General appeared for the petitioner, and Deputy United States Attorney High and another for United States Marshal Patrick. It is said these latter gentlemen resisted the motion to release President Young on the ground that the Probate Court was an inferior tribunal which could not review the proceedings of the District Court. It was also objected that the Probate Court had no power to release a prisoner held by a United States officer under judicial process. The telegram then continues—"The Probate Judge overruled all objections, holding that the proceedings of the United States Courts in the Territory during the past two years had been illegal; and he expressed himself as being firmly and unalterably of opinion that the people of the Territory had a right to govern themselves; that the Supreme Court in the Territory had abused and transgressed its powers, and he would not respect any of its decisions. It was therefore ordered that the prisoner be released."

We do not think that the telegram rightly interprets the opinion of his honor Judge Smith. We apprehend that his remarks, if any, related to those decisions of Judge McKean and his *confreres* by which they sought to rob the Probate Courts of the powers justly granted unto them by the laws of the Territory, which decisions Judge Smith very properly refused to recognize from their manifest illegality. It was because of these decisions, we presume, that Marshal Patrick, through his representatives, objected to the right of the Probate Court to release prisoners held in his custody.

It is further stated—"The counsel for the United States Marshal entered a solemn protest against the ruling of the Court, and gave notice that the case would be carried upon certiorari."

We understand that President Young was present in Court, and when the decision was announced was cordially congratulated by his friends upon his release from the custody in which he has been so long and illegally held.

G. R.

THE JOURNAL OF DISCOURSES.—Ever valuable as are the discourses of those through whom God reveals his mind and will to mankind, those delivered of

late, in the trying hour through which the Church has just passed, are of peculiar value and of more than ordinary interest to the Latter-day Saints; and our satisfaction would be increased if we knew that every member of the Church in Britain thoughtfully read and prayerfully considered the truths contained therein. It would ill become us to attempt to praise the utterances of those whom God has called to lead his people, we simply seek to impress upon the Saints the importance and eternal value of the instructions contained in the discourses of President Young and his brethren.

Another volume (the fourteenth) of the *Journal of Discourses* is now nearing completion, and all Saints in these lands who wish to enjoy the spirit of their religion, and to realize the progress and magnitude of God's great and marvellous work, should peruse its pages. We trust the Elders and Saints generally will exert themselves with renewed zeal to sustain this publication, feeling that they have a personal interest in its prosperity, as with all else connected with the work of the Most High.

We would remind the Elders and Book Agents that it is important that we should be furnished with the number of copies of Volume XV which will be needed by the different Conferences at the earliest practicable date, that we may be prepared to make the necessary arrangements. We hope that from most, if not all the Conferences, the orders for the new volume will show an increase of subscribers, as we are convinced that, by the proper attention of the Elders to this matter, many additional copies may be sold.

A UTAH "WOMAN'S JOURNAL."—The ladies of Utah, long since tired of the misrepresentations of the ignorant and bigoted, have now determined that the world shall hear them in their own defence, and accordingly announce the appearance of a woman's journal to advocate their rights and resist the wrongs that are sought to be imposed upon them. We wish the ladies much joy in their enterprise, "may it live long and prosper."

This new claimant for public favor is to be called the *Woman's Exponent*; its editor is Miss Louise L. Greene, better known to our readers as "Lula." Its aim will be "to discuss every subject interesting and valuable to women. It will contain a brief and graphic summary of current news, local and general; household hints, educational matters, articles on health and dress, correspondence, editorials on leading topics of interest suitable to its columns, and miscellaneous reading. A portion of its space will be devoted to reports of the labors and progress of the Female Relief Societies of Utah." It will appear semi-monthly, and its price will be two dollars per annum.

ABSTRACT OF CORRESPONDENCE.

NEW YORK.—Elder Henry G. Bywater, writing from New York, says—"We held our Conference on the 7th April and our concert on the 8th, when on both occasions we enjoyed much of the good Spirit of our Father and had a most satisfactory time. The reports of the various Branches composing the Conference were good. We have some excellent Saints in this Conference, I dare not ask for better. My councilors—Elders William Winkworth and Geo. Bunn, are one with me. Our co-operative organization is progressing excel-

lently, we have sent some \$250.00 from the Williamsburg Branch alone to the Tooele Co-operative Store in Utah. We expect that quite a number will emigrate during the present season from this Conference."

DURHAM AND NEWCASTLE CONFERENCE.—Elder James A. Leishman, writing from Jarro on the 7th inst., says—"I have just returned from New Brancepeth, at which place I had the privilege of baptizing seven persons, and I anticipate several others in the same place will in a short time be added to the Church. Thus you see the kingdom grows somewhat, and our labors are not altogether in vain. My health has improved since I parted with you at Nottingham."

BIRMINGHAM.—Elder B. W. Driggs, in a letter dated May 8th, informs us that a number of the Saints had been attacked with the small-pox in Dudley, but he believed they were all recovering. He adds—"Last Sunday we appointed Elder Thos. H. Robinson President of the Hookley (Birmingham) Branch, and Thomas Hooper and R. J. Filce his councilors. These appointments seem to meet the minds of the Saints admirably. The same day nine were added to the Church in that Branch by baptism."

FORTY-SECOND ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 311.]

been very large, and we shall not, at the present time, be able to entirely close our business, we think proper to adjourn from week to week until our business is completed. I wish, however, to offer a few suggestions for the benefit of the Elders who have been called to take part in the labor of preaching the Gospel more directly than they hitherto have done in the various settlements. It will be necessary that they organize themselves into convenient companies for the holding of two-days' meetings. Where it is practicable perhaps the Twelve would superintend this organization; but where it is not, some of the more experienced missionaries can step forward and make the necessary arrangements. For instance, in this county, Elders Lorenzo D. Young and Milo Andrus, and perhaps some one or two others, might confer together, and appoint meetings in the different settlements—say at Mill Creek, Draper, at the Cottonwoods, West Jordan and others; and on the occasions appointed for meetings enough of these Elders, as they arrange among themselves, could meet there and devote a couple of days to preaching, giving instructions, talking upon the things of the kingdom and bearing

testimony to the plan of salvation, stirring up the hearts of the brethren to faithfulness and diligence.

You know it is said by the apostle, "It pleased God, by the foolishness of preaching to save them that believed." I have felt satisfied that the preaching of the Elders was very important, not only in instructing the young and rising generation, but in keeping alive and awake all those in the Church who, peradventure, through the cares of the world, the deceitfulness of riches, and a hundred other causes, may suffer themselves to become slothful, thoughtless and lukewarm. We see this very clearly illustrated in the revelation concerning Zion. The Lord through the Prophet Joseph Smith, speaking concerning Zion, in Book Doc. and Cov., page 279, pars. 6 and 7 says:

"A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees, and set watchmen round about them, and build a tower, that one may overlook the land around about, to be a watchman upon the tower, that mine olive trees may not be broken down, when the enemy shall come to spoil,

and take unto themselves the fruit of my vineyard. Now, the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my Lord for this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees."

"Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built a tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer."

Now if they had done as they had been instructed and kept awake, perhaps by faithful preaching and diligence on the part of some of them in getting up meetings, or in some other way had taken upon themselves to build the tower and set watchmen upon it, they would have seen the enemy when afar off and would have been prepared to defend the tower and the vineyard, and to preserve the property of their lord. I have quoted the parable, to show the importance, as I think, not

only of our Bishops and the Presidents of stakes and branches being diligent with the aid of their teachers, but that the Elders should wake up and have meetings more frequently than for some time past. In the county of Davis, a number of Elders have been selected to take part in these home missions. We do not wish to confine any of them to the two-days' meetings; nor to labor within the limits of that county. They should be alive, on any and every occasion that they may have opportunity, in ward meetings, or circulating round through the settlements, in preaching the Gospel of peace, bearing testimony and stirring the Saints up to diligence. It will be well for Elders Auson Call, W. B. Nobles, or some of the other Elders who have been appointed, to notify the rest, and make arrangements for their meetings in the different wards—Bountiful, Kayville, Farmington, and all those places where there are large houses; and perhaps when the season advances, get up one or two county meetings. And if the houses are too small, hold your meetings under the shade of a grove or bowery, and have a general good time. And the same course may be taken by the Elders in other counties.

The Twelve will give advice or instruction at any time it is required, in relation to the duties of these missionaries. It is very likely that before the close of the Conference there may be more selected; but those we have already selected, we hope will be alive and diligent in the performance of their duties, and aid the Bishops and all the presiding authorities of the several wards in giving instructions, preaching the Gospel of peace, and causing comfort, satisfaction and happiness to dwell freely and abundantly in the hearts of all. We are very well aware that one of the great enjoyments of a Latter-day Saint, when he is living in the exercise of his holy religion, is in going to meeting, and in hearing the instructions of the servants of God.

These Missionaries should also visit and encourage the Sunday schools in all the neighborhoods where they travel. I do not expect them to be stationary where they live, but to pass into neighboring counties, and, if necessary, and their circumstances will per-

mit, to travel from one end of the Territory to the other. Those who have been appointed heretofore as home Missionaries need not consider that they are released from that appointment in consequence of their not being included in this one. They should continue their labors and instructions among the Scandinavian brethren in their native tongue, as well as among the German, French, Welsh, or other branches wherever it may be necessary to have meetings in the languages of emigrants from other nations who have not had time, opportunities or facilities to learn the English language well enough to understand the general preaching and instruction.

The day is cold, and the room somewhat unpleasant; it is therefore probably best not to continue our services. May the blessings of God be and abide upon you. Amen.

President Smith moved that the Conference adjourn to meet again on Sunday, April 21st, at 10 a.m., in the New Tabernacle, which was carried unanimously.

The choir sang,

"O make a joyful noise unto the Lord."

Benedictory prayer by Patriarch John Smith.

JOHN NICHOLSON,
Clerk of Conference.

MINUTES OF A CONFERENCE

HELD IN THE WHITE LION ROOMS, MERTHYR TYDVIL, GLAMORGANSHIRE,
SUNDAY, APRIL 28, 1872.

—O—

10 a.m.

Elders from Utah present—Geo. Reynolds and Geo. F. Gibbs from the Liverpool Office, David John, Pres. of the Glamorgan, D. Brinton, Pres. of the London, J. B. Fairbanks, Pres. of the Nottingham, B. W. Driggs, Pres. of the Birmingham, T. Dobson, Pres. of the Liverpool, E. A. Box, Pres. of the Bristol, and R. Harrison, Pres. of the Sheffield Conferences; and J. V. Robison, Traveling Elder in the London, and J. Roberts, Traveling Elder in the Glamorgan Conferences, also J. Werratt, Traveling Elder in the Glamorgan Conference.

After the usual opening services, Elder J. V. Robison spoke. He said the mission of man was to overcome sin, and the Gospel alone could enable him to do it; those that would overcome achieved the greatest of earthly triumphs, and to them would be given power to govern the nations. The life of a Latter-day Saint was strewn with blessings disguised as trials, though often from a lack of comprehension they were not properly estimated.

Elder E. A. Box said, that to leave his home and friends to preach the Gospel in a distant land for an indefinite period of time, was probably as

great a requirement as could have been made of him; but when viewed in the light of the Gospel of salvation it became a duty he could gladly accept. Many of the "trials" of the Saints arose from a lack of understanding and of faith in God. The Savior's injunction, "Seek *first* the kingdom of God and his righteousness," was directly applicable to the Latter-day Saints both in these lands and in Zion.

Elder Thomas Dobson referred to his early experience in the Church and the benefits derived from obedience to the counsels of God's servants. He had observed that those who lived all their religion were the most favored of the Lord, and the most sanguine with regard to the future reward of the Saints. He continued by urging the Saints to practise economy, that they might be able, by the blessing of the Lord, to accomplish their deliverance from these lands.

Elder Ralph Harrison addressed the congregation on the subject of tithing, reminding the people that it was a revelation from the Lord given for the purpose of building up his Church, and not, as thought by the world, to enrich individuals. All who complied with this law established

proof of their faith in the work of the Lord and their willingness to advance its interests, and were entitled to very great promises. Also taught the importance of unity of action and feeling among all the members, by various suitable illustrations.

Elders J. Werratt and J. Roberts, Traveling Elders in the Glamorgan Conference, then reported the condition of the Saints in their fields of labor, which representations were very satisfactory and encouraging.

2.30 p.m.

The Authorities of the Church in Zion, in the European Mission, and in the Glamorgan Conference were presented to the assembled Saints, whose votes were unanimous in sustaining them.

Elder Geo. F. Gibbs said the Gospel was to those whose minds were enlightened by the spirit of the same, the grandest and most sublime subject on which the mind of man could possibly contemplate, and the great aim of the Latter-day Saints was to extend their acquaintance with it. The estrangement that existed between the world and the Creator was in consequence of its departure from the counsels of God, and while men continued to reject the revelations of God to the present generation, eternal life could not be gained. A sufficient knowledge of truth, whereby alone man is brought to the knowledge of the Father and the Son, could secure this inestimable blessing.

Elder Geo. Reynolds addressed the meeting on the character and calling of the Latter day Saint. He said that those who were divinely called to represent heaven were greater than earthly rulers, for the kings of the earth lay down their pomp and glory in the grave, but the Priesthood and calling of the faithful Saint would be recognized and acknowledged by the powers of eternity. He referred to the present crusade against the Church,

how it had worked for the good of the faithful, urged the importance of the gathering, and pointed out the many blessings to be enjoyed by the Saints through so doing.

Elder B. W. Driggs advised the people to reduce to practice what had already been said, as it was instruction adapted to their present condition and was to them words of salvation; also to save means in the days of prosperity to gather with the Saints, denying themselves of the frivolities of the age to secure the more important things of the kingdom.

6. p.m.

Elder David John delivered an exceedingly interesting discourse, in the Welsh language, on the various duties now required at the hands of the Saints.

Elder D. Brinton, in a lengthy discourse, quoted several of the prophecies relating to the setting up in the last days of the kingdom of God, and described the condition of the world foretold by Paul and others when the kingdom should make its appearance. He traced the antagonism against truth manifested in the days of Jesus, and subsequently, and urged the Saints to diligence and good works.

Elder John B. Fairbanks said, that the words of the Bible were varied, and directed to many people and from them much good might be learned; but those who had received the testimony that God now lives and that the same power exists in the Church to-day as formerly, needed instructions more directly applicable to them than could be found within its lids. Gave his interesting experience showing that blessings followed those who made sacrifices for the sake of the Gospel.

On the Monday evening following a concert was held in the same rooms, when the Saints greatly enjoyed themselves in the excellent singing and other entertainments furnished for their amusement.

A Syrian convert to Christianity was urged by his employer to go to work on Sunday, but declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," said the Syrian, "but if an ass has a habit of falling into the same pit every Sabbath day then the man should fill up the pit or sell the ass."

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 303.

After the repeal of the city charter, the Attorney General of the State, Josiah Lamborn, Esq., wrote to President Young, in which he alluded to the Legislature and its action in terms the reverse of complimentary. Said he:

"I have always considered that your enemies have been prompted by religious and political prejudices and by a desire for plunder and blood, more than for the common good. By the repeal of your charter and by refusing all amendments and modifications our Legislature has given a kind of sanction to the barbarous manner in which you have been treated. Your two representatives exerted themselves to the extent of their abilities in your behalf, but the tide of popular passion and frenzy was too strong to be resisted. It is truly a melancholy spectacle to witness the law makers of a sovereign State condescending to pander to the vices, ignorance and malevolence of a class of people who are at all times ready for riot, murder and rebellion."

Referring to Jacob C Davis he said :

"Your senator, Jacob C. Davis, has done much to poison the minds of members against anything in your favor. He walks at large in defiance of law, an indicted murderer. If a Mormon was in his position the Senate would afford no protection, but he would be dragged forth to the jail, or to the gallows, or to be shot down by a cowardly and brutal mob."

A stronger contrast could not be given than this alluded to by Mr. Lamborn—the treatment Davis, the murderer, received from the Senate, and the treatment a "Mormon" would have received from that body had he been in Davis' place and been accused of, or indicted for, the same crime. Every person of reflection in the State knew that a Latter-day Saint accused of crime would receive no mercy at the hands of such men as composed the Legislature; they would want him hung or shot down instantaneously.

Mr. Lamborn wrote another paragraph in his letter which contained an

excellent exhortation and a very encouraging prophecy.

"All you have to do," said he, "is to be quiet, submissive to the laws and circumspect in your conduct. 'Heap coals of fire on their Leads' by humility and kindness, and my word for it, there will be a mighty reaction in the public sentiment, which will ultimately overthrow all your enemies. The 'sober second thought of the people' will always be right, and heaven will protect you against all the assaults of a corrupt and blood-thirsty rabble."

We who now live have seen the fulfillment of Mr. Lamborn's words. Heaven has protected the Saints against the attacks and plots of their enemies, and brought them into this once desert land and made of them a mighty and prosperous people.

Nauvoo city charter was repealed in January, 1845. At the next April Conference the name of the city was changed, by vote, to the city of Joseph, in honor of the Prophet. In describing the condition of the city at that time the Conference report says :

"Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws. Whenever a dispute or difficulty arises, a word from the proper source puts all to right, and no resort to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife."

The people of God are not dependent upon charters or laws of human enactment for the peace which they enjoy. This was proved at Nauvoo at the time of which we write. The legislature of the State had taken away all the rights of the city, made its ordi-

nances void and left it in a position unlike that of every other place of its size in the State. Had any other city been thus left, the consequences would have been serious. But the Saints of God have a perfect law in the Gospel which the Lord has revealed to them. It makes no particular difference to them whether they have laws passed by men or not, they live at peace with one another and are happy. Litigation and strife, trespassing upon rights, and depriving people of property or life are unknown among them. Yet it was necessary in a city like Nauvoo to have regulations by which the people could be protected from brawlers and violent, designing men who might come to the city. Here again, in making these provisions, the superiority of the organization enjoyed by the Saints was apparent. The Gospel of Jesus, when fully taught among men, provides a per-

fect government. Another city, thus robbed of its charter, might obtain an organization by calling the people together and electing a committee, &c., but at Nauvoo there was a man whom all looked up to as their governor and chief, appointed by the Lord. He presided over the Twelve Apostles, and, with them, was recognized as having the right to prescribe rules and regulations for the government of the city. In company with the Twelve Apostles, President Young attended a meeting which he had appointed, and ordained a number of Bishops to take charge of all the wards of the city. They were directed to select and set apart Deacons in their wards to attend to all things needful and especially to watch; to be, in fact, among other things, a police to maintain peace and good order throughout the city

[TO BE CONTINUED.]

UTAH NEWS.

The following are from the *Deseret News* to April 20, 1872—

Three pickpockets were turned out of the Tabernacle during Conference. More civilization.

A substantial rock meeting house and a frame Co-operative Store were being erected at Alpine City.

The winter continued unprecedentedly severe in Bear Lake Valley and was likely to result in very serious loss to the people in that locality.

The Fifth and Sixth Ward Co-operative Store had declared a dividend of twenty-five per cent., and the First Ward Store a dividend of twenty per cent. for the year ending, April. Both concerns were in a prosperous condition.

The Utah Northern Railroad, which is a narrow guage (3 feet wide) line, was advancing rapidly. The grade was nearly completed to Cache Valley. The first locomotive has a nine-inch cylinder, with a sixteen-inch stroke, and forty-eight-inch driving wheels and works splendidly.

A telegram to President George A. Smith, dated St. George, April 19, states:—The temple road on the Black Ridge, to the quarry, is nearly made. The new road on Hurricane Ridge will be passable by Conference—the 3rd of May. The snow is deep on the Pine Valley mountains. The crops look well. The health of the people is good. The Sebrich Indians are all here, hungry and stealing.

The following is an extract from a letter from brother David B. Adams, written at Iron City, Iron County, April 23: "The furnace at Iron City, is in full blast, and has been turning out as good a quality of iron as can be made in any country, during the past week. The fire brick and rock are of the best quality. There is a great demand for pig-iron as well as castings. The iron company has laid the foundation for a very large furnace. A branch of the Church has been organized here, over which your humble servant has been appointed to preside."

P O E T R Y.

THE DESOLATION OF JERUSALEM.

They have crushed my pride ! They have tram-
 pled me down in the dust !
 Whither, O God, shall I flee ?
 To whom shall I turn ?—in whom shall I put my
 trust ?
 In whom, O Jehovah, but Thee ?

For Famine and Pestilence enter through all my
 gates,
 And dark Death stalks in the street,
 And Murder at every corner skulks and waits,
 And Justice has bloody feet !

Thou hast trodden me down, and all I have loved
 is fled ;
 I have moaned till my soul is sore,
 I have wept till my eyes are coals, and my heart
 is dead :
 'Tis useless to crush me more.

They have plucked the babe from my breast ; the
 child in his play,
 While he laughed, they have stricken down :
 The grace of woman, and manhood's strength,
 and stay—
 And age with its hoary crown.

I have sinned—I deserve my Fate—yet hear me,
 O Lord !
 O forgive them not who have set
 Their feet on our necks, and Thy name and Thy
 law abhorred—
 Whose hands with our blood are wet.

Do unto them, O God, as they unto me and mine !
 Crush them, and beat them down,
 Like a tempest that swoops o'er the corn, and
 flays the vine
 With its darkening thunder-frown.

Mercy I do not demand for myself—and for them
 No mercy—but justice, O Lord !
 Let Thy swift sharp vengeance destroy them root
 and stem
 With the lightning of its sword.

I have sinned ! I have sinned ! Jehovah, Thou
 hidest Thy face ;
 But, prostrate here in the dust,
 "Blackwood's Magazine."

I adore Thee, the Holy One. Lift me in my dis-
 grace.
 O help me ! in Thee I trust.

The floods have all gone over me : nothing now
 Can torture me more or worse ;
 Thy thunder hath crushed me flat, and Thine
 awful brow
 Hath frowned, and I feel Thy curse.

Not humbled by them, but quivering under the
 weight
 Of Thy tremendous hand :
 But Thou who hast punished wilt pardon ! Thy
 pity is great !
 Oh raise up this desolate land !

I can wait, I can suffer, O Lord, for Thy law is
 just,
 Though terrible is Thy wrath :
 But this people is Thine, O Lord ; in Thy pro-
 mise they trust,
 To guide them and show them the path.

Thou shalt lift them at last when the debt of
 their sins is paid,
 All paid to the uttermost groat ;
 And the balance shall turn in which their sins
 have been weighed,
 And the collar be loosed from their throat.

Years shall go by. They shall creep, they shall
 cringe, they shall crawl,
 Abject in the eyes of men ;
 Loved by none, feared by few, but scorned and
 derided by all—
 And then, O Jehovah, and then

Thy voice shall be heard—"Ye have drunk of the
 bitter cup.
 Ye have drained it and drunk it down ;
 Come back, O my people, come back ; I will lift
 you up,
 And place on your heads the crown.

"And joy shall again be yours, and triumph
 shall peal
 And ring through your laughing ways ;
 And your strength shall be mine, and your battle
 be mine, and your steel,
 And your glory be mine, and your praise."

W. W. S.

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FORTY-SECOND ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE
NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1872.

[CONTINUED FROM PAGE 316.]

Sunday morning, April 21.

According to adjournment of Sunday, April 14, the Forty-second Annual General Conference of the Church of Jesus Christ of Latter-day Saints reassembled at 10 o'clock in the New Tabernacle, Salt Lake City.

Conference was called to order by President Geo. A. Smith.

The choir sang,

"May we who know the joyful sound,
Still practise what we know."

The opening prayer was offered by Elder Lorenzo D. Young.

"The great and glorious Gospel light
Has ushered forth into my sight,"
was sung by the choir.

Elder Robert F. Neslen addressed the Conference. He rejoiced that the kingdom of God was organized for the permanent benefit of humanity at large. The principles of the Gospel were efficacious in bringing happiness to mankind, but through the perverseness of the latter, those principles had not been so very extensively beneficial. The speaker quoted some passages of Scripture, indicating the organizing of the kingdom of God in the latter times.

The knowledge received by the Latter-day Saints through obedience to the Gospel of Christ had enabled them to overcome almost insurmountable difficulties, and the result of these things was that we beheld to-day, in the valleys of Utah, a God-fearing, industrious and happy people, and we also saw bursting into bloom the realization of the hopes, aspirations and prophecies of the ancient Prophets and Apostles.

The speaker continued for some time, showing that the Gospel net gathered of all kinds—brought together the opposite elements of humanity and made a homogeneous and united people. He stated that the principles embraced by the Latter-day Saints would eventually obtain all over the world, and through their agency would be brought about the reign of universal peace which was so frequently alluded to in Holy Writ.

Elder M. B. Shipp was the next speaker. He saw a congregation before him, among whom were representatives from nearly every nationality, who had been gathered together by the

command of God. He spoke for some time on the gathering of the Saints, showed the progressive nature of the principles of the Gospel, and commented upon the magnitude of the work we were engaged in. He predicted the ultimate victory of the principles of truth because of their superior power and efficacy. They would gain ground in proportion as they were put into daily practice by their exponents. He exhorted all to beware of the subtle insinuations of vice now appearing here, which had been introduced by the people of the world, and were calculated to lead astray the young and unwary.

Elder Shipp spoke of the promise made to all who desired to become members of the Church of Christ, that they would receive for themselves a knowledge that what they had obeyed was of divine origin. This was a promise that could not be given by another class of men professing to be the servants of God.

Elder Edward Stevenson addressed the assemblage. He spoke of the agency given to man by his Creator, to choose good or evil, and showed that those opposite powers were constantly striving with man to lead him the one way or the other. The Latter-day Saints were on the side of the powers of good, and by adhering to so noble a cause they would be the means, in the hands of God, of turning the tide of wickedness which now flooded the earth. The people of God must of necessity be a people of sacrifice and self-denial, for they only will be the ultimate victors who learn to govern themselves. The speaker commented on the benefits which invariably accrued from an observance of the Word of Wisdom, and exhorted the Saints not to neglect to take a course by which they could secure to themselves those benefits.

He alluded to a prediction uttered by the Prophet Joseph Smith shortly before his martyrdom, that the Saints would yet be established in the Rocky Mountains, and there become a great nation, and also of a prediction of his own and others' martyrdom. He concluded by bearing testimony of the truth of the latter-day work.

President Geo. A. Smith gave out a

notice that the funeral services of the deceased Elder Daniel Garn would be held at the latter's late residence, Sugar House Ward, Monday, April 22nd, and stated that his making this announcement brought to his mind a long line of history, among the incidents of which was the saving of the life of the Prophet Joseph Smith by brother Garn.

The choir sang,

"I will praise him."

Adjourned till 2 p.m.

Prayer by President D. H. Wells.

2 p.m.

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God."
was sung by the choir.

Prayer by Elder C. W. Penrose.

The choir sang,

"Arise, my soul, arise,
Shake off thy guilty fears."

The Sacrament of the Lord's Supper was administered.

Elder Reuben Miller addressed the Conference. He had had the privilege of meeting with the Saints at every General Conference during the last twenty-two years. He first heard the Gospel thirty years ago, and obeyed it then, and had never regretted doing so. He never felt to murmur because we were persecuted, for opposition always followed obedience to the mandates of heaven. The speaker bore testimony that when he obeyed the first principles of the Gospel he received a knowledge of the truth by revelation from the Almighty, and which enabled him to know that Joseph Smith was divinely inspired to usher in the great last dispensation, and he enjoyed the same spirit of revelation then, which enabled him to know that the inspiration of the Almighty was also with those who now lead the Church.

Elder Miller showed that the means by which men could regain the presence of God the Father had been restored to earth, and were inculcated in the principles enunciated by the Latter-day Saints, and concluded by exhorting the people to live righteously.

Elder George Teasdale commented on the predictions of the ancient Prophets, who saw, through the vista of ages, the restoration of the Gospel plan

in our day. We had received the message and the testimony of its truth, and it remained to be seen whether we would continue faithful and be redeemed, for only those who endured to the end would be saved. A great work had been performed, and it was often said it had been all done by the great mental abilities of President Brigham Young. What President Young had done he had been inspired to do by the Almighty. The great secret of the success that attended the efforts of the Latter-day Saints was, that each individual identified with the work had a testimony of its divinity for him or herself, and the people were blessed of the Lord in their labors.

Elder Teasdale spoke of the bitterness manifested by those who were once of us and had turned against us. The cause was that when a man embraced the Gospel, it appeared he must either adhere to, preach and sustain the truth, or fight against it. President Young had been slandered and maligned by such because he was a servant of God and had striven to keep the Church free from false doctrine.

Elder Milo Andrus addressed the assemblage. He spoke of the peace enjoyed by the Latter-day Saints, and contrasted their condition in this respect now with circumstances through which they had passed in times gone by, and adverted to incidents which were calculated to cause them to appreciate peace when they had it. The reason the Elders of Israel were enabled to declare the truth with boldness, was because it was the power of God unto salvation. When we looked at the handiwork of God as displayed in the planetary system, &c., we beheld a portion of the Gospel of Christ, because such things showed forth the power of God.

It was easy for people to know whether we were impostors or not, for we promised that all who complied with the requisitions of the Gospel would receive a knowledge for themselves of the truth. If people subscribed to the conditions and the result did not follow, they might reasonably conclude that the Latter-day Saints did not tell the truth. The speaker had been identified with the work of God since 1832, and he had

never had any reason to repent of his obedience to the truth.

Elder Andrus stated that he once, when in a congregation of the Saints, was meditating on the power of the Holy Ghost, and felt a desire to understand its manifestations, and the visions of his mind were opened by the power of God and he saw, over the heads of the people in the congregation, cloven tongues of fire, and many of the people arose and spoke in various tongues and prophesied. He continued to speak of the nature of the work of God, its indestructibility and organization, and predicted the ultimate and glorious triumph of the same. He concluded by bearing testimony that Joseph Smith was a Prophet of the living God, and that Brigham Young was his legal successor.

Elder Orson Pratt said—I do not rise before this large assembly to enter into any particular investigation of any doctrinal point or subject, but as I have a few moments granted, I desire, with all my heart, to bear my humble testimony in regard to the divinity of the work which you Latter-day Saints have received. In the first place I would say that from my youth I have been a member of this Church, having embraced the Gospel when 19 years of age, in the State of New York. Forty-two years, lacking only a few months, have expired since that time, and I have grown up in, or with, the history of this Church. I know that this is the Church and kingdom of God, I mean the latter-day Church and kingdom predicted by the ancient Prophets in the Bible. I know that the Almighty has set up this kingdom, that this Church was organized by his express direction and command, that the day was appointed by revelation on which it should be organized, that the officers that should be placed within this Church were named by revelation, that by revelation the duties of those officers, so far as it was necessary, were made manifest on the day of the organization. I do also know and bear testimony that this book, called the Bible, is a divine revelation. I know this from God, it having been revealed to me; and no person can know this to be true unless it is revealed to him. I also know that the Book of Mormon

is a sacred record, a sacred history of ancient America, from the days soon after the Flood for some twenty-six hundred years. I know that combined with this sacred history and included within it are many great and important prophecies revealed from God to Prophets who once dwelt on this continent. I know that Jesus, our Lord and Savior, whom we worship and serve, and whom we receive as our Redeemer, was also the Redeemer of the ancient inhabitants of this country, inasmuch as they gave heed to his sayings. I know that the Book of Mormon is the Bible of the western hemisphere, as the Old and New Testament is the Bible of the eastern hemisphere, that one is equally as sacred as the other, and that God is the author of both, having revealed both unto a succession of Prophets and inspired men. I know also that God has raised up in our day not only a Church and kingdom, but men filled with the Holy Ghost, inspired from heaven as the ancient Prophets, Seers and Revelators were inspired, and that these men, being directed by the Holy Ghost, have given revelations directly to this kingdom, so that we have the Jewish record, or eastern Bible, the record of the ancient inhabitants of America—the Book of Mormon, and inspired writings given to living oracles in our day, all for our light, guidance and instruction in reference to our duties, and to show us the path in which we should walk, and unfold to us those divine and heavenly principles that are needful for the government of our every-day conduct. It is a great thing to have knowledge of this kind, and to have the authority to bear testimony to that which we assuredly do know.

In regard to Joseph Smith, I knew him when he was a young man—soon after the translation of the Book of Mormon I became acquainted with him in the rise of this Church. I boarded with him in his family; I was with him for weeks and months together, and know, not only by what I saw and heard, and what from my natural ability I was able to comprehend, but also by the revelations of Jesus Christ, that he is and was a Prophet of the true and living God. I will go still further. I know that

these men who sit upon these seats—the Twelve Apostles—who have been ordained under the hands of those who had the authority by revelation from heaven to confer this office, to be men of God, inspired to build up this latter-day kingdom and Church upon the earth. I know that one part of their duty is to send forth this Gospel unto all people, nations and tongues, first to the Gentiles, to fulfil their times, that they may be left without excuse; and then the commandment of the Most High will be given to them to carry this Gospel to all the dispersed remnants of the house of Jacob. Then the work of warning the nations will be completed, and the purposes of God, so far as this is concerned, will be accomplished; then the fulness of the Gentiles will have come, the house of Israel will be gathered from the four quarters of the earth, Zion will rise upon the great western hemisphere in all her glory, power and greatness, while Jerusalem will rise on the eastern hemisphere, clothed with the glory of her God and with the power of his might. Then the heavens will no longer stay themselves, but the curtain will be rolled back, and their whole grand concourse will be revealed, and they will come down and meet the Saints of God here upon this globe, and a day of everlasting rest will be ushered in. These, in short, are the few items to which I wish to bear my testimony this afternoon.

May God bless all the Latter-day Saints assembled in this Conference, and all dwelling in the regions round about who have not this privilege. May his blessings rest upon all of his people throughout the whole world, and may Zion enlarge herself, and the glory of God be made manifest in behalf of his people, is my prayer in the name of Jesus Christ. Amen.

President Geo. A. Smith presented the names of the following brethren, who were unanimously sustained as home missionaries—

Samuel Pitchforth, Nephi; M. B. Shipp, Salt Lake City; James P. Freeze, Salt Lake City.

President Geo. A. Smith spoke as follows—We have great reason to be thankful for the peace we enjoy.

Nobody feels free to smash in our windows and to break up our meetings, or to drag us about or abuse us, as they have done, in times past, in some other parts of the world. Our pilgrimage to, and our labor of twenty-five years in, the heart of the great American continent, have made us a home where even the intolerant spirit of Christian hate and persecution, stirred up by ignorance and falsehood, has not been permitted, materially, to disturb us. Without fear of molestation we can have a meeting, a prayer circle, a Conference; the Elders can bear testimony—and I rejoice in their testimony and know it is true—that this is the work of the Almighty, and that God has commenced, in these last days, a work for the redemption of the human race from the thralldom and misery and degradation into which they have fallen. I thank the Lord for the privilege of participating in this work, and for being one of the number who are laboring, under his

direction, to lay a foundation in these valleys for the enjoyment by the whole human race of peace and of civil and religious liberty, so that men, under their own vine and fig tree, may worship God and none dare to make them afraid. We thank God for these blessings, and we expect a good many more.

We thank God, too, that our country has in it sufficient of the elements of honesty and integrity, that even principles of law may be determined by high tribunals unbiased by religious intolerance. We praise God for all these things, and we know that he will bring off his people victorious.

The choir sang,

"God be merciful."

Conference adjourned by unanimous vote till Sunday, April 28th, at 10 a.m.

Benedictory prayer by Elder William G. Young.

JOHN NICHOLSON,

Clerk of Conference.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 319.

There were many suspicious characters who came to the city, and who presumed upon the people because the city charter was repealed. Some of these were notorious for their crimes, and it was well known that they had evil designs in visiting Nauvoo. But how could they be dealt with? There were no police who had the authority to arrest them, and for the people to have waited upon them and warned them to leave the city would not have been wise. Such a course would have afforded new pretexts to the enemies of the Saints for getting out writs and carrying them off to prison. Yet something had to be done. It was, and still is, a common practice among Yankees, when engaged in conversation or in making a bargain, to take out their pocket knives and commence whistling; frequently, also, when engaged in thought they indulge in the same practice, accompanying the whistling by whistling. No person could object, therefore, to the practices of whistling

and whistling. Many of the boys of the city had each a large bowie knife made, and when a man came to town who was known to be a villain, and was there for evil purposes, a few of them would get together, and go to where the obnoxious person was, and having previously provided themselves with pine shingles, would commence whistling. The presence of a number of boys, each whistling a shingle with a bright, large bowie knife, was not a sight to escape the notice of a stranger, especially when those knives came uncomfortably close to his body. His first movement, of course, would be to step back and ask what was meant. The boys would make no reply, but with grave faces, keep up their whistling, as though the chief and only pursuit of their lives was whistling and whistling. The man would very likely get very indignant and threaten what he would do if they did not leave him. This would call forth no expression, except, perhaps, the whistling would

be a little louder, and the knives would be pushed a little closer to him. In the meantime the crowd of boys would be all the time increasing. What could the man do? If he was armed, he could shoot; but the resolute expression of the boys' faces, and the gleaming knives which they used so dexterously in whittling, would convince him that discretion was the better part of valor; besides, who would want to fight with a crowd of boys? If a man were to whip them, it would be no credit to him; and if they were to whip him, which would most likely be the case, what a disgrace it would be. The most we ever knew them to do was to stand for awhile and curse and threaten. When they found they could not drive off their tormentors by these means, then they would walk off in the direction of their stopping places if they had one in town, or if they had not, in the direction of the ferry, followed by the troop of boys vigorously whittling and whistling, but not uttering a word. To be thus made the laughing stock of the town was maddening; but there was no help for it. There was no law against boys whittling and whistling. The result would be that these people would get out of the city as quickly as possible, for they did not know how soon they

might have another visit from the boys.

This unique method of disposing of bad characters, and causing them to leave the city, became universal among the boys. They keenly felt the wrong which had been inflicted upon the Saints, and they entered heartily into this plan to free the city from the presence of men whose aim was to create trouble and to drive their fathers and mothers and friends from their homes. It was fun to them, and it proved most effectual in accomplishing the desired object. The news soon spread around that improper characters had better not visit Nauvoo. It was true the charter was repealed, and the city had no municipal government; but still the people were not powerless. The boys had constituted themselves a committee to keep the city free from low characters, and their method of doing so was one that could not be resisted. The plan was one that was liable to be greatly abused, and under other circumstances its adoption might have been attended with bad effects, for boys might combine to thus drive off innocent and unoffending men. But in extreme cases, extreme measures are needed; and this was the position of Nauvoo. We never heard of any evil that arose from the boys whittling and whistling.

YET ANOTHER BILL.

Elsewhere may be found the bill of Hon. W. A. Wheeler, of New York, ostensibly "To Promote the Purity of Elections in the Territory of Utah," but really intended as another blow at the liberties of the well-deserving people who secured and have redeemed this mountain region to the Union, to the production of material wealth, and to the enhancement of the general welfare and prosperity of the country.

This bill, which Mr. Wheeler reputedly fathers, is objectionable in several particulars. The repeating of votes as well as other illegal voting is common in all the large cities of the Union, and most so in some of the largest. According to common understanding those illegalities have been uncommonly common in one or two of the "Gentile"

burghs of Utah. The enacting of good constitutional laws, by the proper authority, to punish and prevent repeating and other wilfully illegal use of the ballot, must be commended by every lover of peace and good order. But this Wheeler Bill is designed to accomplish no such thing. It is designed to assist in the overthrow of "Mormonism," and the disfranchisement of the believers in "Mormonism." That is the naked fact, when stripped of all covering of profession and pretence. All the gloss, sophistry, casuistry and hypocritical pretences that any such measure can possibly bearrayed in it can not hide its real character from our view. We see the true nature of the measure in a moment, we know it instinctively and instantaneously, and all disguises are

more than useless, inasmuch as they do not deceive sagacious people for an instant, but they do manifest the animus and the desperate expedients to which the unprincipled authors of such measures are compelled to resort in order to deceive the country at large and carry out their nefarious plans and their treasonable conspiracies against the rights and liberties of the community towards which their vile purposes are directed.

We will now point out some of the objectionable features of this bill.

1. Its title is a misnomer—it is not designed “to promote purity of elections.” The design is to promote impurity of elections and to place official control of the elections in the hands of the small, ambitious, aggressive and unprincipled minority who are boastfully the enemies of the people of the Territory generally.

2. It abolishes woman suffrage in this Territory, after having become a law and after the ladies of the Territory have several times availed themselves of the rights which that law confers, at a time too when the woman suffrage idea is growing, spreading, and meeting with more cordial and extended and enlightened acceptance.

3. No place of public resort is purified or refined by the expulsion from it of the feminine element. Father Adam would unhesitatingly eat the deadly apple, follow Eve among the thorns and the thistles, and earn his bread by the sweat of his brow, rather than remain and revel in the delights of Paradise deprived of her company. Is Mr. Wheeler really afraid of the ladies, and especially of the Utah ladies? So far as our thoughts go, it is vastly better to be with than without them. Even on election days and at the very polls, the company of the ladies is infinitely superior to their room, and the man who does not think so, though he be a congressman, is an object of unmitigated pity, if not of contempt.

4. It imposes the sneaking ballot, *nolens volens*, upon the people of the Territory, when they have not given any indications of their favoring it, but rather the contrary. This is a matter that should be properly left to the people themselves, or their chosen representatives, to decide, and the same observations will also apply to woman

suffrage.

5. It gives the Governor power, “in his discretion,” to do certain things, whereas the important quality of “discretion” is the very identical quality in which many political partizan Governors of Territories are most woefully lacking.

6. It gives the Governor power to designate election precincts and fix polling places, to appoint inspectors of elections, and registers to register persons eligible to vote. If the Governor were chosen by the people, or were appointed from candidates chosen by the people, there would perhaps be no serious objection to this appointing power. But he is not chosen by the people. He is imposed upon them in utter disregard of their choice or their preference in any respect, and too frequently Governors of Territories, being for the more part greedy political adventurers or needy partizan hangers-on, are anything but in sympathy or harmony with the wishes and sentiments of the people, and in their gubernatorial appointments are very liable to act otherwise than for the welfare of the people. For these reasons it would be inadvisable and likely to be hurtful to confer so much power upon Governors of Territories, power that it would be infinitely better to leave with the representatives of the people.

7. It provides no penalty for arbitrary or unjust conduct of the registers, who, under the circumstances likely to exist under such a law, would be sure to look well after their political “friends” even if at the expense of those who might not be placed upon that peculiar list.

8. We may further say summarizingly that the whole spirit of the bill is to take rights and liberties out of the hands of the people and their elected representatives, and concentrate power in the hands of distantly appointed officials, and others appointed by them, not only without the consent of the people, but often in positive and diametrical opposition to their well known choice and wishes, all of which is so directly and thoroughly opposed to and subversive of every principle of true republicanism and American freedom that no honorable man can for a moment consent to it when his eyes are open to the facts.—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 21, 1872.

THE EMIGRATION.

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ALL who have sufficient means of their own to pay their way through to Ogden, or to Salt Lake City, and those whose names have been forwarded to this Office by Pres. Young, so far as they may wish to go at that time, can go on the 12th of June, if they are in Liverpool on the 11th, in readiness to go on board the Guion & Co. steamship which leaves on the 12th.

FARES.

From Liverpool to New York, for those 8 years old and upwards	...	...	...	...	...	£6 6 0
From 1 to 8 years	...	...	...	...	...	£3 3 0
Under 1	...	...	...	...	...	£1 1 0
From New York to Ogden, for those over 12 years of age	...	...	...	...	...	£9 16 0
Between 5 and 12	...	...	...	...	...	£4 18 0
Under 5	...	...	...	...	...	Free

THROUGH RATES.

From Liverpool to Ogden, for adults	...	...	...	...	£16 2 0
For those between 8 and 12	...	...	...	...	£11 4 0
Between 5 and 8	...	...	...	...	£8 1 0
Between 1 and 5	...	...	...	...	£3 3 0
Under 1	...	...	...	...	£1 1 0

FROM OGDEN TO SALT LAKE CITY.

Adult Fare	...	...	...	...	£0 5 8
Half „	...	...	...	...	£0 2 10

LUGGAGE.

Those who are 12 years old and upwards are allowed 100 pounds, or 7 stones and 2 pounds, of luggage free; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under five. All extra luggage will be charged 8 cents, or 4 pence, per pound from New York to Ogden. No one will be permitted to take any luggage over the weights allowed free, except they have money of their own to pay for its transportation from New York, as it will not be paid for by this Office nor by brother W. C. Staines, who is the Emigration Agent at New York, there being NO FUNDS at either place for paying for over-weight.

At present there is no advice to give in regard to emigrating short of Ogden, but those wishing to go, and not having means to go through, are specially requested, for excellent reasons, to write to this Office and receive advice for going on some Wednesday other than the one on which are those going to Ogden.

All luggage should be marked Ogden, or Salt Lake City, Utah.

It is estimated that each person will need about ten shillings for provisions between New York and Ogden. The outfit for shipboard, such as bed, bedding, knife, fork, spoon, &c., had better be brought from home, to avoid paying more than about three shillings for tin ware, otherwise the outfit here would amount to some ten shillings or more, and then be neither so good nor comfortable.

ARRIVALS.—President Albert Carrington arrived in Liverpool, per steamship *Minnesota*, on Tuesday, 21st inst., in good health and spirits, accompanied by the following brethren—David O. Calder, Samuel S. Jones, Jesse Gardiner, John Mendenhall, David Cazier, John Neff, John A. Lewis, Newell H. Clayton, Junius F. Wells, B. W. Carrington, Robert McQuarrie, John Keller, Henry Riser, C. F. Schade, P. C. Carstensen, Jens Mikkelsen, P. C. Christiansen, N. P. Lendelof, Soren Christian, Mathias Nelson, Thos. W. Jennings, W. H. Kelsey (and lady), David Duncanson, Joseph Wadley and David G. Calder. These brethren left Salt Lake City on the 1st inst. and New York on the 8th, and had a very pleasant journey. We welcome them to these shores, and trust they will be greatly blessed in their ministrations whilst in this mission.

THE ADJOURNMENT OF THE GENERAL CONFERENCE.—We learn through telegrams to the New York press, that President Brigham Young was present at the adjourned meeting of the General Conference held in Salt Lake City on Sunday, April 28th, when he addressed the congregated Saints. We hope by the next mail to receive the details of his reappearance in the midst of the gladdened people of God, and to be enabled to give the same to our readers in our next number. The Conference was then adjourned by President Young to October 6th next.

THE LIBERATION OF THE IMPRISONED BRETHREN.—A telegram dated Salt Lake City, April 30, states—"The Third District Court was opened this morning by the Territorial Marshal instead of the United States Marshal. Assistant Attorney High presented a certified copy of the decision of the Supreme Court of the United States in the Englebrecht case, and, in conformity with the ruling therein, that the manner of drawing petit jurors since September, 1870, was illegal, moved for leave to enter a *nolle prosequi* as to all indictments found in that time and that the prisoners be released. The Court ordered a *nolle prosequi* to be entered, and that the prisoners be turned over to the Territorial Marshal to be released during the day unless steps be taken to detain them. The Court also ordered the transfer from the United States Marshal to the Territorial Marshal of some forty prisoners charged with various crimes, but not yet indicted. All the prisoners under indictment were released the same evening."

UTAH AND CONGRESS.—The following telegrams to various sections of the press of the United States will give our readers some idea of the many rumors which are afloat touching the presumed intentions of Congress with regard to Utah and her citizens—

Washington, April 16.—The Cabinet will to-day consider the Utah judicial

complications, with reference to the decision of the Supreme Court. It is probable that Judge McKean will be requested to resign, in view of his legal discomfiture. It is intimated that there may be an entire change of the Utah Federal officers, to conform with the new condition of affairs. Judge McKean insists that the Supreme Court decision is bad in law.

Washington, April 17.—Judge McKean and R. N. Baskin are using their utmost endeavors since the Mormon case decision has been announced, to secure the passage of Voorhees' Bill legalizing the acts which the Supreme Court has declared unlawful. The general opinion prevailing among members of both Houses of Congress is that a bill doing such violence to judicial precedents cannot become a law.

Washington, April 18.—The Senate Committee on Territories discussed the situation in Utah this morning, and decided to perfect and report a bill on Monday which will relieve the present dead-lock in the Territorial courts and allow business to proceed. *It is understood that they do not contemplate any decisive legislation similar to the Voorhees Bill now before the House Judiciary Committee, but simply a measure which will put the courts in operation and allow them to go on as usual. The Utah delegation in this city, which is now quite numerous, represent that the reports of violence and ill treatment of Gentiles by the Mormons of Salt Lake City, in consequence of the decision of the Supreme Court and the overthrow of McKean, are greatly exaggerated, if not entirely untrue.

Washington, April 26.—The Senate Committee on Territories have about concluded the consideration of the bill to prevent polygamy in Utah. The features are partially the same as those contained in the Voorhees Bill, now under consideration in the House Committee on Judiciary. It permits the courts to proceed against Mormons who practise polygamy, and makes the fact of cohabitation and acknowledgment of marriage sufficient for conviction. The bill will shortly be reported to the Senate, for the purpose of having it printed.

REPORT OF A MEETING OF THE NEW YORK CONFERENCE HELD IN THE HALL, 176, GRAND STREET, WILLIAMSBURG, SUNDAY, APRIL 8, 1872.

Present on the Stand—Elders Geo. Q. Cannon, B. Hulse, F. D. Benedict and P. Leuba, from Zion; also Elders H. G. Bywater, Pres. of the New York Conference, and W. Winkworth and G. Bunn of Williamsburg, and J. Wood of Paterson.

11 a.m.

The following Branches were reported—Williamsburg, Paterson, Blossburg, Brookfield, Hyde Park and Freeport. The reports were of a very favorable character.

Elder T. Green reported the Williamsburg Co-operative Association. He said it was formed in February last. Its object was to receive from

the members a payment varying from 25 cents to one dollar per week, to enable them to procure shares in one or more of the Co-operative Institutions in Zion. It had been in existence but eight weeks, and they had already invested \$140 in the Toole Co-operative Store, besides upwards of \$100 invested by members who had taken full shares.

The Saints were addressed by several of the brethren, after which meeting was adjourned.

2 p.m.

The Authorities of the Church were presented and unanimously sustained.

Elder Geo. Q. Cannon addressed the Saints. He spoke of the persecutions in the early history of the Church, and the opposition to the Prophet Joseph as soon as he declared that God had again revealed himself. Then the Saints were persecuted for declaring they received revelation—now the cry was “polygamy.” He referred to the calumnies that were being continually circulated with regard to the Saints in Utah, and contrasted the happy condition of the people there with the wickedness and misery which abound in the cities of modern Christendom.

Elders Benedict and Hulse briefly addressed the Saints, speaking of the joy they felt in helping to spread the principles of the everlasting Gospel.

6.30 p.m.

The time was occupied by Elder

Cannon, who, after reading the 10th chapter of the Gospel of St. Matthew, took up the thread of his afternoon discourse, and showed that the opposition to, and the persecution of the Saints arose from the same causes as have existed in all ages when God has had an acknowledged Priesthood upon the earth. It was the conflict of darkness with light—of the evil powers with the kingdom of God, and it would continue until Christ had placed all things under subjection. Persecution was the legacy of the true Christian, and it would so continue to be. In closing he gave the Saints some excellent counsel with regard to their future actions, especially when they reached their mountain home.

H. G. BYWATER, President,

ISAAC ELKINGTON, Secretary.

MINUTES OF A DISTRICT MEETING

HELD AT LIVERPOOL, SUNDAY, MAY 5, 1872.



Elders from Utah present—George Reynolds and Geo. F. Gibbs, of the Liverpool Office; Thomas Dobson, Pres. of the Liverpool, Geo. P. Ward, Pres. of the Manchester, and Ralph Harrison, Pres. of the Sheffield Conferences; also Elder Thos. P. Green, President of the North Wales Conference.

11 a.m.

After the usual opening services, Elder E. Gittens represented the Liverpool, Elder Kennedy the Birkenhead, Elder Watkins the Chester, Elder Gill the Runcorn, Elder Smith the St. Helens, Elder Swift the Upholland, and Elder Carr the Southport Branches. The reports were of a satisfactory nature, showing that a few had been added to the Church of late by baptism.

2.30 p.m.

Elder Ward spoke of the opportunities the Saints now enjoyed of emancipating themselves from these lands; work was now good, and they had many chances of paying towards their own emigration, but he had noticed

that too often the more wages the people earned the less they would pay toward this end. Some always lived up to their income, be it 15s. or 30s. a week. He alluded to the great amount of money foolishly expended by many of the Saints, particularly by the young. If they desired to get to Zion they must make sacrifices, and live up to their prayers wherein they had often sought to the Lord to deliver them. He counselled them not only to preach and speak righteousness, but live righteously.

Elder Harrison spoke on the subject of tithing. He knew it to be a most important principle to enable the Saints to effect their emancipation from these lands. He spoke of the importance of the Saints obeying counsel. They could not reject counsel and expect the same blessings as if they had obeyed the advice of the Elders. Their very salvation depended upon their strict obedience. He concluded by urging the Saints to strive for an increase of faith, and to pursue a course every day that they might enjoy the Spirit of the Almighty.

6 p.m.

Elder Gibbs addressed the meeting on the gathering, and its importance as a revelation from the Lord to his scattered Saints; and spoke of the future of Zion as a heavenly abode of the faithful when made beautiful by the industry of her inhabitants, and when the land shall have received in full its blessing as promised of the Lord. Advised the Saints to thoroughly acquaint themselves with the revelations of the Lord through the Prophet Joseph Smith, and to cheerfully abide every divine requirement, that they might be living members of the body of Christ.

Elder Green bore testimony to his knowledge of the truth of the Gospel, and expressed his fervent desires to continue faithful to the cause of right and righteousness.

Elder Reynolds referred to some who had begun to imagine that they could live their religion in these lands when they had the opportunity to

gather, just as well as they could in Zion. He showed the folly of such ideas, and pointed out the many inestimable blessings the Saints lost by not gathering, and if they continued to indulge in such feelings, and declined to gather, the Spirit of the Lord would withdraw from them and they would be left in darkness. He also referred to the late decision with regard to Utah judicial affairs, and said the Lord had again made the wrath of men to praise him, and though he had no idea the spirit of persecution would now cease, yet the Lord would ever deliver his Saints in the future as he had done in the past.

Elder Dobson made a few concluding remarks, bore his testimony to the divinity of the work revealed to Joseph Smith, besought the Saints to remember the teachings of the brethren, and prove they appreciated their value by putting them in practice.

ROBERT GRIX, Clerk.

THE PROPOSED TRIUMVIRATE RULE.

(From the Salt Lake Herald.)

The prominent features of the Voorhees Bill, which we printed yesterday morning, will be best seen by a condensation of its provisions, by which it proposes to legalize the odiously illegal and anti-republican course of James B. McKean, at present Chief Justice of Utah. Sections one and two make the United States Marshal and United States Attorney officers of the Territory as well as of the United States. This Judge McKean had accomplished by the simple process of rulings without troubling legislation. The Territory is also required to pay them for acting as such officers. In other words, Congress is asked to provide for the disbursement of the Territorial revenue and the payment of officers who are under no bonds nor obligations to the Territory, their fees being taxed only by the judiciary with whom they are associated, and, judging by the past, whose tools they may be in carrying out the "holy mission of a religious crusade."

Section three makes a District Judge, the U. S. Marshal and the United States Attorney absolute arbiters of the lives, liberties and property of the entire people in a judicial district. They shall make a list in writing of one hundred citizens of the United States, who have resided six months in the Territory and are residing in the district, and from these hundred persons grand and petit juries are to be taken, drawn with a care and exactness that gives an air of solemnity to a judicial farce intended to precede a tragedy. This triumvirate can select a hundred men in the thirty judicial district of Utah with its sixty thousand inhabitants, who will be a permanent convicting tribunal, to receive accusations the most monstrous, clothe with an appearance of sacredness the most vile perjuries, and send to prison or to the scaffold any man who may be obnoxious, for any cause, to this dictatorial triumvirate; while civil cases will actually rest with two or three men,

and the trial of important causes, where heavy monetary interests are involved, will be but a sham.

The same list of a hundred men, specially selected for their fitness for the work intended, are not ineligible to serve by reason of having been so employed at a previous term of court. The only thing that can disqualify them for the easy position of office holders as jurors, is their giving offence to any of the triumvirate that selects them. The U.S. Marshal can select a hundred men, "good and true"—for the purpose in hand—he can swear them in as Deputy Marshals, and present their names as the list from which the jury panels are to be drawn, and thus have his pliant tools at hand to fill each place and every emergency, drawing pay from the Territory for each or either duty. We are not commenting on this, but merely stating bald facts; yet a more infamous proposition, or one striking a deadlier blow at the principles of republican government under the guise of aiding to enforce the laws, could scarcely be concocted. The open venire system, under which juries have been picked and packed here, was a model of justice compared with this, for even under it grand jurors were not eligible to serve for two years after having sat on the grand inquest for one term, and thus the "selections" had to be made from a greater number of persons, and with some show of conformity with law.

Sections four and five have reference to the means by which extra funds are to be procured from fines and payments of costs, and for disbursement.

Sections six and seven, recognizing with what utter contempt all honorable jurisprudence has been treated in the prosecutions commenced for "lascivious cohabitation," provides for an easy way to reach practical polygamists; and makes the judge of each judicial district an extra-dictator to appoint anti-polygamic commissioners in the several counties; and authorizes the judges to hold courts where

they please in their districts, when they please, as often as they please—in fact gives them unrestricted power in several respects, which might be admissible were all judges good, honorable and high-minded men, but as unfortunately they are not, the power conferred upon them by this bill would be capable of the most tyrannical abuse. The kingly power in the hands of a wise, noble, humane and broad-ideal monarch, may work well for a people; but when wielded by an egotistical, ignorant, bloated and narrow-minded man, freemen would prefer to meet and make any sacrifice rather than endure it as did the founders of this Republic. So while this judicial power in the hands of some men who have graced the bench of America might be wisely and judiciously exercised, in the hands of such judges as have lately sat upon the bench of this Territory, it would be abused in the most tyrannical manner; for men who will usurp power, wrest law and defy justice, in the face of existing statutes, to accomplish desired ends, when sustained by a statutory enactment would be uncontrolled in their course, and would make earth a hell to the whole community against whom their prejudices were directed.

The seventh section, still further proposes to legalize the illegal action of the district courts in the matter of divorces; and provides that if the Territorial legislature fails to make the necessary appropriations to carry out all the provisions of this bill, they shall be paid out of the congressional appropriation to defray the expenses of the Territorial legislature. The proposition is absurd. Twenty thousand dollars in two years! Why the district courts in the Territory, under this bill, would run up a list of expenses that would absorb the congressional appropriation and the entire revenue of the Territory, and then, like the grave, would continue to cry, "Give! Give!" the demands being limited only by the stealing capacity of their officials.

True devotion does not consist in a long face, regulation sighs, and penitent words; it consists in devout deeds, in charitable words, in a sweet, tender, elevated, pure life that influences and betters every one who inhales the same atmosphere.

THE AMERICAN PRESS ON THE DECISION IN THE ENGLEBRECHT CASE.

The decision of the Supreme Court of the United States yesterday, overruling the prosecution of the Mormons for their polygamic practices, will occasion no regret. The proceedings were ill advised, and offered no hope of terminating the existence of polygamy in Utah. If the decision is followed up, as it is intimated that it will be, by the removal of Chief Justice McKean, of that Territory, it will secure another desirable result; for it is not a matter of any doubt that he is a mischievous demagogue.—*Chicago Times*, April 16.

On behalf of the unanimous bench, Chief Justice Chase delivered the opinion, the Supreme Court to-day, in the celebrated case of *Clinton et al. vs. Englebrecht*, on appeal from Utah, decides that the jury drawn by the United States Marshal, under the law of the United States, and not by the Territorial Marshal, under the local law, was illegal and its verdict void. The court in pursuing this question, went even further than the necessities of the present case required, and also decided that all Territories, since the first organization of Territories, have had power over local matters as States, and that all juries, grand as well as petit, drawn in Utah in violation of Territorial laws, were illegal; that in this instance the Territorial statute authorizing the manner of drawing a jury had been in existence for years, and that congress not having annulled had recognized it; that the duties of the United States Marshal and the District Attorney were precisely the same in Utah as in the several States. Upon these grounds the entire decision of Judge McKean and his court for the last twelve months were reversed. It is stated that, as a corollary from this decision, all the defendants now in custody in Utah under indictment by these illegal grand juries, are entitled to instant discharge, and all civil cases pending in said courts, where exceptions have been duly taken and entered on record, are wiped out. As

the criminal proceedings, which were pending and have been terminated, have cost about \$30,000, the question is now raised as to whether congress will appropriate that sum to meet them, or whether the United States Marshal, who had attempted to execute the mandates of the court, shall be mulcted. The decision creates no surprise at the department of justice, where it was long since anticipated, and where the correctness is not questioned.—*Chicago Tribune*.

Several months ago we predicted that the rulings of the Utah Federal court would be reversed when brought before the superior tribunal, and we then pointed out what is now in a fair way of coming to pass, namely, that the result of this unjustifiable effort to crush polygamy, by perverting the law, would be to give strength and renewed vitality to the evil it was sought to destroy. The action of Judge McKean was an attempt to bring about good results by doing evil. He went beyond the law in seeking to punish a crime not provided against by any statutory enactment, and violated the fundamental rules of jurisprudence in his eagerness to secure a conviction. The whole of the proceedings in these cases were marked by a reckless exercise of usurped authority, and a defiance of legal requirements. Judge McKean acted as though he were dealing with a conquered enemy, towards whom no special justice was necessary to be rendered, and whose complaints might safely be ignored by the conquerors. It is possible that he was moved by honest convictions, though injustice in a judge can hardly be pardoned on the ground of honest intentions. The proceedings, however, were simply shameful, and the Supreme Court could have taken no other course with them than the unanimous reversal which has been decreed.—*Sacramento Record*.

The unanimous decision by the Supreme Court of the United States in

the matter of the recent criminal proceedings in Utah serves to illustrate one step in the progress which the Washington government has made in the direction of centralisation and imperialism. The specific point decided by the court was that the jury drawn by the Federal Marshal under the act of congress, and not by the Territorial Marshal under the local law, was illegal and its finding therefore void. The court, however, took occasion to go farther, in order to set forth and explain the fundamental principle of constitutional law, which is the very corner-stone of our whole governmental system; that is, the inherent right of local self-government. The telegraphic synopsis of the decision will serve to show its scope and tenor:—

“The court held that in all the Territories, from the moment of their organization as such, the territorial governments have had powers over local matters as states, and that all juries, grand as well as petit, drawn in Utah in violation of territorial laws, were illegal; that in this instance the territorial statute authorizing the manner of drawing a jury had been in existence for years, and that congress, not having annulled, had recognized it; that the duties of the United States Marshal and District Attorney were precisely the same in Utah as in the several States. Upon these grounds the entire decisions of Judge McKean and his court for the last twelve months were reversed.—*Chicago Times*.”

UTAH NEWS.

The following are from the *Salt Lake Herald* to April 29, 1872—

There was a great deal of building going on, especially in the business districts.

Mrs. Judge McKean had started east to meet the Judge and spend the summer at Long Branch.

The Steamer *City of Corinne* had been sold to the Lehigh and Utah Mining Co. During the summer she will run to Lake Point, the islands and Lake Side district.

A telegram received from Washington stated there was little prospect of Congress acting on the application to admit Utah into the Union during the present session.

A letter from St. George, dated April 13, states, that a heavy fall of snow was reported at the Kanab; they had also had frost at St. George, but the fruit was not injured thereby.

The *Herald* says:—“We learn that Deputy U. S. Attorney High has officially notified Attorney General Z. Snow that, by the recent decision of the Supreme Court of the United States, the business of prosecuting attorney, except in United States cases, devolves upon the Territorial Attorney General, who will, as a matter of course, resume his duties in this respect which he has not exercised since ruled out of court by Judge McKean. The change applies to the marshalship as well, and Territorial Marshal McAllister will be the officer of the Territorial courts in place of U. S. Marshal Patrick.

The *Herald* gives a prominent place to the following notice to the American Press. “The press dispatches sent from Salt Lake City, by the Associated Press agent and the telegraphic correspondent of the New York *Herald* and San Francisco *Chronicle*, are, and for some months past have been, unreliable so far as the political situation in Utah is concerned, being coloured for partizan purposes to the injury of the business of the Territory. We publish this that the press of the country may not be misled by them, our only desire being that facts should be telegraphed, and that the public should be correctly informed, and not misinformed, as to the actual conditions of the affairs in Utah.”

A man once went to an eccentric lawyer to be qualified for some petty office. The lawyer said to him—"Hold up your hand, I'll swear you; but all creation couldn't qualify you."

A little boy three years old, who has a brother of three months, gave a reason for the latter's good conduct: "Baby doesn't cry tears because he doesn't drink any water, and he can't cry milk."

Master (who finds his apprentice reading a dime novel)—"Your Sunday School teacher said you were a steady, moral boy, and I find you, in work time, reading that pernicious trash—eh, sir?" Boy—"Please, sir, I was only a-readin' on in 'opes of the 'ero dyin' converted."

POETRY.

TO THE ELDERS.

Ye Elders of Israel, "whom Jesus has chosen
To spread forth the Gospel," be faithful and true,

The time is at hand when the wicked will tremble,
And those who are honest will listen to you.

The praise of the faithful will follow your foot-
steps.

The Lord will be with you and cause you to
stand;

Salt Lake City.

Proclaim to the nations that wander in darkness,
"Repent, for the kingdom of heaven's at hand."

To comfort the hearts of the Saints still in bon-
dage,

Who long to be gathered to Zion their home,
Where all will enjoy the sweet blessings of free-
dom:

We bid them a welcome, we'll help them to
come.

M. F. PRATT.

DIED.

ALLOOCK.—At Derby, May 6, of small-pox, Mary Hannah, daughter of John and Emma Alloock, aged 4 years, 5 months and 5 days.

BARBER.—At Birmingham, April 13, Catherine Annie Elizabeth, only child of William and Jane Barber, aged 3 years, 5 months and 5 days.

SHEPHERD.—At Halbreath, near Dunfermline, Fifeshire, April 26, Elizabeth Sharp, wife of John Shepherd, of child-bed fever, aged 36 years.—Utah papers please copy.

WALKER.—At Slaterville, Utah, April 3, of pleuro-pneumonia, Elizabeth Walker, aged 64 years. Deceased was a native of Birmingham, and emigrated to Utah in 1860.—"Ogden Junction."

HAND.—At Sheepshead, Leicestershire, April 19, of fever, Sarah Hand, aged 46 years.—Utah papers please copy.

CROWTON.—At Birmingham, May 12, of abscess on the lungs, Joseph Crowton, aged 55 years. Brother Crowton identified himself with the Church of Jesus Christ of Latter-day Saints in 1850, and remained faithful until death.—Utah papers please copy.

MORRIS.—In Salt Lake City, April 25, of consumption and heart disease, Amalia Owen, wife of Edward Morris, late of Faversham, Kent, England. Born Jan. 28, 1843; baptized in Jan. 1860; emigrated to this city in the fall of 1871. She lived and died a faithful Latter-day Saint.—"Deseret News."

NOTICE.—If this should meet the eye of Mrs. Sarah Hemingway, she will hear of something to her advantage by sending her address to—John B. Fairbanks, 61, Great Freeman Street, Nottingham.—Utah papers please copy.

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LIVERPOOL:

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"Holiness unto the Lord."

No. 22, Vol. XXXIV.

Tuesday, May 28, 1872.

Price One Penny.

FORTY-SECOND ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE
NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1872.

[CONCLUDED FROM PAGE 325.]

Sunday, April 28th, 10 a.m.

Conference was called to order by
President Geo. A. Smith.

The choir sang,

"An angel from on high,
The long, long silence broke."

The opening prayer was offered by
Elder Brigham Young, jun.

"When earth in bondage long had lain,
And darkness o'er the nations reigned,"
was sung by the choir.

President Brigham Young said—A word to the Latter-day Saints. Good morning. (Congregation responded, "Good morning.") How do you do? (Congregation replied, "Very well.") How is your faith this morning? ("Strong in the Lord," was the response.) How do you think I look after my long confinement? (Congregation replied, "First rate.") I do not rise expecting to preach a discourse or sermon, or to lengthen out remarks. I spoke a few minutes yesterday in the school, but I found that it exhausted me very soon. I will say a few words to you. The Gospel of the Son of God is most precious. My faith is not weakened in the Gospel in

the least. I will answer a few of the questions that probably many would like to ask of me. Many would like to know how I have felt the past winter, and so much of the spring as is now past. I have enjoyed myself exceedingly well. I have been blessed with an opportunity to rest; and you who are acquainted with me and my public speaking can discern at once, if you listen closely to my voice, it is weak to what it used to be, and I required rest. I feel well in body and better in mind. I have no complaint to make, no fault to find, no reflections to cast, for all that has been done has been directed and overruled by the wisdom of Him who knows all things.

As to my treatment through the winter, it has been very agreeable, very kind. My associate, my companion in tribulation, I will say, has acted the gentleman as much as any man could. I have not one word, one lisp or beat of the heart to complain of him. He has been full of kindness, thoughtful, never intruding, always ready to listen and, I think, in the future, will be perfectly willing.

to take the counsel of his prisoner. So much for Captain Isaac Evans. I will say this to you, ladies and gentlemen, you who profess to understand true etiquette, I have not seen a gentleman in my acquaintance that possesses more of the real spirit of gentility, caution and of true etiquette, than Captain Evans. He has passed the window where I have lodged through the winter every morning to his breakfast, and every afternoon; he has walked in the street in front of my office and on the opposite side, and he has never yet been seen gazing and looking at my buildings, or to see who was at the window, or even look at my window. He has never looked into the second room in my office unless invited there, never. Can you say that for other gentlemen? They are very scarce; there are very few of them.

I have no reflections to cast upon these courts. How much power, ability or opportunity would I have to possess, do you think, if all were combined, to disgrace them as they have disgraced themselves? I have neither the power nor the ability, consequently I have nothing to say with regard to their conduct. It is before the world; it is before the Heavens continually. The Lord has known the thoughts of the hearts of the children of men, and he has overruled all for his glory, and for the benefit of those who believe and obey the truth in Christ. I will say this: when they started out with a writ for your humble servant, and I had news of it before it was served, I told my brethren that all their efforts would avail them nothing, and that they would end in a grand fizzle. Do you think we have come to it? I think we have.

Have you nothing to say, brother Brigham, concerning the Supreme Court of the United States? A few words. I am happy to learn that there are yet men in our government who are too high-minded, too pure in their thoughts and feelings to bow down to a sectarian prejudice, and to hearken to the whinings and complaints of prejudiced priests, or those who are wrapped up in the nutshell of sectarianism; men of honor, nobility, judgment and discretion; men who look at things as

they are, and judge according to the nature thereof without any discrimination as to parties or people. I am thankful that this fact does exist. Have they decided in favor of the Latter-day Saints? Yes. Why? Because the Latter-day Saints are on the track of truth; they are for law, for right, for justice, for mercy, for judgment and equity, consequently they are for God. Would I admire the conduct of a jurist on the bench who would decide for a Latter-day Saint if he were guilty? If he would justify a Latter-day Saint and condemn a Methodist? No, I would despise him in my heart. I might look upon him with pity, it is very true, and without unallice, anger or bitterness, and pity him in his ignorance; but if he was a man of knowledge and understanding I would condemn him as quickly for justifying a Latter-day Saint, or one called a Latter-day Saint, in evil, as I would a Methodist. And a man who sits as President of the United States, as a Governor of a State or Territory, or as a judge upon the bench, or a member of a legislative assembly, who would reduce himself to the feelings, and narrow, contracted views of partyism, is not fit for the place. As I said before a gentleman here, I think it was last summer, who was stump-speeching through the country and proclaiming his right to the Presidency, "He that most desires an office is the least fit for it." Perhaps I made a mistake in that declaration, for though on general principles it is true, it may not be true in every case. Some may desire an office for the sake of the good work that they perform, seeing that others have abused it. This is as much as I wish to say upon these subjects.

As I shall probably desire to speak a little in the afternoon, I shall soon bring my remarks to a close. I will say a few words with regard to the Perpetual Emigration Fund. Perhaps you have had a good deal said to you in the course of this Conference concerning gathering the poor, but if you have I have not learned it. I have not heard of any man coming forward and putting down his name for a thousand or two thousand dollars. At the commencement of the

Conference I donated two thousand dollars for the gathering of the poor, but I have not heard of anybody adding another figure to mine, or placing one under it. How is it? It is very true we gather the Saints, and when they get here and gather around them the comforts of life, and become the possessors of a little wealth, the spirit of the world enters into a few of them to that degree that it crowds out the Spirit of the Gospel. They forget their God and their covenants, and turn to the beggarly elements of the world, seek for its riches and finally leave the faith. But we had better gather nine that are unworthy, than to neglect the tenth if he is worthy. If they come here, apostatize and turn our enemies, they are in the hands of God, and what they do will be to them everlasting life or everlasting condemnation. For the good, for the wise, or for the froward and the ungodly, it is our duty to do all we can. It is our duty to preach the Gospel to the nations of the earth, to gather up the pure in heart, and to lend a helping hand to the poor and needy; to instruct, guide and direct them, and when they are gathered together to teach them how to live, how to serve their God, how to gather around them the comforts of life, and glorify their Father in heaven in the enjoyment of the same.

When I cast my eyes upon the inhabitants of the earth and see the weakness, inability, the shortsightedness, and, I may say, the height of folly in the hearts of the kings, rulers, and the great, and those who should be wise and good and noble; when I see them grovelling in the dust; longing, craving, desiring, contending for the things of this life, I think, O foolish men, to set your hearts on the things of this life! To-day they are seeking after the honors and glories of the world, and by the time the sun is hidden by the western mountains the breath is gone out of their nostrils, they sink to their mother earth. Where are their riches then? Gone for ever. As Job says, "Naked I came into the world." Destitute and forlorn, they have to travel a path that is untried and unknown to them, and wend their way into the spirit world. They know

not where they are going nor for what. The designs of the Creator are hidden from their eyes; darkness, ignorance, mourning and groaning take hold of them and they pass into eternity. And this is the end of them concerning this life as far as they know. A man or a woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand. What are riches for? For blessings, to do good. Then let us dispense that which the Lord gives us to the best possible use for the building up of his kingdom, for the promotion of the truth on the earth, that we may see and enjoy the blessings of the Zion of God here upon this earth. I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming, "How can I get the advantage of my neighbor? How can I spoil him, that I may ascend the ladder of fame?" That is entirely a mistaken idea. You see that nobleman seeking the benefit of all around him, trying to bring, we will say, his servants, if you please, his tenants, to his knowledge, to like blessings that he enjoys, to dispense his wisdom and talents among them and to make them equal with himself. As they ascend and increase, so does he, and he is in the advance. All eyes are upon that king or that nobleman, and the feelings of those around him are: "God bless him! How I love him! How I delight in him! He seeks to bless and to fill me with joy, to crown my labors with success, to give me comfort, that I may enjoy the world as well as himself." But the man who seeks honor and glory at the expense of his fellow-men is not worthy of the society of the intelligent.

Now, a few words to my friends here—my colleagues the lawyers, and others. I gave a little counsel here, I think it is a year ago this last sixth of April, for the people of this Territory and through these mountains not.

to go to law, but to arbitrate their cases. I will ask if they do not think they would have saved a good deal of money in their pockets if they had taken this counsel? And to see our streets lined with lawyers as they are! Why they are as thick as grogshops used to be in California. What is the business of a lawyer? It is the case with too many to keep what they have got, and to gather around them wealth, to heap it up, but to do as little as possible for it; to give a little counsel here, and a little counsel there. What for? To keep their victims in bondage. Say they: "Let us stick to him as long as he has a dollar in his pocket."

I will tell you a story. A man was going to market, a pretty wicked swearing man, with his cart full of apples. He was going up hill, and the hindboard as the Yankees call it—the Westerners call it the hindgate, slipped out of his cart, and his apples rolled down the hill. He stopped his team and looked at the apples as they rolled down the hill, and said he, "I would swear if I could do justice to the case, but as I can not I will not swear a word." I will not say a word more than to class dishonorable lawyers with other dishonest men.

Now what are the facts? Why this world is before us. The gold, silver and precious stones are in the mountains, in the rivers, in the plains, in the sands and in the waters, they all belong to this world, and you and I belong to this world. Is there enough to make each of us a finger ring? Certainly there is. Is there enough to make us a breast pin? Certainly there is. Is there enough to make jewelry for the ladies to set their diamonds and precious stones in? Certainly there is. Is there enough to make the silver plate, the spoons, platters, plates and knives and forks? There is. Is there enough to make the goblets to drink out of? There is. There is plenty if we want to make the wine casks of gold, there is plenty of it in the earth for all these purposes. Then what on earth are you and I quarrelling about it for? Go to work systematically and take it from the mountains, and put it to the use that we want it, without contending against each other, and filching the pockets of each other.

The world is full of it. If it goes from my pocket, it is still in the world, it still belongs to this little ball, this little speck in God's creation, so small that from the sun I expect you would have to have a telescope that would magnify millions of times almost to see it; and from any of the fixed stars I do not expect that it has ever been seen only by the celestials, mortals could not see this earth at that distance. And here people are contending, quarrelling, seeking how to get the advantage of each other, and how to get all the wealth there is in the world; wanting to rule nations, wanting to be president, king or ruler. What would they do if they were? Most of them would make everybody around them miserable, that is what they would do. There are very few men on the earth who try to make people happy. Occasionally there have been emperors and monarchs who have made their people happy but they have been very rare. But suppose we go to work to gather up all that there is in the bosom and upon the surface of our mother earth and bring it into use, is there any lack? There is not, there is enough for all. Then do look at these things as they are, Latter-day Saints, and you who are not Latter-day Saints, look at things as they are. And I do hope and pray for your sakes, outsiders, and for the sakes of those who profess to be Latter-day Saints, that we shall have good peace for a time here, so that we can build our furnaces, open our mines, make our railroads, till the soil, follow our mercantile business uninterrupted; that we may attend to the business of beautifying the earth. I see around me a few of my neighbors who are beautifying their gardens. How beautiful! There is one here in the Seventh Ward—Mr. Hussey's, I never drive out but I want to drive by it. How much better that looks than it would be for him to quarrel with his neighbors! Beautify your gardens, your houses, your farms; beautify the city. This will make us happy, and produce plenty. The earth is a good earth, the elements are good if we will use them for our own benefit, in truth and righteousness. Then let us be content, and go to with our mights to make

ourselves healthy, wealthy, and beautiful, and preserve ourselves in the best possible manner, and live just as long as we can, and do all the good we can.

Now, brethren and sisters and friends, I have said a few words about lawyers; but I could pick up other classes of men just as bad, and we can find fault with all. Let us be honest, let us be upright, full of charity one toward another; and live as agreeably as we possibly can here on this earth that the Lord has given to man to cultivate and improve for his own benefit, and to prepare it for an everlasting inheritance. There is a great deal before us, and it is for us to live so that we will be able to perform our part well in this great work. And I say to the Latter-day Saints, it is for you to put forth your hands this season in emigrating the poor. We will receive any amount. If it is not more than a hundred dollars or so, we will be willing to receive it. Talk about this people being poor, why we will get so rich by and by that we will refuse to pay our taxes; we have got so rich now that we cannot pay our tithing. The rich do not pretend to pay any tithing, or but very few of them. I think I have mentioned one fact with regard to our merchants. A few years ago in the other tabernacle, I said that our merchants who lived on the business part of East Temple street, and professed to be Latter-day Saints, if they were not very careful, would deny the faith and be damned, and it would be by the skin of their teeth if they ever got into heaven. How is it with the rest of us? About the same. No matter about this. But here is one of our merchants—William Jennings—about whom a great many have remarks to make. Well, it is no matter about his trade. I want to say to the rest of the merchants that he has paid a good many thousand dollars tithing, more than all the rest of them put together. That is for William Jennings. We are paying our tithing in the Co-operative, I would not consent to go into the business on any other terms only that the tithing should be paid on all we made. But the other merchants, if they pay tithing on what they make it has to come hereafter, for they have never done it yet; and I think the

more they make the less tithing they pay. But you are welcome to give something to the poor; if you will help us a little with regard to the emigration we will be very much obliged to you, but you will have to trust in God for the future blessings.

God bless you, Amen.

Elder Orson Pratt addressed the conference. He expressed his pleasure at once more seeing the face and hearing the voice of President Young in General Conference, and spoke of the manner in which the world had been flooded with every kind of falsehood and misrepresentation concerning the Latter-day Saints. The cause of this was that God had commenced to build up his kingdom, which was never to be destroyed, and all hell was boiling over in consequence. He commented on the positive knowledge possessed by the Latter-day Saints that the kingdom of God would be ultimately triumphant, and that no opposition from any source could possibly destroy it. The people of God enjoyed peace under all circumstances, for peace was in their hearts. They did not harbor feelings of malice toward those who persecuted them, but desired that all should repent and be saved.

Elder Albert Carrington addressed the assemblage on the emigration of the poor. He was exceedingly anxious that the Lord's poor should be gathered as speedily as possible. Those who had opportunities in the past of gathering and had neglected to take advantage of them should by no means be among the first to receive assistance. He expressed the same opinion concerning those who felt lukewarm and indifferent about the work of God; but with the faithful poor among the nations it was different. Those who had been assisted to emigrate and been prospered should let no consideration deter them from settling their obligations to the P. E. Fund, and they should not stop at that, but should extend a helping hand to their poor brethren abroad. Elder Carrington spoke of people living in Utah who had borrowed money from Saints in the old countries, with a promise to refund with interest, but who had neglected to fulfil their agreements. All thus indebted should pay such debts at once

He thought it would be a good thing for all means that might be applied to emigrating the poor to be used in helping those who were entirely destitute. People sending means to assist their friends or relatives should not fail to remit before the 1st of September.

Elder A. Carrington presented the names of the following brethren who were called to go on missions, by unanimous vote—

To Europe—Thomas W. Jennings.

To the States—George Pierce, Lynne, Edward Stevenson, S. L. City, Nathan T. Porter, Centreville.

Home Missionary—Joseph A. Young, Salt Lake City.

The choir sang—

“When the Lord shall build up Zion.”

Adjourned till 2 p. m.

Prayer by Elder John Taylor.

2 p. m.

“Hark! the song of jubilee,
Loud as mighty thunders roar,”

was sung by the choir.

Prayer by Elder Wilford Woodruff.

The choir sang—

“Prayer is the soul's sincere desire,
Uttered or unexpressed.”

The Sacrament of the Lord's Supper was administered.

President Brigham Young addressed the Conference on the necessity for the Saints to prepare themselves before they would be ready to receive the glorious blessings the Almighty had in store for them. He spoke also of circumstances connected with the past history of the church, showing their usefulness in enabling the people to gain necessary lessons of experience. He treated upon co-operation, emigration, and a variety of other subjects.

President George A. Smith gave some excellent advice to those brethren who had been called to be home missionaries. He advised them to be generally brief in their remarks, and when they commenced to speak to enter directly upon their subject and not waste time in making preliminary excuses, &c. The speaker alluded to some advice which the prophet Joseph once gave him as he was about to start on a mission—to preach short sermons,

make short prayers and deliver his discourses with a prayerful heart. He had benefitted greatly by following this advice.

President Smith expressed his intense gratification that in the providences of God President Young was enabled to attend the General Conference. He (President Smith) had fully determined to adjourn Conference from one Sunday to another until President Young could attend, if it had to be prolonged until next October. President Smith closed his discourse by bearing testimony that the Latter-day Saints were engaged in the work of God, and that the day would come when righteousness and peace would spread over all the world.

President Smith stated that when the names of the authorities were presented to the Conference to be sustained, the name of Jacob Gates was omitted until a matter of business with which he was connected should be inquired into and settled. Since then Brother Gates had been communicated with, and there now remained no doubt that the matter in question would be amicably adjusted. The name of Brother Gates was then presented to the Conference as one of the first Seven Presidents of the Seventies. The vote to sustain him was unanimous.

President Brigham Young said—To answer the feelings and wishes of brethren and sisters, I will say a few words with regard to our temporal business, or the conduct of those who have been with us as officials, and our condition. There are a good many want to ask the question: “Brother Brigham, what is going to be done with you now?” I hope to see the time that I can have the privilege of proving before a court of justice my situation and condition, and if there is anything that can be proved against me I want to have it proved. Perhaps some of you recollect, just previous to this eruption taking place, that I made a statement on this stand, that I was at the defiance of the whole world to bring anything against my moral character. I am to-day at the defiance of the world to prove anything in truth against my moral character. I happened to make this re-

mark, I think, the Sunday before I heard there was a writ for me for murder. Folly in the extreme! I have talked with the Prosecuting Attorney of the Territory of Utah. If he wishes to know my feelings on the subject I will tell them here: Prosecute every one of these cases that have been presented before this illegal court, present them to a legal court, and try every man by the law of the land, and see where it will land us—every one, myself not excused. Now hear it, O ye inhabitants of the earth. Permit me to say one thing more. I make this request of the Prosecuting Attorney for the United States, and also the Territorial Attorney, that they preserve intact the records of the District Courts that have been held for a year and a half past, for future history. I sincerely hope they will not be destroyed. What do you say to this, congregation; is it true and right, everybody? (Congregation answered, "Yes.") Well, then, manifest it by lifting your right hand. (All hands up). If any of you think it is wrong you have the same privilege. (Vote unanimous.) Keep the records, preserve the history of the people, the doings of kings, emperors, potentates, presidents and judges, and see how they read. Keep the history of this people, of the Christian nations, and of all that live, and see how it looks. There is another place where there is a record kept, it is very true, but suppose we assist in keeping this record that we may have corresponding proof and testimony to show that we are a people of record as well here as above.

Elder Wilford Woodruff was the next speaker. The Spirit of God had borne record to the First Presidency,

the Twelve and the Elders generally, that we should be delivered from the hands of our enemies, and the Spirit of the Lord never lied; hence we were enabled to listen to the voice of our President to-day. The leaders of this people had been constantly inspired by revelation from God.

The speaker prophesied, in the name of Israel's God, that the Church would never be without a law-giver from that time henceforth and forever.

On motion of President B. Young Conference adjourned till the 6th day of October next, at 10 a.m., to meet in the New Tabernacle.

The choir sang,

"Great is the Lord."

President Brigham Young pronounced the following benediction—

I bless you in the name of Jesus Christ, as Apostles, with all that pertains to you; as High Priests, as Seventies, as Elders, as Bishops, as Priests, Teachers and Deacons. I bless you in the name of the Lord Jesus Christ. I bless you, my brethren and sisters, you that are parents, also the children. I bless you as musicians, as a choir to make music for us, and those who play on instruments. And I bless you strangers, and say unto you, peace be to you as well as to the Saints, in good words, in good actions, in a good life to serve the Lord our God. I crave blessings upon the good everywhere, among all nations, kindreds, tongues, peoples, sects and parties, wherever the honest and the pure in heart are found, God bless them; and I say peace to you from henceforth and forever. Amen.

JOHN NICHOLSON,

Clerk of Conference.

"The First District Court for the County of Uinta, Wyoming Territory, has been sitting during the past week at Evanston, and has caused considerable excitement at these coal mines in consequence of a rumor that all men having more wives than one were to be prosecuted. Some who stood in that condition suddenly took a trip of a few days to Utah, for change of air, and were not, therefore, forthcoming when the police visited their homes in search of them. One man, however, thought he would risk the consequences, and was accordingly arrested on a charge of bigamy and tried for the same. Failing to convict him on that charge, he was tried for illegal voting. That also failed, and he was again arrested and tried for adultery. In each case he was acquitted by the jury.—*Correspondent of Deseret News, April 26.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

TUESDAY, MAY 28, 1872.

RELEASES AND APPOINTMENTS.—Pres. David Brinton is released to return to Utah, and Elder J. V. Robison is appointed to take charge of the London Conference, until otherwise directed.—Pres. David John is released to return to Utah, and Elder John A. Lewis is appointed to succeed him in the Presidency of the Glamorgan Conference.—Pres. John Pyper is released to return to Utah, and Elder Robert McQuarrie is appointed to take charge of the Glasgow Conference, until otherwise directed.—Elder David O. Calder is appointed Traveling Elder in the Glasgow Conference and elsewhere, as he may desire.—Elder Newell H. Clayton is appointed Traveling Elder in the Leeds Conference.—Elder John Mendenhall is appointed Traveling Elder in the Nottingham Conference.—Elder David Cazier is appointed to succeed Pres. E. A. Box in the Presidency of the Bristol Conference.—Elder John Neff is appointed to succeed Pres. Thomas Dobson in the Presidency of the Liverpool Conference.—Elder Junius F. Wells is appointed Traveling Elder in the London Conference.—Elder John Roberts, Traveling Elder in the Glamorgan Conference, is released to return to Utah.—Elders Roberts and Pyper are permitted to go with the company on the 12th of June, or with any following company, as they may prefer.

Other releases and appointments will be made in the British Isles as circumstances require and permit.

Elders C. F. Schade, P. C. Carstensen, Jens Mikkelsen, P. C. Christiansen, N. P. Lendelof, Mathias Nelson and Soren Christian will labor in the Scandinavian Mission as they may be directed by Pres. Canute Petersen.

Elders John Keller and Henry Riser will labor in the Swiss and German Mission as they may be directed by its President.

Pres. Edward Schoenfeld is released to return to Utah, and Elder Johannes Huber is appointed to succeed him in the Presidency of the Swiss and German Mission.

Elder Thomas W. Jennings will travel and preach in the British Isles and on the Continent as he may feel disposed.

Elder David O. Calder's son, David G., will follow his father's directions.

Elder Brigham W. Carrington will follow instructions given by this Office.

NOTICE.—Letters to 42, Islington, Liverpool, will again be addressed to Albert Carrington, and Post-office orders be made payable to him. It is very desirable that Post-office orders be made payable at Lime Street, Liverpool.

THE 12TH OF JUNE COMPANY are requested to forward their names and ages to this Office as soon as practicable.

OVERWEIGHT.—All who have overweight are not only required to come prepared to pay for it at New York, at the rate of 4 pence a pound, but

are also requested to be able to state the amount of overweight at the time they purchase their tickets at this Office.

Luggage should be plainly marked Ogden, or Salt Lake City, Utah.

DEPARTURE.—On Wednesday, 22nd inst., Elder Geo. W. Thatcher left this port per steamship *Wyoming* for New York, thence westward to Utah. Elder Thatcher arrived on a mission to this country on the 1st of October last, but greatly to our regret his continued ill health has materially interfered with his labors in the ministry, and compelled this early return to his home in Zion.

MINUTES OF A CONFERENCE

HELD IN THE CENTRAL HALL, CHAPTER ROW, SOUTH SHIELDS, MAY 12, 1872.

10 30 a. m.

Elders from Utah present—George Reynolds of the Liverpool Office; James A. Leishman, Pres. of the Durham and Newcastle, John Pyper, Pres. of the Glasgow, and Oliver G. Snow, Pres. of the Leeds Conferences.

After the usual opening services and a few introductory remarks from Elder Leishman, Elder Oliver G. Snow addressed the congregation on the necessity of present revelation from Heaven, and the reasonableness of the faith of the Latter-day Saints therein, adding the testimony of his own knowledge to the scriptural evidences he adduced in favor of his argument.

Elder George Reynolds, after bearing testimony to the devotion of the Saints in Zion, and the integrity and wisdom of the leaders of the church, urged the Saints to faithfulness, diligence and economy, that their deliverance from these lands might the more speedily be brought about, and contrasted the happy future of the faithful Saint in Zion with that of the one who neglected his day of opportunities, and through indifference or extravagance remained ungathered.

2 30 p. m.

Elder J. A. Leishman presented the authorities of the Church, who were unanimously sustained by the assembled Saints. The statistical report was next read, which showed that the Durham and Newcastle Conference consisted of 15 branches and 393 officers and members. The financial report showed that the conference was out of debt. Elder Leishman added

that he was proud to say that the Conference was in a good condition both spiritually and temporally.

Elder J. Pyper bore a fervent and powerful testimony to his knowledge of the divinity of "Mormonism," and the inspiration of the Prophet Joseph Smith and President Brigham Young; spoke of his long experience in the Church, and from incidents in his own life encouraged the Saints to live their religion. He referred to the various persecutions which the Church had suffered, and showed that instead of stopping its progress they had aided its advance to power and exaltation, and spread its principles far and wide over the earth.

Elder Leishman discoursed on the principle of Unity—in faith, in life and in action; spoke of its power and efficacy, and its manifestations in the Saints as the dread of the world. Encouraged the Saints to faithfulness, to purity of life, and to contend for every good and perfect gift, adding his testimony to that of the other brethren.

6 p. m.

Elder George Reynolds traced the various dispensations of God's providence on this earth from Adam to Joseph Smith, showing the comprehensiveness, purity, power and unchangeableness of the Gospel, continuing with a brief account of the rise of the Church, the coming forth of the Book of Mormon, and the various mobbings and drivings the Saints had undergone, he touched upon the causes of the late crusade against the people of Utah, the intentions of those who

brought it about, and the miserable failure of all who measured arms with the Almighty, or who sought to bring to nought His work on the earth.

Elder Leishman spoke of the present divided state of the world on religious doctrine, proving therefrom the necessity of present revelation that men might not only have a form of godliness,

but that its power might also be in their midst. He proclaimed the first principles of the Gospel, and the obedience thereto sufficient for salvation, and urged the Saints to continue faithful in the good work unto the end that their calling and election might be made sure.

R. A. MIDDLETON, Clerk.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 326.

Restless and intriguing men were constantly forming and carrying out schemes to drive the Saints off from their homes. Defeated in one direction they did not relinquish their purpose, but turned their attention to other plans. The description of their operations in one quarter will illustrate those which they carried on in many of the settlements where the Saints resided. A number of families of the Saints, after the expulsion from Missouri, had settled at and near Lima, Adams county, Illinois. The name of one of these settlements was Yelrome. On the 14th of February, 1845, Father Isaac Morley arrived at Nauvoo from that place, with the news that five of the brethren had been arrested there on the charge of larceny, and it was reported that a warrant had been issued for his own arrest. These were trumped-up charges, and had been framed for the purpose of producing excitement. Mobbers wanted a pretext for robbery and violence. Had the Saints broken the laws in any manner, they could have had this pretext; but this they did not do. They did not murder, steal, commit adultery or practice wrong; therefore to make them appear a bad people their enemies had to tell lies about and invent false charges against them. The plan which they adopted to accomplish their purpose was a very cunning one. They had said they were thieves, now if they could only prove that they were, and publish this evidence to the world, they could urge this as a reason and justification for driving the Saints from their homes and robbing them of their property. But, you will ask,

if the Saints did not steal, how could they do this?

When men undertake to fight against the truth and to destroy the people of God, they do not hesitate to use the most base and unworthy means to accomplish that end. The adversary leads them to believe that in thus acting they are doing God service. Hence you will find in the Bible that it was the priests who persecuted and killed the prophets. The men whose profession it was to teach the people what they called religion, were the leaders in shedding the blood of the true servants of God. In the Book of Mormon you will find a similar history. It is not probable that the people of King Noah would have burned the prophet Abinadi if they had been left to follow their own feelings. But the priests urged his death and were guilty of bringing him to the stake. The Lord Jesus was brought to the cross by the same class. His principal enemies were the men who boasted of their religion, of their zeal in its cause, and of their right to teach it to the people. They persuaded themselves that they were promoting religion by crucifying Him, whom they called an impostor and teacher of false religion. The history of the Church of Jesus Christ in these days is full of similar instances. The preachers have been the leaders of the people in persecuting the Saints. They were the foremost and most active men in bringing trouble upon the Prophet Joseph in the beginning of his career. They were in every mob which came against him and his brethren and sisters while he lived, being especially prominent in driving the

Saints from their homes and possessions in the State of Missouri, and the mob who, with blackened faces, attacked Carthage jail and cruelly murdered him while an innocent, defenceless prisoner within its walls, was led by a Baptist preacher!

The enemies of the Saints near Yelrome were not slow to profit by these examples of their preachers. Wicked men, whose hearts were filled with covetousness and desires to rob and murder, could easily persuade themselves that it would be a very meritorious deed to entrap the Latter-day Saints and make them appear as criminals. None but wicked men, over whom the devil must have had great power, would be guilty however of such conduct. The plan they adopted was to take various articles and go at night to the premises of the people whom they wished to accuse, and conceal them there. Then they raised a hue and cry about these things having been stolen from them. Of course they would express their suspicions that the "Mormons" had stolen them, and would get out search warrants to examine their premises "Those who hide know how to find"

is an old proverb, and they had no difficulty in finding the missing goods. It was thus that the five brethren spoken of were arrested for larceny. This plan and others of a similar character were adopted to get out writs against the brethren in other places as well as Yelrome. An old trick this of those who wanted to raise a mob, and it seems from the present proceedings against President Young and other leading men of this city that the devil has not forgotten it. By getting out writs of this kind against innocent men they hoped to provoke resistance to the form of legal authority, and thus produce a collision between the Saints and the State. Then they could call upon the State for help, which is precisely the course our enemies are pursuing here now, with this difference, that it is with the United States they would like to draw us into difficulty at the present time. This subject came up for consideration in council, and it was decided that it was best for those who were hunted with writs to go on missions, so that this cause of difficulty might be evaded until the Temple could be finished.

A LESSON FROM HISTORY.

—O—

When Rome was at the zenith of its glory and power, a new religious sect sprung up in a comparatively obscure and remote province of that vast empire. Its founder was from the lower walks of life; its progress was marked by the vilest accusations against him and his followers; and before it appeared to have a fair foot-hold among men he was seized, charged with treason, and was executed in the barbarous manner in which slaves and the vilest malefactors were then put to death. But it grew in proportion as its adherents were persecuted. With occasional seasons of peace and quiet, in which they continued the work of making proselytes, the most savage cruelties were perpetrated on them for nearly a couple of centuries; and yet the faith they represented increased in importance and gained converts, until its symbol was borne inscribed on the

banners of kings, and myraid hosts marched to battle, animated by a mad fanaticism, under the cull of priests of a religion that had been strangely altered from the time when its founder, the Savior of mankind, was bound to the cross in Judea, and suffered the martyrdom of an excruciating death.

That religion was Christianity. It was decried by philosophers in its early days as ridiculously absurd; and its believers were despised and derided as much as ever the Mormons have been eighteen centuries later. Rome tried to crush out the new faith, just as it tried to crush out Judaism after Jerusalem fell before Titus; but Judaism still lives, and the greatest fame of Rome to-day is, that it has been the seat of a Christian pontiff for more centuries than it existed as the great secular power of the earth. Why did Rome fail? Devout Christians will say

because of the divinity of Christianity. But there are millions in Christendom to-day, and we presume in the congress of the United States there is a majority, who do not believe there is any divinity in Christianity. Rome failed to crush out that strange and new faith, that was ridiculous in the estimation of Rome's philosophers and orators, repugnant to her emperors, provincial rulers, satraps and judges, and blasphemous to the Pharisees of Jewry, for the same reason that the secular arm of power has ever failed to crush out any faith—because humanity revolts against coercion of mind, and while it may bear the chains of the serf, will meet martyrdom rather than submit to a despotism that would coerce religious thought.

We commend this lesson to our Federal legislators, now that numerous bills, with more or less plausibly-sounding titles, will be presented to

them aimed at the people of Utah. And we draw the comparison between the past and the present, because, while most people imagine the early Christians were persecuted by pagan Rome on account of their religious faith, it is just as well to understand that the principal persecutions they suffered were based ostensibly on political grounds.

This thing of trying to legislate a faith out of existence is not new by any means; but every time that a people have been deprived of the rights enjoyed by their fellow citizens, because of their religion, the ultimate result has been in their favor, however much they may have been compelled to endure in the meantime. This is the handwriting of history; it is written on the pages of time by the pen of eternal truth, and its characters can never be obliterated.—*Salt Lake Herald.*

CAN'T PREVENT IT.

(From the *Deseret News*.)

It will be recollected that "the Judge with a mission," in one well known case, was very solemnly particular and impressive in announcing that he had carefully "fixed" the sentence of fine and imprisonment combinedly for the especial purpose of preventing the "Mormons" from saying that the Lord had delivered them out of their troubles, because, according to his honor's peculiar theology, the Lord did not interpose to save criminals, at least such criminals as they were, notwithstanding the fact that Jesus came into the world expressly to save sinners. Now the *New York Tribune* mourns over the fact that after all nothing can prevent the "Mormons" from seeing and recognizing the hand of the Lord in some recent events judicial, as will be seen by the following—

"One of the worst effects of the Mormon muddle will be the conviction that the Lord has Brigham Young and the other saints in His special keeping.

Young has all along foretold that he would be wonderfully delivered from the snare, and now it will be taken for granted that his prophecy has been miraculously fulfilled. It must be remembered that these Mormons who really believe in Mormonism are among the weakest of the weak; and how are we to prevent them from seeing the Lord's hand in Young's escape from richly merited punishment? The only consolation is that most of the Mormon leaders are well advanced in years, and cannot live much longer without a real miracle in their behalf."

It is bad, very bad policy to measure arms with the Almighty, he has so many unexpected ways of exposing the folly of such a policy. Of course it is very consoling to think that when a man's body is in the grave the Lord will not interpose in his behalf, a thought, nevertheless, likely to be proved vain in the resurrection, if not before.

Disease, crime and accidents constitute the staple of newspaper enterprise and literature.

IN THE SUPREME COURT.

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The following extract from a letter, dated Washington, April 15, will be highly interesting to our readers—

The long expected and anxiously looked for decision has at last been delivered, and the Supreme Court has risen above religious prejudices and political influences so far as to render full justice in a case where the rights of the Latter-day Saints were involved. I am thankful that this great tribunal possesses virtue and love of justice sufficient to deal thus fairly. We sent you dispatches immediately upon the delivery of the decision. The one containing the principal particulars was signed by Mr. Fitch and sent to brother Wells as Mayor of the city. I suppose that you received some intimation of what the decision would be from the Associated Press despatches, as the newspaper men had got hold of the particulars by some means, and sent them to New York yesterday. They came and told me this morning how it would be; but there have been so many versions appeared in the newspapers that I did not lend their statements full credence. There was great interest felt in the decision. The court room was more than usually crowded. We were there at the opening. McKean was there. Baskin and a woman and Walker and Lawrence came in shortly after. A number of opinions were delivered by one and another of the judges, which occupied considerable time. One of these was a very long and exceedingly elaborate opinion, delivered by Judge Miller, which, while it wearied the most of the audience, pleased me exactly. It was a case that had occurred at Louisville, Kentucky, through a division in the Presbyterian Church at that place. A party of dissenters had been cut off, but they claimed the property or a portion of it. It was a case analagous to the claim which I have heard that dissenters have talked of making against the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints, and was fully elucidated and its fallacy completely exposed. This opinion had been reserved for a year in the hope, the Judge said, that that charity which

formed so large an element in the religion of the litigants, and which one of its founders had so strongly urged upon its believers, would bring about a reconciliation; but at last they felt it necessary to deliver this opinion. I thought there was a providence in it. It had been reserved for the hearing of Judge McKean, Baskin, and Walker and Lawrence, than whom a fitter audience could not be found. I am sure that the hearing of Judge Miller's opinion alone ought to pay them for the time and money expended in coming here. It was a real gospel discourse, and such a one as their ears since they quit attending the Tabernacle have been unaccustomed to listening to, and coming from the Supreme Court of the United States must have been particularly consoling and edifying to them. They had an opportunity of testing whether unpalatable truths taste any better when delivered from the bench than when delivered by the priesthood from the stand. These people finally all got tired after listening to Judge Miller's opinion, and with the exception of McKean withdrew. Baskin and woman went a riding, sure that the decision would be all right. When informed upon his return a few minutes ago, he would not believe it, thought somebody had fooled his informant, and when convinced that it was true, turned quite pale. It seems strange, but it appears that they did not look for it. McKean, it is understood, had an item published in the *Republican* of this city on Saturday to the effect that the court would be divided and that he would be sustained in his proceedings. If such was his idea he got terribly undeceived in listening to the opinion. He was inside the bar in a somewhat conspicuous place, as were also Mr. Fitch and Judge Bates. Mr. Fitch got a seat immediately in front of Chief Justice Chase and nearest to him. The latter read in a very low tone, and there was a great stretching of necks and straining of ears to catch what he said. McKean's attitude was painfully anxious, and I understand that after he came out of the room he indulged in some contemptuous expres-

sions concerning the Supreme Court, and still maintained that he himself was right. The poor creature is evidently crazy.

Now that this decision is in our favor we may look for the bitterness which many entertain to be strongly manifested, and I shall be surprised if there will not be a strong effort made to secure adverse legislation against us. Though a glorious triumph, we feel to be moderate in our expressions of joy. I feel exceedingly thankful, and hope to hear soon of your being relieved from the painful restraint to which you have been subjected and to which you have so patiently and uncomplainingly submitted; also the release of the other brethren.

In the court room several gentlemen came and sat beside me to talk over

the expected decision. Our Delegate was absent having some business to attend to on the floor of the House. While we were conversing a member of the House who is a pretty good fellow but has shown feeling against us, came and sat down near us. One of the party whispered to him that the rumor was the decision would be in our favor. He leaned over to me and remarked, "So, then, you have got the Supreme Court! Do you think you have women enough for them?" I quickly replied that we might make out to supply them; but I should despair of being able to furnish Congress. A general laugh followed, as loud as could be indulged in with any propriety in the sacred precincts of the Supreme Court, and the member was disconcerted.—*Deseret News*.

UTAH NEWS.

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The following are from telegrams to the New York Journals.

President Young and other Elders held a conference at Provo, May 11.

Owing to the illness of Judge Strickland, the United States 3rd District Court had been adjourned until July 1.

The secretary of war had recommended an appropriation of \$120,000 for the erection of a military post, to accommodate five companies, at or near Beaver City.

Fifteen hundred tons of railroad iron were on the way from the east for the Utah Southern Railroad, the work on which was being pushed day and night. The road was expected to reach Utah lake during the latter part of June.

The following are from the Salt Lake *Herald* to May 9.

The snow was two and a third feet deep on the level in Bear Lake Valley on May 1.

On April 22, J. Coffey shot and mortally wounded a desperado, named Jim Donahue, at Central City, Little Cottonwood.

The report of the sexton of Weber County, shows only 41 deaths in that county during the six months, ending March 31, 1872.

The material of the defunct organ of the "ring"—the *Salt Lake Review*, had been sold for \$1,100. Another newspaper was shortly expected.

Judge Strickland had decided that the Mayor and Aldermen of Salt Lake City had no judicial powers. He had also liberated C. W. Baker, under commitment for perjury, on a writ of Habeas Corpus.

Mr. Thomas Hawkins who was imprisoned last fall for "adultery" committed with his wife, had been released, giving \$5,000 bonds, until the Supreme Court of the Territory pronounced on the case.

A despatch, dated St. George, May 4, says—The Semi-Annual Conference of the southern mission commenced yesterday at 10 a.m., in the basement of

the new Tabernacle, and continues to-day. Most of the presiding Elders from the surrounding settlements, and some of the people, are here.

The *Herald* remarks:—"From all we can learn it appears the prisoners confined at Camp Douglas, by U. S. Marshal Patrick, with the exception of what are known as "the Mormon prisoners," are saving the courts any trouble about their release, and are putting themselves outside their prison and outside the reach, as they appear to think, of the officers. We refer to those who are admittedly guilty of crimes."

Snow avalanches occurred on April 11 and 12 in Little Cottonwood Cañon, which were very destructive. A slide at the Wellington Mine came from a height of 2,000 feet, carrying away everything in its course, and burying eight of the Wellington workmen. After much labor the men were dug out alive with the exception of their foreman, H. H. Murray, whose body was recovered and brought to Salt Lake City. Seven men were caught in another slide, but were all rescued. Two men at the Devonport Mine were buried in their cabin, but escaped with some bruises. In the late storm the snow fell to the depth of six feet on the level.

A railroad was about to be built down American Fork Cañon to tap the Utah Southern. It will be twenty-two miles in length, twelve miles of it being in the cañon, from the Sultana smelting works to the mouth of the cañon, and ten miles further down into the valley to connect the Utah Southern road. It will be of three feet gauge, and designed principally for the transportation of bullion and ores from the Miller mine and Sultana smelting works; but it will also afford an excellent facility for parties visiting the beautiful scenery in the cañon, one of the finest in the west. The grading will be easily done, and the calculation is to have the road in running order by the first of August.

On May 6, Sam Gillson, a Deputy U. S. Marshal was examined before justice S. W. Richards. The charges against him, briefly stated, were that he had by threats compelled John Thomas to make affidavit to falsehoods, for the purpose of relieving himself from the odium caused by the Baker affidavit. Furthermore, that he had "put up a job" on Thomas by having him arrested for horse stealing, and had threatened him with securing his conviction and sentence to the penitentiary unless he, Thomas, would swear as directed. The evidence was simply sickening and revealed an amount of turpitude that is scarcely credible. The allegations against Gillson indicate that in his efforts to secure the conviction of the men he had been instrumental in having arrested for the murder of J. K. Robinson, perjury and subornation of perjury were only regarded as means to secure an end. Gillson was held in \$3,000 bonds to appear for trial.

The *Herald* remarks:—"We have received a letter from a highly esteemed and valued friend in the east, with reference to the alleged intemperate and threatening manner of "Mormon" citizens towards "Gentiles," as a consequence of the late decision of the Supreme Court. We assure our friend, and the public generally, that if anything of the kind has occurred in Utah we have yet to learn of it, and we are tolerably well informed on the situation, much better, we think than those who have pretended to inform the country by telegraph, with regard to matters here. We have never seen an occurrence of so much importance to a community received so calmly before. For a few days of last week two or three individuals, whom it would be courtesy to call fools, endeavored to get up a street game of fisticuffs, but even that failed. If we know the temper of this community, and especially of the "Mormon" portion of it, there has been no feeling entertained and no disposition manifested other than that the most amicable relations should exist among all classes of citizens, and that all alike should freely enjoy the fullest exercise of their rights as American citizens.

The following are from the *Deseret News* to May 8.

A company of over twenty Saints from the Southern States had reached Salt Lake City in charge of Elders Boyle and Daniels.

A despatch dated Ogden, May 7, says—"Two hundred and fifty U. S. troops will arrive from the east to-day for Beaver City.

A portion of the Fifth Ward had been inundated by the overflowing of the mountain streams. But little damage had been done to property.

POETRY.

MY MOUNTAIN DESERET.

Tune—"I'll hang my harp on a willow tree."

Let me turn my eye to the mountain heights,
And feast my panting soul;
Let me gaze on the arch of thy glorious nights,
Where unclouded wonders roll;
Let me live with thy sons and daughters fair,
Or die without regret.
May my last breath be the balmy air
Of my Mountain Deseret,

I love thy crags, thy peaks and pines,
And the rocky pass below,
And thy peaceful vales where fruits and vines
In rich abundance grow,
And the golden tints of thy glorious days,
Thy crowning coronet,
As the monarch of light withdraws his rays
From my Mountain Deseret.

There are tamer, fairer, greener lands,
Where calmer breezes blow,
And climes that boast of their golden sands
With ocean's ebb and flow,
And empires where the orb of day
Doth never rise nor set;
But still be the burthen of my lay,
My Mountain Deseret.

But, O, thy dearest charm to me,
Worth more than all the rest,
A weary band, from mobbers free,
Found refuge in my breast;
A home secure where no tyrants fell
A galling task could set,
Where virtue, truth and peace might dwell
In my Mountain Deseret.

Ogden Junction.

J. McFARLAND.

DIED.

REYNOLDS.—At Salt Lake City, May 3, of marasmus, Heber T., son of George and Mary Ann Reynolds; born July 12, 1870.

MCINTYRE.—In Tooele City, April 10, of old age, Elder Peter McIntyre. He was born March 17, 1790, at Succoth, parish of Strathure, Cowell, Argyleshire, Scotland, and was baptized in Greenock in 1842 or '43, and being ordained an Elder, carried the Gospel into the Highlands and surrounding country. In 1853 he emigrated to this Territory, and died full of faith in the Gospel.—"Deseret News."

HOBSON.—At Unionville, Summit County, April 23, Martha Ann, daughter of Andrew and Edith Hobson, born June 3, 1871.—"Deseret News."

OSTLER.—At Nephi, Juab County, April 16, 1872, of dropsy, Sarah, wife of John Ostler, aged 63 years.—"Deseret News."

ALLCOCK.—At Derby, May 21, 1872, of small-pox, Joseph Beardsley, son of John and Emma Allcock, aged 6 years and 1 month.

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LIVERPOOL:

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 23, Vol. XXXIV.

Tuesday, June 4, 1872.

Price One Penny.

A STATE GOVERNMENT FOR UTAH.

The Constitution of the State of Deseret was submitted to the President of the United States and presented in both houses of Congress on Tuesday, April 2, 1872, and referred to the Committee on Territories. Tuesday, April 23, was appointed for a consideration of the subject, at which time Hon. Frank Fuller, (member of Congress elect from the State of Deseret,) addressed the committee of the House, consisting of the following gentlemen — Hons. John Taffe, of Nebraska; Geo. C. McKee, of Mississippi; Elizur H. Prindle, of New York; Isaac C. Parker, of Missouri; David P. Lowe, of Kansas; Lazarus D. Shoemaker, of Pennsylvania; William H. Barnum, of Connecticut; William W. Vaughan, of Tennessee; Frank Hereford, of West Virginia, and Jerome B. Chaffee, of Colorado.

Mr. Fuller spoke as follows—

Mr. Chairman, and Gentlemen of the Committee—I am grateful for the opportunity which you have afforded me and my colleagues, the delegates bearing the Constitution of the State of Deseret, to present to you, and to the Congress of which you are members, some of the reasons which impel us, and a majority of the citizens of that division of our common country, to

ask for its admission into the family of States. Sustained by a large and intelligent constituency, not less than by the demands of justice and humanity, and urged onward by the needs of that commerce which is foremost in the march of empire, I enter with real satisfaction upon the task assigned me this morning.

At the last session of the Legislature of the Territory of Utah, the people were invited, by a joint resolution of both houses, to send delegates from all sections of the Territory to a convention for the purpose of framing a Constitution, under which, if ratified by a majority of the people, admission as a State should be sought. The convention was held, a Constitution was framed, a large majority of the people signified their acceptance of its provisions, and the duty of presenting it to the President of the United States and to Congress was intrusted to us: to Congress, because the Constitution of the United States confers upon Congress the power to admit new States with the consent of such State; to the President, because in the legislative acts of Congress the President is constitutionally joined. We waited for no enabling act; but, as our needs are great, we have followed the illu-

trious examples of eight existing States of the Union, admitted without that formality, and are here to ask admission under the Constitution, prepared as the voluntary act of the people of Utah. This, one party to the contract desired; and having indicated their full and free consent thereto, the Constitution is now properly before you for consideration. It is the result of the careful thought of about one hundred mature minds. It will fairly sustain the most searching examination. It will be found, on critical inquiry, to possess those republican characteristics which, by the Constitution of the United States, Congress is bound to secure to each State. The aim has been to unite in one instrument all the excellencies contained in the Constitutions of the thirty-seven preceding States. Upon it is irrevocably engrafted entire adhesion to all the provisions of the Constitution of the United States; freedom for all mankind; perfect toleration for all modes of worship; a surrender of all claim to the public domain and equal taxation for resident and non-resident property-holders. It further provides for minority representation in the Legislature by cumulative voting; for equality of the sexes in the exercise of suffrage; for legislation which shall guarantee to persons of all races, colors and religions, ample and equal rights and privileges of education; asserts the obligation of paramount allegiance of every citizen to the Federal government; and proposes to submit to the people whatever amendments Congress may see fit to make thereto; which amendments, if adopted, shall remain in full force, to be revoked only by the act of Congress and the people. Accompanying the Constitution is a memorial which expresses the unanimous sentiment of the convention upon the subject of admission, and presents in appropriate language some of the reasons in favor of the measure.

I am of the opinion that the Constitution—a few of the prominent features of which I have briefly summarized—will not be found inferior, as a basis for a truly republican State, to any existing; in some respects I believe it to be superior to all others. The effort has been to embrace within its provisions

all those improvements in the economy of government which the history of the past and the experiences of the century have established, demanded or foreshadowed. If it contain errors, they will be found to be in the interest of liberality and humanity, never in support of the strong against the weak. It may need to be pruned of its redundancy of too vigorous republicanism, but you will find no knotted, gnarled, deformed outgrowth of tyranny to lop off. We have endeavored to draft such an instrument as will secure good government to a large and growing community. We believe it will be acceptable to Congress. If not, the right of amendment, revision, or total rejection remains with you. To the discussion of any amendment, or of any revision, or to a proposition for the entire reconstruction of this Constitution, I will cheerfully listen; but against the utter rejection of our petition I must earnestly protest, and to this thought I now address myself.

I assume that

UTAH HAS A JUST CLAIM TO THE PRIVILEGES OF STATEHOOD. In support of this assertion the temptation to recall to your recollection some of the facts of history is almost irresistible. You remember that the first settlers of that section of the country, chiefly natives of New England and the Middle States, left the soil of the United States and journeyed into what was not only a foreign land, but what was at that period equally an unknown and unexplored desert. They left the land of their birth, impelled thereto by threats of destruction and deeds of violence. Their westward journey commenced in 1846. In the summer of that year they crossed the Missouri river and struck out for the vast wilderness beyond. You, who have traversed that immense and desolate tract, with the rapidity of modern travel, with much of comfort and something of luxury, can form some faint idea as to what the journey must have been over a quarter of a century ago. You will readily believe that it required all the faith and courage possessed by mortals to sustain this band of people, embracing several thousands of men, women and children, during a march having no parallel in modern

history, either for the sufferings endured, the fortitude exhibited, or the simple trust which defied peril, and assured the wanderers of a haven somewhere towards the setting sun. You know full well, too, that the labor of moving unceasingly a great army like this, encumbered with the aged, the infant, and the enfeebled, would be likely to demand the best efforts of all the strong hands and active brains which such a community could supply, and you will wonder how it was that this moving mass, in the labors of which each able-bodied person had a place, could spare half a thousand of their best and bravest men for war purposes, in answer to a demand from the President of the United States. Yet the levy was made, and the troops were instantly supplied. For, before the exodus of this community from the then remote frontier of Iowa, in the early spring of 1846, Mexico felt herself aggrieved on account of the passage of a joint resolution by Congress, providing for the annexation of Texas to the Union, and war was declared between that Confederacy and the United States.

The history of the colony now under consideration, as well as the history of that war, agree that 520 men, the flower of that migrating flock, were demanded by the war-officers of the government, in the name of President Polk, for service in the field, and that they were furnished without delay. The pathway of the husband and father diverged from that of the wife and children; but the two conquering columns, still tending westward, pressed forward, the peaceful band fortifying itself in the very heart of the enemy's outlying country—the valley of the Great Salt Lake—while the soldiery marched onward to the Pacific—both forces absolute conquerors in their own peculiar sphere and with their own appropriate weapons. The discovery of gold in one of the then Mexican States has been authoritatively attributed to some members of this battalion, who, while digging a mill-race near what was then known as New Helvetia, threw up with their shovels some shining particles mixed with the sand in which they delved. You remember the excitement which followed

that discovery; the vast and ever-recurring waves of humanity which were washed upon that remote shore; the treaty which gave to us the land which we had won and to which our good fortune had added a new and golden appellation; the magnificent sovereign State erected in 1850 from the soil thus acquired upon the margin of the Western sea; and the other and adjoining division of that territorial acquisition erected to sovereignty upon the solid basis of her silver mountains, fourteen years later. The result has manifested the guiding hand of Providence in the annexation of Texas, the conflict with Mexico, the acquisition of an imperial domain, and the addition of States rich in the precious metals to the flourishing sisterhood.

The treaty which endowed us with these prosperous sovereignties, was wisely conceived. It was made as binding as any compact upon which two governments could mutually enter. It was of no temporary character, but its provisions were to remain in force throughout all time.

We find by the 8th and 9th articles of that treaty that those residents of the ceded territory who prefer to remain there, may either retain the title and rights of Mexican citizens, or acquire those of citizens of the United States; that they shall decide the question within one year after the ratification of the treaty; that a failure so to elect within the year shall be received as an admission that they desire to become citizens of the United States; that such of these inhabitants as shall not elect to preserve the character of citizens of the Mexican republic shall be incorporated into the Union, and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution, and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion, without restriction. Other articles provide for mutual negotiations, the appointment of commissioners, the arbitration of a friendly nation, &c., in the event that either party seemed to fail to keep its treaty

stipulations; and lay down rules for conducting a war, should the difference reach that extremity.

Now, it has been held that by the expressions of the treaty which set off to a neighboring nationality a considerable body of people, Mexico did not contemplate for that people an anomalous system of territorial government, such as has been temporarily imposed by Congress upon sparsely populated districts, but rather, that she had in view for her States thus disposed of, a form of government not less republican in character, and not less independent in fact than that which had existed prior to the cession, or than that enjoyed by other political divisions of the nation receiving the cession. The opinion has been recently expressed upon the floor of Congress by the member from Missouri (Hon. Mr. Blair,) and sustained by much cogent reasoning, that the pledge contained in the treaty to "incorporate into the Union" those citizens of the ceded country, who by their action or inaction, should decide in favor of American citizenship, and to admit them "to the enjoyments of all the rights of citizens of the United States according to the principles of the Constitution," was intended by Mexico to provide sovereign Statehood for her several dependencies at the expiration of the designated year of probation, and that this population "in the meantime"—that is during this brief period of minority—should "be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion, without restriction." Whatever may be the opinion of gentlemen as to the period when by the treaty, the vast country thus acquired was to be broken up into sovereign States, it will, I think, be generally conceded that the argument made use of two years later, in 1850, in behalf of the admission of California—the extreme western portion of the acquisition—that early admission was contemplated by both nations—was fully authorized not only by the terms of the compact but by the genius of the two governments. It is true that at the period of the date of the treaty, Mexico was practically a subjugated nation. A portion of her outlying

territory, remote from the seat of the general government had been possessed by the two advancing columns of which I have spoken—the peaceful and the warlike, while at the same time our conquering arms had been borne inward from the sea to the capital. But her nationality was intact, her legitimate rulers survived, notwithstanding the overthrow of the usurper Santa Anna, and she was competent to treat with her victors. She did not surrender a goodly portion of her domain and a multitude of her people without receiving an equivalent for the one and ample pledges for the well-being of the other. The equivalent for the territory was 15,000,000 of dollars in gold, which we paid; the pledges in behalf of the people were that they should be cared for and protected in all the rights and privileges then enjoyed, and speedily "admitted to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution." These people were not bartered as chattels. They were not sold as slaves. The Constitution of the Mexican Confederation would not permit such an act. The free, enlightened, liberty-loving spirit of its chief ruler would abhor it. Slavery in every form was prohibited in the Mexican Constitution. You remember that negro slavery existed at that period in a State of the Union upon the eastern border of the ceded territory, and that when a proposition for its annexation to that slave State was discussed in Congress, it was held by some of the ablest statesmen of the period, that such an act would not only be contrary to the genius of the Mexican republic, but would also be in utter disregard of the treaty stipulations, which contemplated the early erection of free as well as sovereign States, for the land thus disposed of, and for the people who should decide within one year thereafter to accept the terms. For one year the "eminent domain," the absolute dominion, was unconveyed, in order that the voice of the people thus wrested from the government under which by election or by the accident of birth they had found protection might be heard. That dominion when finally exercised was to assume the common, well known, well under-

stood and desirable form of the federal compact. A lasting peace was to be secured by the erection of equal and sovereign States in the immediate neighborhood. The glory of the parent government thus reluctantly parting with some of her children was to be subserved by the added greatness and power which would come to them. The ties of neighborhood would remain unbroken. The hand of friendship would be extended across the new border. These equal States of the Union, still united by the ties of commerce and contiguity with their late sisterhood, would become generous intermediaries, in the event of collision between the old government and the new. With, nominally, a voice in the Senate as potent as that enjoyed by other States, the treaty would be sure of a generous interpretation, should the power which created be called upon to construe it.

It is folly to say that no such considerations entered into the negotiations. No two individuals competent to bargain for property would have failed to reflect upon the probable results of the sale, alike to the two contracting parties and to the tenants in common whose interests were to be affected by it. What individuals could not fail to remember governments would never ignore. The natural jealousy of nations as to the severing of territory and the denationalizing of subjects, the history of the treaty as presented by Mr. Justice Clifford—the member of Mr. Polk's cabinet who acted for our government in its negotiation—and of Hon. N. P. Trist, who executed it; the declarations of senators who ratified it; and finally, the language of the instrument itself, conclusively establish the fact. The spirit of the treaty contemplated States only; whether any other system of government could be permitted under any reasonable construction of its language we will consider presently.

Probably no senator gave to the subject of that treaty, the obligations which it imposed upon us, and the effects produced by it upon the citizens of the ceded territory, more profound thought, or enunciated more fittingly its true sentiment than Mr. Seward. His able speeches in the Senate on

several occasions, and particularly on two, the first on the application to admit the western portion of the section under discussion to the Union under the name of California, with a constitution framed without an enabling act; the second on the proposition to add a portion on the eastern border of the track to the State of Texas, and to give to another portion one of those mongrel establishments known as a "territorial government"—are as applicable to-day as when uttered twenty-two years ago; and it is to the shame of the government which seems to have forgotten pledges solemnly made and with all the gravity which could be imparted to the act of nations, as it is to the sorrow of that portion of the ceded territory yet held in colonial bondage, that the eloquent words of the venerable statesmen must plead for a hearing to-day. Speaking of the citizens of one portion of this acquired territory, he says—

"They are a people having rights as important and as definite as the rights of any people in the United States. They have undergone a change of sovereignty only, but in all other respects their rights are unchanged. When they lost the rights secured to them by the Constitution of Mexico, they acquired the rights of American citizens, secured to them by the Constitution of the United States. Those rights involve the protection of their lives, of their liberty, and of their territory. All these are rights of which the United States can lawfully deprive no community on earth. They may extend their conquering arm over States and territories and provinces, but it carries with it freedom and security to the subjugated countries. . . . You have covenanted to bring this region into the Union, not as a territory, not as a province, not as a colony, but as a State."

The treaty stipulations were discussed at length by Mr. Seward, when the scheme of southern statesmen was on foot for the enlargement of the area of Texas by the addition of a portion of the then newly acquired territory, and the adoption of a territorial government for another division. Mr. Seward met this with a counter-proposition—to establish new States. In his remarks

he contended that the treaty contained no provision whatever either for parceling out the ceded territory among existing States, or for bringing it into provincial or territorial degradation; that it was fair and just therefore to say that the treaty would be broken by denying to the people occupying that domain, the rights and position of a State; that it was only fair to presume that if the United States had contemplated holding indefinitely in territorial vassalage the acquired country, some expression to that effect would have found a place in the treaty, and that in the absence of such intimation it must be concluded that statehood was alone contemplated. While admitting that the right to judge of the appropriate time for such admission was reserved to Congress he still declares that no other power is so reserved, and insists that Congress has no power to create for it any form of government except the government of an equal and sovereign State; that the reservation in the treaty keeps the ceded provinces in the exact condition in which the treaty found them until admitted as States. Alluding to his proposition for immediate admission, he says—

“My proposition is most compatible and harmonious with the Constitution of the United States. It is a remarkable feature of that Constitution that its framers never contemplated colonies, or provinces, or territories at all. On the other hand they contemplated States only; nothing less than States; perfect States—equal States—as they are called here sovereign States. The stipulation in the treaty reserving to Congress the right to decide upon the time when, is to be regarded as reserving not the exercise of discretion to oppress the people . . . but a discretion to be exercised for the benefit and welfare of that people—a discretion for their good, not for their oppression and ruin. What then, is the time when they ought to be admitted? That is the only question. That time must have come whenever it shall have happened that immediate admission has become necessary to save the liberties of her people and the integrity of her territory. That is the time precisely. . . There is only one condition which the Constitution recognizes, and

that is that she should present a republican form of government.”

Mr. Seward's opinions with reference to the principles enunciated in the treaty, as well as the form of government contemplated by the framers of the Constitution of the United States, are entitled to great respect. He spoke as a senator, a party to a contract which he was construing, and which he was not likely to construe unfavorably to his principal the United States. In the spirit and in the letter of the compact he could discover nothing but immediate and sovereign statehood for the new acquisition. In this respect he found this new and supreme law in harmony with the great fundamental law which authorized it—the Constitution. That instrument, intended as it was for the overthrow of the last relic of colonial oppression—inspired, in fact, by the miseries inherent in that system—contemplated in his opinion a State government for each appropriate geographical or political division of the existing or prospective national domain. The spirit of the treaty was thus in consonance with the spirit of the Constitution, which gave to the treaty vitality, authority and supremacy. I think the language of both will be found in equal harmony with their spirit and intent.

In reference to the binding nature of treaties over cessions of territory, Story remarks: “Ceded territory becomes a part of the nation to which it is annexed on the terms stipulated in the treaty, if such terms exist, otherwise on such terms as its new master shall impose. . . . But the general laws not strictly political remain as they were, until altered by the new sovereign. If the treaty stipulates that they shall enjoy the privileges, rights and immunities of citizens of the United States, the treaty as a part of the law of the land becomes obligatory in these respects.”

The language of the treaty is, happily, not altogether new, but was used, in substance, in the Louisiana treaty of 1803. By the third article of that treaty it was stipulated that “the inhabitants of the ceded territory shall be incorporated in the United States and be admitted as soon as possible, according to the principles of the fede-

ral constitution, to the enjoyment of all the rights, advantages and immunities of citizens of the United States, and in the meantime they shall be maintained and protected in the enjoyment of their liberty, property and the religion they profess."

Concerning this article of the treaty, Mr. Chief Justice Marshall says: "This article obviously contemplates two objects. One that Louisiana shall be admitted into the Union as soon as possible on an equal footing with the other States, and the other that till such admission the inhabitants of the ceded territory shall be protected in the free enjoyment of their liberty, property and religion. Had any one of these rights been violated while these stipulations continued in force the individual supposing himself to be injured might have brought his case into this court, under the twenty-fifth section of the judicial act. But this stipulation ceased to operate when Louisiana became a member of the Union, and its inhabitants were admitted to the enjoyment of all the rights, advantages and immunities of citizens of the United States."

Of the stipulation contained in the article, Mr. Justice Curtis says: "It clearly appears from the language of the article, and it has been decided by this court that the stipulation was temporary, and ceased to have any effect when the then inhabitants of the Territory of Louisiana, in whose behalf the stipulation was made, were incorporated into the Union." It would seem equally clear that the stipulations of the treaty would remain in full force until the complete act of Union or admission as a sovereign State was consummated.

We have seen that the people of the ceded Territory were—by a solemn compact, a supreme law, enacted more than twenty-four years ago—to be speedily "admitted to the enjoyments of all the rights of citizens of the United States, according to the princi-

ples of the Constitution;" it is proper, there ore, to inquire concerning the nature of the rights conferred upon citizens by the 'principles' of that instrument. For the enjoyment of such rights we are bound to plead. Whatever the Constitution authorized, and the treaty made thereunder, stipulated, we shall demand—with this and nothing less shall we be content. Our part in the subjugation of a foreign land may be forgotten; our labors, for a quarter of a century in the wilderness, may be ignored; the bond remains. The Constitution is immortal; the treaty is for all time.

We may judge of the principles of the Constitution by the principles of its framers, and by the avowed objects of its construction. Primarily, "a more perfect union" than was provided for under the old confederation, was the result sought. To this initial object was added a provision for expansion. Madison declared as follows—and Hamilton and Jay reiterated the sentiment in many forms:

"The immediate object of the Federal Constitution is to secure the union of the thirteen primitive States, which we know to be practicable, and to add to them such others States as may arise in their own bosom or in their neighborhoods, which we cannot doubt to be equally practicable."

This power of expansion is universally admitted. On this point the Supreme Court says: "The power to expand the territory of the United States by the admission of new States, is plainly given, and in the construction of this power by all the departments of the government, it has been held to authorize the acquisition of territory, not fit for admission at the time, but to be admitted as soon as its population and situation would entitle it to admission. It is acquired to become a State, and not to be held as a colony and governed by Congress with absolute authority."

[TO BE CONTINUED.]

The blossom cannot tell what becomes of its [odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 4, 1872.

CHANGES AND APPOINTMENTS.—Elder Robert McQuarrie is appointed to succeed Pres. J. A. Leishman in the Presidency of the Durham and Newcastle Conference, and instructed to proceed to that Conference at his earliest convenience.

Pres. J. A. Leishman is appointed to succeed Pres. John Pyper in the Presidency of the Glasgow Conference, and instructed to proceed to that Conference so soon as Elder McQuarrie is ready to succeed him.

Elder David Duncanson is appointed a Traveling Elder in the Glasgow Conference, to labor as he may desire.

Elder Jesse Gardiner is appointed a Traveling Elder in the Bristol Conference, with permission to choose his time for reporting himself to its President as ready for instructions from him.

Elders W. H. Kelsey and Joseph Wadley are appointed to travel and labor in England as may please them.

So soon as Elder David Cazier is ready to take the Presidency of the Bristol Conference, Pres. E. A. Box is appointed to proceed to Manchester to succeed Pres. G. P. Ward in the Presidency of the Manchester Conference.

ANOTHER COMPANY for Utah will leave Liverpool on Wednesday, June 26th, to be composed only of those having means of their own for their fare and expenses from their homes to Ogden or Salt Lake City, and those who may be advised from this Office. All who are thus prepared and wish to go on the 26th of June, can do so by forwarding their names and ages to this Office at least one week, so far as possible, before the day of sailing, and being in Liverpool on or before the 25th; they will not need any further notification.

At present the date of the sailing of the next company after the 26th inst. is not determined.

MARKING LUGGAGE.—Elder W. C. Staines, in a letter dated New York, May 16th, refers to this subject as follows:—"The people should be very careful in marking their baggage *Salt Lake City* or *Ogden, Utah*. Many stick a paper card on their bags or bundles, and such often get rubbed or torn off. If only Utah is left on a package it is easy to find it if missed. Of course the name of the party as well as Utah would be better, but by all means have Utah, for the reason that but few emigrants who arrive here go to Utah direct, and the officers at Castle Gardens or on the railroad can, if missing, find it so much better."

THE STEAMSHIP MANHATTAN is the vessel on which the company of Saints will sail who leave Liverpool on the 12th inst. In the event of the *Manhattan*

being prevented by any unforeseen circumstances from sailing on the appointed day, the passengers will be transferred to some other first class vessel of the Guion & Co. line.

REPORTS.—The Presidents of Conferences are particularly requested to furnish this Office with a correct Statistical Report for the half year ending June 30, 1872, and also a Financial Report for the quarter ending June 30, 1872, as early in July as possible.

ABSTRACT OF CORRESPONDENCE.

THE UNITED STATES.—Elder Geo. Q. Cannon, in a letter to Elder Geo. Reynolds, dated Washington May 15, writes—"Since the reversal of the rulings of Judge McKean, all hell seems to be stirred up, for fear, apparently, that we will now escape from their pitfalls and snares. No less than seven Bills have been introduced into Congress for the purpose of curtailing or destroying our liberties—Voorhees', Wheeler's, Bingham's, Cragin's, Burchard's, and two of Clagett's. The passage of any one of these Bills would be a monstrous injustice to Utah and her people. But this activity in proposing measures against the people of God, a hundred thousand or but little more, by the mischievous crowd who claim to represent the sentiment and civilization of forty millions, is significant. It shows how important the Church of God is becoming. I have just heard that the Senate in caucus has decided that it would prefer continuing in session until July 10th. Should such a time for adjournment be fixed upon, there will in all probability be something put through on Utah, unless the State should be admitted. But let them work. They can do nothing against the work of God. This is consolatory."

LONDON CONFERENCE.—Elder David Brinton, writing on the 28th ult., amongst other things says—"I have lately visited Jersey, Guernsey and the Isle of Wight, also Southampton and Portsmouth, and had the privilege of seeing most of the Saints in all these places. The Branch at Portsmouth is a very good one; the Saints, almost to an individual, are alive to their duties, which fact is largely owing to the diligence of the Priesthood of the Branch. I find in almost every case that the healthy condition of a Branch must be credited greatly to the energy of the presiding officer and his associates in the Priesthood. 'As with the priest so with the people,' holds good in more than one instance, but I am thankful to be able to state that in this respect I have but very little to complain of, as most of the Presidents of the Branches in this Conference are the right men in the right places. Since President Grant, Judge McKean and others have become so desperately exercised in spreading 'Mormonism,' a spirit of inquiry has been awakened, so much so that since *Reynolds' Newspaper* kindly informed the public that if they desired to learn the truth about the 'Mormons' in Utah they could do so through the MILLENNIAL STAR, I have received a number of letters from gentlemen wishing me to send them the STAR, which I have very promptly done."

SWITZERLAND.—Elder Edward Schoenfeld reports to us that a Conference of the Bern and Jura district was held in the Latter-day Saints' meeting-hall at Bern, on May 19th, at which Elders E. Schoenfeld, John Huber and C. H. Wilcken from Zion were present. The first meeting was converted into a

general Priesthood meeting, as there was a great amount of business to be transacted. Having so many brethren from the West Swiss district together, the Elders from Zion took the opportunity to correct many errors in the Statistical Reports, and quite a number of persons who had not been heard of during the last five or six years, were separated from the Church, and many wholesome instructions were given to the Priesthood. At the second meeting the Authorities of the Church, as also the Authorities of the European and Swiss Mission were laid before the Conference and unanimously sustained, after which the Saints partook of the Lord's Supper. Elder Schoenfeld spoke on the necessity of entering into the Church by the right gate, a neglect of which was the forerunner of apostacy. Elder Wilcken exhorted the Saints to show that love without which we could not be true disciples of Jesus, for a perfect union has to exist between all the members as it exists between the Father and the Son. Elder Huber spoke on the necessity of reading those Church works which had been translated into the German language, and as extracts from the best works were therein contained, they must of necessity be very instructive to the lovers of truth. At the evening meeting much good instruction was given, and the Saints throughout felt that they had spent a very profitable day, and went to their various homes with a full determination to continue serving the Lord.

HOLLAND.—Elder S. Van Dyk writing to us from Derenter on the 27th ult., says—"The work of the Lord makes very slow progress in Holland. The sectarian priests are doing all they can to prejudice the minds of the people against our faith. I am now in Derenter, and spoke yesterday in public, but the priest here had warned the inhabitants not to listen to the 'Mormons.' But we shall triumph. The Lord is with us; it is his work and he will help us. Last evening I baptized a lady; she is the fourth baptized in this city since my arrival on my mission; she rejoices much in having received the forgiveness of sins, and thanks the Lord therefor. We are enjoying the Holy Spirit in our ministrations, which is a surprise to many of the people here, for they do not understand the mission and power of the everlasting Gospel."

MINUTES OF A CONFERENCE

HELD IN THE GLASGOW HALL, SLANEY STREET, BIRMINGHAM, MAY 26, 1872.

—o—

Elders from Utah present—Albert Carrington, President of the European Mission; B. W. Briggs, Pres. of the Birmingham; J. R. Fairbanks, Pres. of the Nottingham; R. Harrison, Pres. of the Sheffield, and E. A. Box, Pres. of the Bristol Conferences; David O. Calder, John Mendenhall, Joseph Wadley and Thos. W. Jennings; also Thomas Morley, Traveling Elder in the Nottingham Conference.

10.30 a.m.

Elder Driggs briefly reported the condition of the Conference, and stated

he found the Saints composing it, as a whole, living their religion. He then read the Statistical and Financial Reports of the Conference, the one showing that it was composed of 942 officers and members, the other that it had a balance of £5 4s. 3d. in the hands of its treasurer.

The Authorities of the Church were next presented to the assembled Saints and sustained by their unanimous votes; after which Elder T. H. Robinson reported the Birmingham, R. Sharp the Wolverhampton, A. Wootton the Dudley, F. Reynolds the Coventry,

J. Godrich the Chasetown, J. Sanager the Stafford, T. Cuttler the Stourbridge, and J. Hinde the Ridgeway Cross Branches as being in good condition.

Elder Thomas Morley addressed the meeting on the necessity of living prophets and present revelation, confirming his views by the Scriptures, and adding thereto his personal testimony.

Elder Joseph Wadley bore testimony to the spirit of revelation which he knew guided the leaders of the Church and that they were men who were laboring for the salvation of the human family. He was followed by Elders J. Mendenhall and T. W. Jennings, who briefly bore testimony to their knowledge of the divinity of the Gospel.

2 p.m.

Elder R. Harrison addressed the Saints on the law of tithing, its requirements and blessings, and the

necessity of gathering to the land of Zion.

Elder E. A. Box spoke of the benefits arising from observing the "Word of Wisdom," especially to the rising generation in the Church.

Elder D. O. Calder spoke of his long experience in the Church, and of his associations with the servants of the Lord in Zion, and urged the Saints to seek first the kingdom of God and his righteousness, that they might be prepared to receive its many blessings.

6 p.m.

President Albert Carrington occupied the evening in an eloquent and instructive address on various topics of importance.

The Hall was crowded at each meeting and an excellent spirit prevailed. On the Monday evening (27th) a concert was held in the Hockley Chapel, which was well attended and a decided success.

T. H. ROBINSON, Clerk.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 347.

We take the following letter from the history of President Young, as it will show very clearly the condition of feeling which existed in the State of Illinois respecting the murder of the Prophet Joseph, and also describes very clearly the feelings of the Saints and their quiet and patient submission to the operation of the laws as administered by those entrusted with office. The letter is addressed to Josiah Lam-born, Esq., Attorney General of Illinois. It was written by Brother Geo. A. Smith, and his father John Smith.

"Sir: We are this evening informed by Mr. Scott that it is your wish, as prosecuting attorneys vs. the murderers of the Gens. Smith, that the Mormons should hunt up the witnesses in the case, and that Mr. Murray McConnell had conveyed the idea that there was a committee in the county whose business it was to collect and arrange the testimony against the day of trial, and that said committee are supposed to be Mormons, &c. &c.

"Now, Sir, in behalf of the Church of Jesus Christ of Latter-day Saints; or, if you choose, the Mormon fraternity, we beg leave to state to you what has been often reiterated by us, and which is a well known fact, both to our people and the State, viz. that the difficulty causing the pending trials is not between the Mormons and the Anti-Mormons, nor between the Mormons and the murderers; but it is between the State and the prisoners, or offenders.

"To show our loyalty to the institutions of our country and preserve peace in the country, as a people, we pledged ourselves to abide the operations of the law as directed by the proper authorities of the commonwealth; and that we would abide the decisions of the court, not taking vengeance into our own hands, (as was then feared by some,) or commencing prosecutions, to which we have strictly adhered, and intend still to adhere, that our pledge may be honorably redeemed in the

sight of all men, although we have been strongly solicited to enter the field of prosecution, and that too by the State or her agents; for instance when Mr. McConnell was engaged in preparation for the prosecution he came to Nauvoo and strongly solicited the Mormons to come out as complainants and assist in procuring witnesses, &c.; but we replied that we had nothing to do with the affair and wanted nothing to do with it; and for us to enlist in attempting to bring the murderers to justice, no matter how legal in our own movements it would be construed into a persecution, or a desire to pick a quarrel on our part, which we were and still are determined to avoid, even every appearance of evil, and cut off every occasion of our enemies or of those who are ready to seize upon any pretext to make us trouble.

"We are decidedly for peace, and we ever have been, and as the murders were committed while the murdered were in the immediate charge of the State, all we ask is that the State will prosecute the case to final judgment and redeem her pledge, as we have ours; or if she choose to abandon the prosecution we shall submit peaceably, although for public good we would prefer that justice should take place.

"We are unacquainted with the statutes which suffer indicted murderers to roam at large month after month without arrest, or after delivery or surrender to run at pleasure before trial, and we know not what other similar laws we might come in contact with and be liable to break to our own endangering or disadvantage should we attempt to have anything to do with the case in question.

"It is reported to us, true or false we know not, that the Sheriff of Hancock County and his deputies have been forbidden by the court to act in the pending trials, and that the jurors have been discharged without empannelling. If this be true we are unacquainted with the statutes in the case and have nothing to say.

"When Mr. McConnell was here last Fall, at his earnest solicitation we collected all the information in our possession and presented the same to him, supposing he would prosecute the case to final judgment. He took

minutes at the time and probably has them now if he has not handed them over, of which you must be acquainted better than we, and of which we did not preserve minutes: we know of no new information since that period.

"We were happy to hear that the trials had been committed to your able charge, and anticipated that you would have made us a visit before the sitting of the court; and we still anticipate that after court you will make us a visit that you may have the pleasure of a more general acquaintance among our citizens, and we feel confident that such a visit would be highly appreciated by our friend, Gen. Young, with whom we understand you are acquainted.

"We shall be ever ready in favoring the ends of right so far as we can do it and not give any occasion of excitement which would be detrimental to public peace.

We are Sir,

Most Respectfully,

Your Servants,

GEO. A. SMITH.

JOHN SMITH."

On the 19th of May, 1845, the trials of some of the murderers of the Prophet and Patriarch Joseph and Hyrum, commenced at Carthage, Hon. Richard M. Young of Quincy, on the bench. The men indicted by the Grand Jury for these murders were: Colonel Levi Williams a Baptist preacher, Thomas C. Sharp, Editor of the *Warsaw Signal*, Jacob C. Davis, State Senator, Mark Aldrich and William N. Grover. They were held to bail, with themselves as sureties, in the sum of one thousand dollars each, to make their appearance in the Court each day of the term. To secure a suitable jury to answer their purpose, the accused had recourse to an extraordinary proceeding. They made two affidavits asking for the array of jurors to be quashed on the ground that the County Commissioners, the Sheriff and his deputies in impanneling the jury had the design to hurt and prejudice the trial and thus endanger the lives of the accused. The lawyers on both sides argued the question, but the Judge ruled that the panel should be quashed, and that the County Commissioners, the Sheriff and his deputies be discharged and Elisors be appointed for the purpose of choosing another

jury. Two men were appointed by the Court as Elisors, and they selected the jurors. Out of ninety-six men who were summoned to act in this capacity twelve were found who were satisfactory to the defence.

The guilt of the prisoners was clearly shown to the Court and bystanders by the prosecuting attorney; but despite the evidence brought against them they were "honorably acquitted" by the jury. This result had been anticipated by the Saints. A vote of the City Council had been taken in the previous month of July, to the effect that when the law failed to atone for the blood of the Prophet and Patriarch they would refer the case to God for a righteous judgment. It would be an unheard of event for the murderers of prophets to be punished by the law for the crime of shedding their blood. A generation which will suffer servants of God to be slain in their midst is not the one to punish their slayers. One of the lawyers for the accused, Calvin A. Warren, stated in his remarks that "if the prisoners were guilty of murder then he himself was guilty. He alleged that it was the public opinion that the Smiths ought to be killed, and public opinion made the laws, consequently it was not murder to kill them!"

Strange doctrine this; but it is the doctrine of the persecutors and murderers of the Saints in all ages. What prophet was ever murdered whose death was not sanctified by public opinion? Even the crucifixion of the Lord Jesus

was sanctioned by public opinion. But that did not lessen the blackness of the crime in the sight of the Lord. He did not consider the Jews innocent of murder because public opinion was in favor of the violent and bloody act. He punished them as murderers. It is useless to look to earthly tribunals to execute the law upon this class; they never punish this crime; but the Lord does. The blood of innocence does not cry in vain unto Him from the ground, and the State which acquitted the murderers of the Prophet and Patriarch Joseph and Hyrum Smith, will yet have a heavy penalty to pay for this great and terrible wrong. "Vengeance is mine," saith the Lord, "and I will repay." When His vengeance falls upon a people it comes with crushing effect, but before the weight of His displeasure falls upon them to their utter overthrow, they must fill the cup of their iniquity.

During these days President Young and others of the Apostles had to conceal themselves to avoid being arrested. Constables and other officers from Carthage frequently came to Nauvoo with writs, but they were not successful in serving them. The charges on which these writs were issued were groundless. The Twelve Apostles were innocent of the wrongs laid to their charge; but the design in issuing legal process against them was to harass and annoy them—to get them into the power of the mob—that they might be killed as Joseph and Hyrum had been.

MAY DAY EXCURSION.

(From the Ogden Junction, May 4th.)

Last Wednesday morning Presidents B. Young, George A. Smith and D. H. Wells, with several officers of the U. C. and U. S. Railroads, the released prisoners and their wives, and many other ladies and gentlemen from Salt Lake arrived here on the morning train on their way to visit the Utah Northern Railroad. Having bid farewell to the missionaries who started east, the party joined by President Richards, Bishop Herrick and others from this city,

passed on to the C. P. line, arrangements having been specially made through the courtesy of Supt. James Campbell.

It was a lovely day and all on board enjoyed the trip. Spring, dressed in her brightest green raiment, sported in the sun, and the sparkling lake danced and rippled as in sympathetic glee, and its broad bosom glittered with myriads of liquid gems, dazzling yet glorious to behold.

Arriving at the junction the "John W. Young," a neat, spicy little locomotive—narrow guage, but none of your weak instruments—with several small cars, was waiting for the company, who were soon rattling along the Utah Northern, admiring its smoothness, and thinking a heap more of narrow guage railways than most of them had been accustomed to. When opposite Brigham City, Pres. Snow, Bishop Nichols, Judge Smith and a number of other Brighamites who had just been apprised of the visit, came down to meet the company. The Sunday school children in charge of Mr. Jas. Bywater, formed in a line in front of the cars and gave three cheers for Pres. Young and his friends, and three more for the Utah Northern and its worthy President John W. Young.

Returning to the junction it was discovered that a May-day party had been arranged at that place for the Sunday school children of the county who came in troops from Willard and Three Mile Creek, and afterwards on the U. N. cars from Brigham, till about 750 gathered on the ground with banners, flags and mottoes around a flower-decorated Maypole. Then came a dozen young maidens dressed in white and crowned with flowers, bands of music, the Brigham City choir, and a host of friends, about twelve hundred persons in all being present. Pres. Young's visit was quite unexpected, but as soon as it was known he was requested to address them.

Mr. Chas. Wright, school teacher at Willard was Master of the Ceremonies, and explained the change in the programme. After prayer the children sang "The Volunteers," led by Prof. Fishburne.

Pres. Geo. A. Smith then made a brief speech. Commenting on the number of children present he said he did not believe that such an assemblage could be got up in one locality with equal population anywhere else. He exhorted parents to be zealous in the matter of educating the children. Referred to the deliverance of the ser-

vants of the Lord from their enemies, and urged all present to be industrious in developing and beautifying the country.

Pres. D. H. Wells followed. Alluding to the inscription on one of the banners, "The race is not to the swift nor the battle to the strong," he spoke of the attempt at judicial murder from which the servants of God had escaped, through the faith of the people. The honor of this great deliverance belonged to the Lord, who was building up His Kingdom here, though but a few realized it.

Brigham City choir sang, "We thank Thee O God for a Prophet."

Pres. Young then briefly addressed the assembly, expressing his pleasure at this unexpected meeting. He advised parents to act as they wished their children to act, never to lose their temper, but to speak words of wisdom and affection; exhorted the children to obey their parents in the Lord, but would not counsel them to follow a wicked example in any one; told them to be kind to each other on every occasion and speak and act as they wished others to do to them, and invoked the blessing of God upon them.

After another song from the children an adjournment took place for an hour. On re-assembling, Miss Mary Warner of Willard was crowned Queen of the May, and with her maids of honor was led out to dance around the May-pole.

At 2 45 the train started on the return trip. The school children were treated to a ride on the Utah Northern, and spent the rest of the day in various innocent games. Arriving at Ogden at 4 o'clock the party visited the R. R. Depots and in the city till the regular evening train started, when they left for Salt Lake, satisfied and pleased with the day's pleasure, and the Utah Northern, the pioneer narrow-gauge railroad of Utah, which is in a fair way to connect with Logan by the 1st of August, and will prove a great boon to this city, and to the whole region of the North.

That person has the greatest honor and purest morals who is ready to pardon all mistakes in other people, as if he himself offended daily, and at the same time so vigorously abstains from all appearance of evil as if he forgave nobody.

UTAH NEWS.

—o—

The following are from the *Deseret News* to May 8.

A. C. writing from Brigham City, April 28, says—"Between Brigham City and Call's Fort, and near Bear River, there is a large co-operative farm, upon which during some days of last week about sixty teams were at work. In seasons when rain is moderately plentiful good crops of wheat can be raised close to the river without irrigation. The U. N. R. R. hands are busily at work; track laying however will be delayed a short time on account of a portion of the grade having been washed away about two miles north of Brigham City."

H. A. S. wrote from Paradise, Cache county—"Two days' meetings were held in this Ward on Saturday and Sunday, April 27th and 28th, Bishop O. N. Liljenquist presiding. There were present—Bishops Wm. Maughan, Henry Hughes, Milton Hammond, and George O. Pitkin; also Elders G. Walker, C. Larsen, C. C. Shaw and T. Parkinson. Much valuable instruction was given upon the every day duties of the Latter-day Saints."

The following expression made by Hon. Mr. Sargent, of California, in the House of Representatives, April 27th, as reported in the *Congressional Globe*, serves to show the estimation in which certain dispatches from Salt Lake are held in Congress—"Now, I wish to say with reference to the press dispatches from San Francisco which I hold in my hands, that they are utterly unreliable. It could not reasonably be expected under the circumstances well known to myself, and in view of the authorship of those dispatches and their *animus*, that they would be any more reliable upon this question than would be a dispatch from Salt Lake on the Mormon question."

The following are from the Salt Lake *Herald* to May 9.

The waters of the Ogden and Weber rivers were rising rapidly and threatening damage.

The laying of the track for the street railroad in Salt Lake City was to have commenced May 7.

The Deseret Telegraph Company had commenced the construction of a new line from Beaver to Minersville; thence to Star district and Pioche.

A Company had been formed for the purpose of constructing a narrow guage railroad from Salt Lake City to Pioche via Tooele, Rush Valley, Camp Floyd, Tintic and the Sevier Valley.

The Herald moralizes thus—"The retail oath market has been lower lately than we had any idea of, as we learned night before last of a man some weeks previous having secured an oath to order for twenty-five dollars. We understand too that oaths charging innocent men with capital crimes were purchasable some time ago as low as fifty dollars, with considerable discount where a number were required. These quotations we think may be relied on as correct and will give an idea of about how much it cost to procure certain indictments."

THE MORMON QUESTION.—Mr. George Q. Cannon, editor of the organ of the Mormon Church, appeared before the House Committee on Territories day before yesterday, and made an argument in favor of the immediate admission of Utah as a State. He argued that justice and wisdom required that Utah should be admitted just as other Territories have been, without reference to the religious and domestic institutions of her people, and that the question of polygamy should be allowed to settle itself.—*Washington Star*, April 27th.

A PARADISE.—For peaceful prosperity, for quiet, homelike comfort, for lack of ruffianly element, and for the practice by its inhabitants of the wisest and most far-reaching description of true Christian love, Salt Lake City undoubtedly holds a place more exalted than does any other municipality in the whole broad land.—*Philadelphia Press*.

VARIETIES.

—o—

Some one says the best way to train up a child in the way he should go, is for the person to travel that way occasionally himself.

A minister once prayed—"O Lord, we thank Thee for the goodly number here to-night, and that Thou art here, notwithstanding the inclemency of the weather."

An Irish schoolmaster recently informed his pupils that the feminine gender should be applied to all ships and vessels afloat, except mail steamers and men-of-war.

"You can't do too much for your employer, man," said somebody to a big fisted, strong-backed man-of-all-work, on the wharf the other day. "Arrah," replied Pat, with emphasis, "neither will I."

A country editor, whose subscribers complained very loudly that he did not give them news enough for their money, told them that if they did not find enough in the paper, they had better read the Bible, which, he had no doubt, would be news to them.

"Hunting the tiger, gentlemen," observed an English officer, relating his East India experience to a friendly circle at a London club. "is capital sport—nothing better—except when the tiger takes it into his head to hunt you; then it is apt to become too exciting."

As a loser of himself, says the *Louisville Courier*, Dr. Livingstone is without a parallel in history. For our part we can't see the use in spending so much idle time and money to find a man who can't be hired to stay found, and who is never happy except when he is lost.

POETRY.

MEN OF ISRAEL.

Men of Israel who inherit
All the Priesthood's gifts and keys;
Men whose firm yet kindly spirit
Loves to save, delights to please;
Men who suffered wrong and plunder,
When their hearts were free from guile;
Men who filled the world with wonder
By their fortitude the while;

Men who braved the desert's danger,
When the path was unexplored;
Men who never turned the stranger
From their hospitable board;

"Ogden Junction."

Men who trod the mountain passes
Guided by Jehovah's hand;
Men who led the famished masses
To this wild and lonely land.

Men who've had the scorn and hating
Of a world they've lived to bless;
Men whose zeal knows no abating
In their weariest distress.
Men of Israel, devils hate you,
And would circumvent you still.
Men of Israel, crowns await you,
If you have the heart and will.

J. McF.

DIED.

ELLIOT.—At Dunton Bassett, near Lutterworth, Leicestershire, of old age, David Elliot, aged 84 years.—Utah papers please copy.

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A STATE GOVERNMENT FOR UTAH.

[CONTINUED FROM PAGE 359.]

It has been maintained by able jurists that the Constitution contains no express grant of power to organize and govern what is now known to the laws of the United States as a Territory: that whatever power of this kind exists, is derived by implication from the capacity of the United States to hold and acquire territory, and the necessity that it should have some government. On the other hand it has been claimed that the Constitution has not failed to make express provisions to this end, and that it is found in the third section of article four of the Constitution.

I look in vain, however, in the literature of the time, for any hint at an intermediate form of government between the condition then existing and complete Statehood. As Mr. Seward declares, States, perfect States, equal States, sovereign States, appear to be the only governments known to that instrument or to its framers. From whence, then, does Congress claim to derive its power to organize provincial or colonial governments on such portion of the public domain as may not have been admitted as States? Are the "principles of the Constitution"

operative and active under that form of government?

First, as to the source of authority. This is claimed to exist, as I have said, in article four of the Constitution, which gives to Congress the power to make all needful rules and regulations for the government of the territory and other property of the United States. It is important to determine what the phrase "territory," as here used, implied. If we can credit the statements made in the debates in convention and those which appear in the periodicals of the time, and if we are willing to admit in evidence the opinions of the Supreme Court of the United States and the statesmen of the nation, we are forced to the conclusion that this clause of the Constitution simply had reference to the then existing territory of the United States—the "Northwest Territory."

In 19th Howard, Supreme Court reports, p. 395, the opinion is given that the provision in the Constitution giving Congress power to make all needful rules and regulations respecting the territory of the United States, means, simply, that "the power there given, whatever it may be, is confined,

and was intended to be confined to the territory which at that time belonged to or was claimed by the United States, and was within their boundaries, as settled by the treaty with Great Britain, and can have no influence upon territory afterwards acquired from a foreign government. It was a special provision for a known and particular territory and to meet a present emergency, and nothing more."

This tract, ceded by Virginia pending the ratification of the Constitution, was a bone of contention between the several States. It was known as "waste land," without population or improvement. Virginia claimed its sole ownership, because, in the treaty with Great Britain, it fell within her limits. Heavy war-debts existed in several States, and these wanted the tract sold for the common benefit. The controversy over this territory was becoming bitter, and interfered with the ratification of the Constitution, in which instrument Virginia took an especial pride, it having originated in that State.

To stop all discussions, Virginia ceded the territory in dispute to the United States. She desired certain stipulations from Congress in view of the probable future settlement of the vast region, which were granted, and are now known as the "ordinance of '87."

The provisions of this ordinance deserve consideration, because this measure, designed to achieve a temporary purpose, is the basis of all the wrongs which the "Territories" have endured. As a basis of temporary government it is, however, far less reprehensible than the territorial system which ultimately grew out of it. Among other provisions in the enactment, we find Congress pledging herself to these conditions: Freedom of religion; judicial proceedings according to the course of the common law; capital offences to be bailable; no man to be deprived of his liberty or his property but by the judgment of his peers or the law of the land; and that there should be formed in the territory, not less than three nor more than five States; that whenever either of the said States contain sixty thousand free inhabi-

tants, such State shall be admitted on an equal footing with the original States; that Congress might admit such State before she had sixty thousand free inhabitants, and that the only condition absolutely essential to admission was that the Constitution adopted by said State should be republican in form and in conformity with the plan of the ordinance.

The terms of the instrument clearly indicate its temporary character. It provided for not less than three nor more than five new States, and the power of the ordinance was to cease as fast as such States were formed. It was a treaty between the State of Virginia and the Congress of the then Confederation. Virginia claimed ultimate and not very remote Statehood for her outlying domain northwest of the Ohio river; and pending Statehood, a liberal government as compared with existing governments. The details were to be left to Congress, and so, to provide for those details, a clause was inserted in the Constitution, which was at that very hour being framed, giving to Congress the power to make "all needful rules and regulations" for the government of the territory and other property of the United States, such as forts, arsenals, dockyards, &c., all of which are catalogued in the clause alluded to. Clearly, Virginia could not make stipulations for the government of territory which might afterwards be ceded by Mexico, Russia or Great Britain! Beyond question, the territorial system of government, in its original form, the ordinance of '87, was intended to be confined to the Virginia cession. That ordinance was unconstitutional in this, that it was passed before the Constitution was adopted. After the adoption of the Constitution, Congress, by resolution passed October 10, 1790, re-enacted the ordinance, and pledged itself to convert the territory covered by the ordinance, and such other lands as might be acquired, into States, with all the powers of the other States. The same resolution provided for the appointment by the President of officers for the territory. Hamilton declared, when speaking of the action of Congress in the matter of the Northwest Territory,

and the organization of a Territorial government therein: "All this has been done, and done without the least color of constitutional authority." The Supreme Court decision, in 19th Howard, from which I have quoted, rather hesitatingly admits the possible right of Congress to legislate for the Northwest Territory, and says—

"The power which Congress may have lawfully exercised in this territory, while it remained under a Territorial government, and which may have been sanctioned, can furnish no justification and no argument to support a similar exercise of power over territory afterwards acquired by the Federal government."

If, as Hamilton declared, the organization of a government other than that of a State, for the Northwest Territory, was "done without the least color of constitutional authority," or if, according to the United States Supreme Court, the power exercised by Congress over the territory *may* have been lawfully exercised, but "can furnish no justification and no argument to support a similar exercise of power over territory afterwards acquired by the Federal government;" if, as the Supreme Court has since held, territory "is acquired to become a State, and not to be held as a colony and governed by Congress with absolute authority," we are irresistibly drawn to the conclusion that the more recent acts of Congress, organizing Territorial governments on the general basis of the ordinance, but far less republican in detail, are acts of usurpation, un contemplated by the Constitution, and, in the case before us, in violation of treaty obligations.

But in case it is charged that the assumptions of the great minds, from whom I have quoted, are unauthorized and incorrect, I think I may challenge contradiction for the remark that the framers of the Constitution did not contemplate the perpetual or even long-continued existence of a single citizen of the United States—much less of any considerable body of such citizens—on the soil of the republic, and yet beyond the protection of the Constitution. It is safe to assert, however, that the people of the Territories—of the organized and unorganized

alike—are, and have ever been, without the protection of the Constitution.

I am aware that the contrary position has been asserted. I know that in 1849, on the floor of the Senate it was argued that the Constitution could, by act of Congress, be extended over the Territories, as well as over the States; over everything, in short, to which the United States laid claim. I know that one Senator declared that the Constitution was its own interpreter in this particular, and that, inasmuch as it declares itself to be "the supreme law of the land," it meant that it was pre-eminently the supreme law of the Territories, because the Territories were not only a part of "the land," but were, furthermore, that particular part over which the Federal government had especial power under the Constitution. And I remember, too, the object in view, when this sophistry was employed on the floor of the United States Senate. It was a weak invention—one of the many weak inventions—of the slave power, beleaguered and beset on every hand. It was an effort on the part of that power to carry slavery into this very territory, then undivided, which had been ceded by a non-slaveholding republic. Mr. Calhoun was the Senator to whom I have alluded; the sophistry which I have quoted is his. His object was plain. The Constitution recognized involuntary servitude; to extend its provisions over the Territories would be to engraft slavery upon them. A bill was therefore framed, providing three "temporary governments," as all Territorial governments are called, whatever they prove to be in fact—for the country then lately acquired from Mexico, which governments were to be known as California, Utah and New Mexico. In that bill it was provided that the Constitution of the United States should be extended to these Territories. The northern Senators rose up as one man, "denying the power of Congress to legislate the Constitution into the Territories." Some of the remarks of the great expounder of that instrument—Mr. Webster—are so pertinent to the position which I assume—that the Constitution does not protect the rights of the citizens of the Territories—that I

am impelled to quote them at this point:

"It is of importance . . . that we should seek to get some conception of what is meant by the proposition, in a law, 'to extend the Constitution of the United States to the Territories.' Why, sir, the thing is utterly impossible. All the legislation in the world . . . could not accomplish it.

The Constitution—what is it? We extend the Constitution of the United States by law to Territories? What is the Constitution of the United States? Is not its very first principle that all within its influence and comprehension shall be represented in the legislature which it establishes, with not only a right of debate, and a right to vote in both Houses of Congress, but a right to partake in the choice of the President and Vice-President? And can we by law extend these rights or any of them to a Territory of the United States? Everybody will see that it is altogether impracticable. . . . Let me say, that in this general sense there is no such thing as extending the Constitution. The Constitution is extended over the United States, and over nothing else. It cannot be extended over anything except over the old States and the new States that shall come in hereafter, when they do come in. . . .

The honorable Senator from South Carolina, conversant with the subject as he must be from his long experience in different branches of the Government, must know that the Congress of the United States have established principles in regard to the Territories that are utterly repugnant to the Constitution. The Constitution of the United States has provided for them an independent judiciary; for the judge of every court of the United States holds his office upon the tenure of good behavior. Will the gentlemen say that in any court established in the Territories the judge holds his office in that way? He holds it for a term of years, and is removable at executive discretion."

In reference to this speech Senator Benton said that "All this was sound constitutional law, or, rather, was veracious history, showing that Congress governed as it pleased in the Territories independently of the Constitution, and

often contrary to it; and consequently that the Constitution did not extend to it."

The proposition failed, and the Territories with their "temporary" governments continue outside the pale of the Constitution, and therefore without the enjoyment of that republican form of government guaranteed by that instrument to all the States of the Union.

It appears then that in spite of the fact that sovereign States only were contemplated by the Constitution of the United States; in spite of the fact that the Territory of Utah was twice conquered by the people who now inhabit it—first, from a foreign power by the two columns of which I have spoken, and again through infinite trial and suffering from the opposing forces of nature; in spite of the fact that all nations have admitted that "to conquer the land is worth the fee simple of the soil;" in spite of the fact that the treaty which ceded them and their conquered domain to the nation from which they sprang, provided for their protection and for their speedy admission into the Union; in spite of respectful petitions for admission often repeated and always unheeded—it still remains as it has for twenty-two years a "Territory."

What is a "Territory?" We have seen that it is a sort of government over which the Constitution of the republic is impotent; it is safe to say therefore that it is anti-republican. We have seen that it is a kind of government un contemplated in the Constitution, and that its model—happily now extinct—was created before the adoption of that instrument: it is reasonable to charge therefore that it is unconstitutional. Let us now examine further and see if it is not another name for the embodiment of the worst features of the worst form of government known to history.

The Territories have no voice in the government. Their rulers, immediate and remote are aliens and strangers, often enemies. The people of the Territories make no laws. To-day they execute none. They are minor children, without a parent worthy of the name and office; wards without a guardian such as would be acceptable

to any probate court in the land. The Territory has been called the political Botany Bay of the nation; the lazaret-house of decayed politicians; the receiving-tomb for defunct party hacks, and has long been recognized as the appropriate place of exile for the useless pensioners of political parties.

The memorial accompanying the Constitution which has been drafted for the new State declares that "it is the system of government, rather than those who administer the system, which should be censured." With that sentiment I agree. The system has been and can be administered in such a manner as to secure not the best good of the people perhaps, but an absence of misrule and absolute tyranny; it is however capable of being administered in a manner alike revolting to every honest man, and injurious to the best interests of the community. We all know that power is of an encroaching nature, and that no system of government is other than faulty which does not effectually restrain the power conferred from passing the limits assigned to it. In our Territory the officer of the government is practically without restraint. Clearly such a system is as censurable under the guise of a "republican form of government" as would be a return to the feudal system, from which sprang the colonial system against which our fathers rebelled.

It is a vital political truth that in a republican government the legislative, executive and judicial departments must be separate and distinct. A sacred maxim of free government is violated by a practical consolidation of these different powers, even though they be technically separated. It has been wisely said by one of America's greatest men, that "the accumulation of all powers—legislative, executive and judiciary, in the same hands, whether of one, a few or many, and whether hereditary, appointed or elective, may justly be pronounced the very definition of tyranny;" and this self-evident truth is repeated by Montesquieu and other political economists.

We might be led to suppose that the framers of the early Territorial organizations neglected to observe that they were providing a government with this

absolute identity of power and interest so unequivocally denounced by Hamilton, Montesquieu and others. But it is safe to say that they were fully conscious of the fact. It was however only a temporary device, intended to serve a specific purpose, and having a limited field of action. It could not have contemplated the misgovernment of 600,000 people, equal to one-fifth of the entire population of the nation at the framing of the Constitution. Besides, in the beginning it was far less tyrannical than now. "Improvements," so called, have been engrafted upon it. A phantom legislature has been provided for it; phantom I say, because in our Territory it possesses not a single law-making prerogative. By our organic act this unsubstantial and shadowy legislative department is created and empowered, with the aid of the local executive, to frame laws for the government of the Territory. But its labors can be nullified by a single individual—the appointed governor. His veto is absolute. No bill can be passed over his veto by a two-thirds vote, nor by any other majority. This officer is thus a vital part of the law-making power. The style of the legislative enactment is, "Be it enacted by the Governor and Legislative Assembly." He is called "the executive," and is sworn to "see that the laws are faithfully executed." Here is clearly that union of the law-making and law-executing powers against which all republicans the world over protest. Worse even than this, a premium is paid for dishonesty on the part of the governor. He can defeat legislation by a secret effort, without incurring the odium which would attach to the exercise of his veto power. By the organic acts, Congress can finally disapprove and annul such Territorial enactments as it pleases. The governor has only to hint his wishes to some friend in Congress, and the honest work of an entire legislative session is destroyed by a joint resolution. The executive has struck this blow at the most vital and important interests of the Territory, but his hand is concealed. Enmity is gratified while the face of the foe is averted.

As to the judiciary. These officers

are created by the same power, and may be selected because of their known sympathy and unity of sentiment with this remarkable law-making executive. That inflexible and uniform adherence to the rights of individuals which is so indispensable in the courts of justice cannot be expected from judges selected as these men are. Their term of office is too brief. "It should be "during good behavior," as is the case in the States, and as has worked so satisfactorily whenever employed. A temporary duration in office discourages competent men from quitting a lucrative line of practice to accept a seat on the bench, and this throws the administration of justice into hands incompetent to conduct it with impartiality and dignity. The salary is inadequate. The small stipend attaching to the office of Territorial judge will usually buy only the services of cheap men and bad lawyers, although the interests involved are vast and demand for their adjudication the highest talent in the land. Four men thus absolutely execute the three departments of the government, and hold at their mercy a multitude of human beings for whom perhaps they have small regard.

Where is the guarantee for the good behavior of the federal officer of a Territory? What security for fidelity to duty, for impartiality in the exercise of authority, do the people of a Territory receive at his hands? None! You cannot impeach him, though he prove a fiend incarnate, because you have no authority so to do. He is in a "Territory," and he is safe. Were his acts of usurpation committed in a State, the constitutional remedy of impeachment would remain. But he is beyond the pale of the Constitution, and you cannot molest him. You cannot indict and convict him, for he holds the courts in the hollow of his hand. You cannot appeal to his ambition or to his interest, because you can cater to neither. He is not the servant of the people. He owes them nothing, not even respect. He is their friend if the nobler impulses of humanity chance to possess him—he is their tyrant if it so happens that he prefers tyranny to humanity. Monstrous as is the proposition to confer upon four strangers—the children of one parent, deriving their

authority and their compensation from a single source, and therefore naturally of one mind—absolute control over the lives, liberty and property of an entire community, its horrors are intensified by the reflection that these strangers are the natural intermediaries between the people and the general government!—that the government with parental partiality listens reluctantly to charges against its favorite appointees, and gravely proceeds to "institute inquiries"—of whom? The people? No! Unprejudiced observers? No! Some responsible officer sent out to investigate and report? No! Whom, then? Why the very officials implicated! The inhuman governor; the corrupt, prejudiced or bigoted judge; the venal prosecuting attorney! All information must come through this tortuous channel to be warped and twisted to meet the views of the careless, corrupt or malignant officials. How shall the appeal of the people, how may the wail of deeply wronged communities reach the ear of power? It cannot do it.

How different is all this in the remote States! There the executive and legislative bodies representing as they do the people, stand as sentinels over the persons employed in every branch of the National administration, with power to communicate their acts to the national authorities, and the position to render themselves heard at the seat of government. They have political power, senators, votes in Congress, a voice in the great work of selecting national rulers. Their rights may not be invaded with impunity.

It may be said in reply that each Territory has its delegate in Congress, whose duty it is to represent the condition of his locality and to seek the correction of all existing abuses. I admit this, and I could not excuse myself if I neglected to give all credit to these earnest and noble men. Their duties are many and their toil excessive. With interests to foster and protect, more extensive than most members of Congress, they are yet shorn of all legislative power. Representing immense geographical divisions of the national domain, they have not a vote to give—scarcely a voice which can make itself heard—in furtherance of

the interests of their people. These gentlemen must take back seats in the House of Representatives. The unbending etiquette of this body declares that the Territorial delegate must talk only on Territorial topics, and not often on these. He may be the peer of any statesman in the nation, with a mind enriched by cultivation and by travel in many lands, but he can open his lips under this dome only upon subjects connected with Indians and irrigating ditches. He may be a Demosthenes in eloquence, but if he speaks at all it must be to empty benches on a Saturday. The representatives of a million and a half of square miles and six hundred thousand people, exceeding in able-bodied male adults, and therefore in working and productive capacity, the State of Massachusetts—are practically without voice or influence, as they are without votes, in the national legislature, and are therefore nearly powerless in the various departments of the government.

The facts fully bear me out in the assertion that there is nothing in common between the people of a Territory and their rulers. There is little to inspire confidence in the so-called courts of justice. The great argument employed by Territories seeking admission has ever been, "Our judges are venal, biassed, or incompetent." I need not cite instances, they abound. Read the debates in any convention held in a Territory for the purpose of framing a State Constitution, and you will be sat with utterances of this nature. From bad, things proceed to worse. Judicial usurpations grow with the aggressions upon which they have fed. The gentleman from Montana now introduces a bill declaring the United States courts in the Territories to be Territorial courts when trying offences under Territorial laws, and giving to the Legislatures of the Territories the power to prescribe the rules of procedure in such cases. Why is such a law demanded? It has been the practice since such courts were first organized. But a judge in my Territory has departed from it, and has thus rendered new legislation necessary to restore to anything like symmetry this "thing of shreds and patches"—a Territorial government.

Why has this judge departed from established usage? Because the Territorial statute, copied, I understand, from Massachusetts, procured jurors by lot, from the body of the people, indiscriminately. It is said that he was not satisfied with this. It has even been charged that he desired to know something of the opinions of his jurors in advance; that he did not care to waste his time in holding court to prove men innocent. He therefore decided that he was a United States court all the time. Thus he brought the machinery and power of the United States to bear upon offences against Territorial laws, secured jurors on open venire, as is permitted in mail-robbing, counterfeiting, and other high crimes against the United States, and wrested justice from its plain intent. I will not detain you with details. I have carefully prepared a brief bearing upon these law points, but I will not trouble you with it. Happily a decision of the Supreme Court of the United States, delivered last week by Mr. Chief Justice Chase, the entire Bench concurring, gives at once the law to this Utah judge, and a sense of relief to those who have watched his course with regret and amazement. That decision charges, as erroneous and illegal, the jury-packing system which has been practised in violation of statute. This was a civil suit, involving property; in matters of life and liberty no legal method exists whereby the opinion of the Supreme Court can be reached. The facts have been widely discussed and severely commented upon. That they exist is evident from the fact of the introduction of the bill of which I have spoken, the aim of which is to render such enormities impossible in the future. From these enormities no Territory has suffered severely, save Utah. Yet, monstrous as it may appear, the author of that bill has signified his willingness to have Utah excepted from its provisions! He would permit the misguided author of the existing reign of terror in Utah to continue his work of destruction, and would even dignify it, negatively, by failing to stamp as illegal in one Territory what was solemnly denounced as impossible in the remaining eight.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 11, 1872.

BUSINESS ITEMS.—On examination of the Financial Reports from the several Conferences for the last quarter, we observe that there is a great diversity in the manner of stating the items of expenditure under the various headings, and often a lack of order and conciseness in detail.

The amount expended for the "support of Elders" should be stated in detail, and not "lumped" in one gross sum. The name of each Elder who has received a portion of the tithing should be specified, and the amount received for clothing and for traveling expenses should be separately entered, as also a third item be made if it should happen that he receives funds for other than these two purposes. This is but justice both to this Office and to the Elders themselves, as it gives us a clear understanding of their expenditure, and relieves them from the appearance of extravagance.

Tithing is designed for the spreading of the Gospel and the building up of the work of the Lord, and not for the personal benefit of individuals, and no person has a right to order and direct the disposal of tithing in the European Mission, only as he derives the right and authority from the President thereof. The Conference Presidents are authorized to pay certain necessary and unavoidable expenses, such as chapel rents, rates, lights, &c., Conference house expenses, &c., though, so far as the latter item is concerned, we think that if the Elders are diligent in visiting the Saints throughout their respective fields of labor, they will need be but little of their time at the Conference houses; indeed, we have sometimes fancied that these houses were a temptation to slothfulness, and that faithful Saints who would be glad of the privilege of entertaining the servants of God were deprived of the privilege. But in all these matters the wisest economy should be used, and a careful watch kept over these expenses, that no unnecessary extravagance creeps in. The gross amount paid out of the tithing for each and every Branch in the Conference, should also appear separately against the name of the Branch in every quarterly report, under the heading of "hall rents, &c." None of the Elders are authorized to use tithing for the liquidation of book debts, or for the payment of the carriage on STAR parcels; any Elder who has thus used the tithing, has erred in understanding the proper use of the tithing.

As previously plainly instructed in the STAR, Conference Presidents are requested to be careful to keep the tithing accounts correctly, and report in detail any expenditure of tithing monies by them, that this Office may determine the propriety of such expenditures. Donations are to be used as each Conference may deem best, and need not be reported to this Office; but tithing and donation monies should not be mixed together in the books.

When Individual Emigration Deposits are ten shillings or more, the depositors are requested to attend to having their receipts furnished them in due time.

No person has the right to charge more for the publications of the Church than the prices printed in our retail price list, (except the actual amount expended for postage). Should any one be overcharged by our book agents or others, we request that they will immediately make the same known to this Office.

APPOINTMENT.—Elder Samuel S. Jones is appointed a Traveling Elder in the London Conference.

CORRESPONDENCE.

GREAT BRITAIN.

Merthyr, June 4, 1872.

Pres. Albert Carrington.

Dear Brother—Having been released to return to the land I love, I will pen you a few lines before leaving. My labors and associations in the Glamorgan Conference have been of the most satisfactory character. My health has been good, and I have been enabled to discharge my duties in the ministry without being hindered one day through sickness, since I landed on these shores. My labors are best known to the people among whom I labored. The Traveling Elders, the Branch Presidents and the local Priesthood generally have been united with me in preaching the Gospel, and building up and comforting the Saints. I feel now toward them as I always felt, namely, May the Lord our God bless them with power to continue faithful to the high and holy profession they have made, and never fall back to the beggarly elements of a rotten system of infidelity piously styled Christianity. I now retire from this field, but not from the ministry; I intend to continue my labors in the land of Zion, and use all the influence I can in that land to assist in the redemption of faithful, scattered Israel abroad.

Since I landed on this mission I have attended Conferences and District Meetings, in London, Birmingham, Sheffield and Nottingham, and have felt blessed in so doing. I am thankful that I can transfer all the business in a plain and satisfactory manner to my worthy successor—no debt, no trouble, no particular ill-feeling throughout the Conference, and all

our Financial Books balanced up to date.

I am highly pleased with the good selection made in the person to succeed me (Elder John A. Lewis); he is the right man, in the right place; may the Lord abundantly bless him in his ministerial labors.

With mixed feelings of joy and sadness I bid farewell to the kind-hearted faithful Saints in this land, hoping soon to meet them in Zion. To me Zion is the glory of the whole earth, in truth, virtue, purity and righteousness.

The Brethren join in love to you, and all at the office.

Ever praying God to bless you and all the faithful, I remain your humble brother in the Church of Christ.

DAVID JOHN.

SCANDINAVIA.

Copenhagen, May 31, 1872.

Pres. Albert Carrington,

Dear Brother—I returned home the day before yesterday from Christiania, having visited all the Conferences but Fyen. We have had some excellent meetings in the different Conferences, all of which seem in a thriving condition. The prospects for the progress of the kingdom of God seem pretty fair. In a few days I hope to get the half-yearly report from the Conferences, which I will send you as soon as ready. You will learn by it that notwithstanding the many stories put into circulation against us, especially in the forepart of the winter, we have still been blest in our labors and have added a good many to the field, (about 400 I believe.) In Sweden and Norway they are still so generous as to treat our

Brethren to "bread and water." One of the missionaries in Stockholm Conference was fined 175 Swedish rixdalers for preaching that Joseph Smith was a true Prophet. As he had no money he was sentenced to fourteen days imprisonment and treated to the above named fare. So many days is a very hard punishment, and but few are able to stand it at once. The police came to arrest him, but by him giving his word that he would meet at the appointed time, they trusted him to come and surrender himself. He was asked several times if he did not feel too weak to endure his punishment at once, if so they would let him rest a few days, but he had no time to waste and wanted to get through as soon as possible, that he might again preach Christ crucified and Brigham his Prophet. He asked God to bless the scanty penal fare, and his prayer was heard,

so that when he left the prison he felt stronger than when he went into it, which greatly surprised the jailor, when on his release they went up through the streets. The authorities feel ashamed of these proceedings and accuse the priests of being the instigators, while the priests try to throw the blame back on to the authorities; both parties seem to consider it a poor shift to resort to such means to defend their doctrines, but their hatred to the people of God overbalances their better feelings.

I congratulate you on your safe return to your field of labor, and my constant prayer is that you may be greatly blest in the discharge of your duties.

Kind regards to you and the Brethren in the office.

Yours truly,
 KNUD PETERSON.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 365.

The energy which was displayed in building the Temple exasperated the adversary and those under his influence, and they were determined to stop its progress. Satan hates a people who have the Holy Priesthood and who build Temples to the Most High, and he marshals all his forces against them. He knows that every such building is a fortress erected in the heart of what has been his dominion, and if finished and allowed to stand it will prove the means of overthrowing his power. Hence, rather than have Temples built, he would drench the earth with the blood of the Saints. This is the secret of the opposition which, as we write, is brought to bear against the servants and Saints of God in these mountains. The servants of God have been inspired to urge the Saints to build the Temple in this city, and also to erect another at St. George. This makes Satan and his followers angry, and to prevent these labors being accomplished they would not hesitate to imprison and even kill, if they had the power, President Young, his Counsellors, the Apostles and other faithful

Elders. But the Lord commands Temples to be built, and though the devil rages and tries to prevent, they will yet be erected in great numbers, and in them the Saints will attend to ordinances for themselves and their ancestors and friends. There will be a contest for the supremacy; but the Lord and His people will gain the victory and Satan will be stripped of his usurped power.

From their retreats, where they had secreted themselves to avoid being arrested, President Young and his fellow Apostles came forth on the morning of Saturday, the 24th of May, 1845, to lay the cap-stone on the south-east corner of the Temple. This was a joyous occasion, and the number assembled to witness the ceremony was very large. Enemies and apostates had freely predicted that the work on the Temple would be stopped, and the building never be finished. But the Saints had not been discouraged in the midst of poverty, sickness, attacks from mobs, suffering from the murder of their Prophet and Patriarch and the desertion of false brethren,

they had persevered, putting their trust in God who had called them to perform this labor, and now they were gladdened by witnessing the interesting spectacle of the laying of the last stone necessary to complete the walls. It was truly a day of thanksgiving and praise, and the Saints felt in the spirit which they enjoyed that they had been abundantly rewarded for all their zeal and perseverance. The singers sung their sweetest notes, their voices thrilled the hearts of the assemblage, and the music of the band, which played on the occasion, never sounded more musical and charming than on that occasion; and when President Young placed the stone in its position and said—“The last stone is now laid upon the Temple, and I pray the Almighty, in the name of Jesus to defend us in this place and sustain us until the Temple is finished and we have all got our endowments;” and the whole congregation shouted “Hosanna, Hosanna, Hosanna, to God and the Lamb, Amen, Amen and Amen,” and repeated these words the second and third time, the Spirit of God descended upon the people, gladness filled every heart and tears of joy coursed down many cheeks. The cries of praise were uttered with earnestness and fervour; it was a relief to many to be able thus to give expression to the feelings with which their hearts were overcharged. Altogether the scene was a very impressive one, and we doubt not that angels looked upon it and rejoiced.

President Young concluded the ceremonies by saying—“So let it be the Lord Almighty. This is the seventh day of the week or the Jewish Sabbath. It is the day on which the Almighty finished His work and rested from His labors. We have finished the walls of the Temple and may rest to-day from our labors.” He then dismissed the workmen for the day and requested them to spend the time in giving thanks to God. The congregation then dispersed, and he and his brethren of the Twelve Apostles retired to their places of retreat.

In a letter written by Governor Ford to President Young, under date of April 8th, 1845, he stated that the impression on the public mind every-

where was that the leaders of the Latter-day Saints were impostors and rogues and that the others were dupes and fools. This was the reason he assigned for their considering and treating the Saints as enemies and outcasts, as men to be cherished and trusted in nothing, because, in their estimation some of them were deluded and others designing in matters of religion. “If,” said he, “you can get off by yourselves you may enjoy peace; but surrounded by such neighbors I confess that I do not foresee the time when you will be permitted to enjoy quiet. I was informed by General Joseph Smith last Summer that he contemplated a removal west; and from what I learned from him and others at that time, I think if he had lived he would have begun to move in the matter before this time. I would be willing to exert all my feeble abilities and influence to further your views in this respect if it was the wish of your people.

“I would suggest a matter in confidence. California now offers a field for the prettiest enterprise that has been undertaken in modern times. It is but sparsely inhabited and by none but the Indian or imbecile Mexican Spaniards. I have not inquired enough to know how strong it is in men and means. But this we know that if conquered from Mexico, that country is so physically weak and morally distracted that she could never send a force there to reconquer it. Why would it not be a pretty operation for your people to go out there, take possession of and conquer a portion of the vacant country and establish an independent government of your own, subject only to the laws of nations? You would remain there a long time before you would be disturbed by the proximity of other settlements. If you conclude to do this, your design ought not to be known, or otherwise it would become the duty of the United States to prevent your emigration. But if you once cross the line of the United States' Territories, you would be in no danger of being interfered with.”

This course was suggested by others as well as he, and leading men in the nation thought it the only possible

solution of what they called the "Mormon question." They were willing to promise us any amount of land belonging to Mexico, and some were even in favor of letting us have a portion of Oregon to settle upon, the possession of which they were willing that we should have for all time, if we would only move there. We did come to California, for when the pioneers reached this valley of Salt Lake it was a part of Upper California and belonged to Mexico; but we came peaceably and occupied the country without violence. A battalion of five hundred of our brethren helped to bring all this Territory, all Nevada and California into the possession of the United

States. They volunteered as soldiers, were marched afoot from Council Bluffs across the continent to the Pacific Ocean and acquired all this region by right of conquest. But the Saints did not accept Governor Ford's suggestion and establish an independent government of their own. They loved their country, its institutions, its constitution and laws; and though they had suffered persecution and violence, their leaders had been killed, and they had been driven from their homes by mobs, they were still willing to contend for their rights in the government and not outside of it; and therefore made no attempts to set up an independent government.

NEW SOLUTION OF THE MORMON PROBLEM.

Messrs. Editors—The hackneyed proposition of "abandoning polygamy" to secure the inestimable privilege of Statehood, received a quasi-endorsement in your issue of Saturday. Permit the expression of a few reflections.

I am aware that such "concession to the progress of the age," as it has doubtless overjoyed the kind-hearted, benevolent gentlemen proposing this expedient to entitle it, would in their estimation, improvise some sort of a transition from Territorial mothdom. The American press have also generously solaced themselves in this opinion for the past fifteen years. * *

"One thing I find here below," said Carlyle, "the just thing, the true thing; if the thing is unjust, thou hast not succeeded." And what do Congress or the country really care about polygamy in Utah? The outcry comes from the sepulchral pulpits of the Hustis-Newman hue—and Congress responsively comes down with the polygamy act of 1862.

The best statesmen and clergy "dare not voice their deepest convictions in public, but have two sets of morals, one for the closet and one for the street." It may be admissable however to ask what legislators propose to do in view of the alarming and increasing excess of women throughout Christendom? This question may well appall

the wisest men. Nor are we half awake to its momentous import. Legislators pause upon the threshold of woman's enfranchisement. Women in the ascendancy, with marriage on the decline, are the anomalies of the time; and yet either male or female is but half without the other.

As priestly celibacy has filled with defilement the cloistered haunts of the vestal virgins, so Roman monogamy has made Christian cities drunk with the wine of her fornication. The impending crisis is not whether woman must go back to polygamy or forward to free-love, but whether she shall obtain patriarchal marriage, as instituted by Jehovah and honored by the practice of the long-lived, inspired and chosen exponents of high heaven's will of all ages, or the monogamic-polyandry of Christendom, denying honorable marriage to 200,000 "sweet, attractive, graceful" women in the solitary State of Massachusetts; flanking the avenues of trade with houses of assignation and prostitution, precipitating upon society a "social evil which no law can restrain and no power suppress," and dragging woman, the moulder and finisher of nations, down to an average life of but four years, when she dies of the will of God or some other disease.

From the low plane of traditional

monogamy it is sometimes asked if a man be allowed to have a plurality of wives, why not also allow the woman a plurality of husbands? It should be observed that such an inquiry is only consonant with total oblivion to the laws of procreation and the highest and holiest mission of woman—that of bearing the souls of men, and wherein says the Scripture, she shall achieve her salvation—a brighter, purer, holier, more queenly and exalted estate than has ever entered into the hearts of those who prescribe promiscuous intercourse as the panacea for the catalogue of political, social, moral and physical wrongs by which trusting woman is daily crucified. Conjugal law, which in all ages and nations has “confined one woman to one man, has never confined man to one woman.”

It might safely be admitted as an axiom, that the Author of being cannot be defective in the laws of being. It is not less demonstrative that he has most unequivocally endorsed patriarchal or plural marriage; that through that lineage have descended all the prophets and apostles, to whom the heavens were unveiled, and even the Only Begotten of the Father himself came through an undisputed line of polygamous ancestry. The efforts to press any of the utterances of Jesus or his Apostles into service in abrogation of patriarchal institutions must be as inconsistent as they are subversive of obvious construction and good sense.

It is not claimed that the 250,000,000 of accredited monogamists composing that euphonious division of the world pet named Christendom are in duty bound to practice polygamy because the Mormons in Utah have been commanded to do so! Now won't this announcement sooth many disquieted nerves? It must not be forgotten,

though, that Isaiah, the most clear-headed and minute delineator of the mighty convulsions of the last days, predicts in no mincing words a gigantic woman revolt against an order of things so fraught with reproach, infamy and death to her; and such a fervent requisition will be made for true woman's rights as will find its way to hearts of masculine adamant. “We will eat our own bread,” &c., only let us have an honorable marriage! Bachelors and old maids will then be found wanting—the one a husband, the other shelter for increasing responsibilities. Woman's right to “propose” will be asserted, maintained and honored.

In conclusion, will it be too much to ask of our good Christian, ministerial friends either to throw away their Bibles or quit the role of apologists for the Almighty in devoutly explaining that “in the days of ignorance God winked” (a “spiritual” wink of course!) at sin, in which category they have very indiscreetly, to say the least of it barbarianized the friends and favorites of God.

It is quite presumable that men having the frequent privilege of personal communication with angels and exalted beings had better opportunities for acquiring correct information on any science or subject than those who ostracise all further revelation and whose highest conception of the God and Father of our Lord Jesus Christ is that he is a “Being without body, parts or passions,” whose “centre is everywhere and whose circumference is nowhere!”—the most exact definition of *nothing* to be found in language.

We respectfully propose to our brethren of the Christian ministry this new solution of the Mormon problem. M.—*Cleveland Plain Dealer*.

UTAH NEWS.

—o—

The following are from the *Deseret News* to May, 18.

Heavy storms had prevailed in Salt Lake, Utah, and other counties.

The Home Missionaries were holding two days' meetings in various parts of the Territory.

Travel was increasing and all the principal hotels in the city were filled with visitors from the States and Europe.

The Utah County Agricultural Society contemplated pre-empting 160 acres of land for pleasure grounds for the people of that County.

A son of Enoch and Emma Clark, 18 months old, was accidentally drowned in the water ditch near his parents' residence at Springville, May 7.

The Female Relief Society of Hyrum had established two straw braiding schools and a millinery establishment, where hats and bonnets of a superior quality were being made.

On May 8, brother Ira Reid was struck and instantly killed by lightning, near his residence at West Jordan. He was born in Kirtland, Ohio, in 1834, and was connected with the Church all his lifetime.

A Company had been formed in the Fourth Ward, called the Deseret Fertilizing and Manufacturing Company, for the manufacture of various kinds of oils, lard, glue and axle grease, railroad oils and grease, machinery oils, &c.

The altitude of the following places in Utah County above the sea level had been determined: Eureka 6,500 feet, Silver City 6,200 feet, Goshen 4,660 feet, Payson 4,900 feet, Spanish Fork 4,775 feet, Springville 4,780 feet, Provo 4,400 feet, Summit, between Goshen and Diamond 6,780 feet.

On May 15 the *News* published the petition to Congress of the *soi-disant* loyal citizens of Utah, against a State government for that Territory to which about four hundred female names were appended. Since its publication the editor has received and printed numerous letters of which the following are examples—

Salt Lake City, May 16, 1872.—Editor Deseret News—Dear Sir—Seeing in the *Evening News* of yesterday a petition addressed to the Senate and House of Representatives of the United States, purporting to be signed by the mothers, sisters and wives of the loyal citizens of the Territory of Utah, and seeing among the names those of several of my children from ten years old and upward, I desire to state that neither of the first two upon the list ever saw, heard or signed the petition, nor do their sentiments or feelings in any way correspond with those therein expressed.

The young children allowed their names to be put down on the petition under the assurance that it was something very good, without any comprehension of its meaning.

Now while I most cheerfully accord the female "residents of the Territory of Utah" their right of citizenship to the fullest extent, I at the same time most decidedly object to the names of my little girls being attached by proxy to any document without my knowledge, before they are able to comprehend its significance.

Yours respectfully,

ELLIOT HARTWELL.

Salt Lake City, May 18, 1872.—Editor Deseret News—Sir—I notice in your evening paper of May 15, a petition said to be written and signed by more than 400 loyal women of the Territory, and to my surprise I saw my name on the list of petitioners. Now I wish it to be understood that I never wrote nor gave permission to anyone to place my name on that petition, and I defy any person to step forward and accuse me of then knowing of or of having anything to do with such a lying petition.

ELIZABETH HUSBANDS.

Salt Lake City, May 18, 1872.—Editor Deseret News—Dear Sir—In March last I signed a paper without reading its contents on the representation of Mrs. Paddock and Mrs. J. B. Kimball that it was purely in reference to a principle from the effects of which I had severely suffered; learning afterwards that I had been deceived in the matter I obtained the promise that my name should be erased, and fully believed it had been done till I saw the petition and signatures for the first time in the *Evening News* of Wednesday last. I therefore

feel it a duty to state that I fully believe that all the aspersions against persons therein are wholly untrue, and therefore deny any complicity in the matter.

Respectfully, MRS. LOUISA WOODFORD.

This petition, into which are introduced the most infamous charges against the Latter-day Saints, is an apt illustration of the manner in which anti-Mormon petitions are manufactured.

The following are from the *Salt Lake Herald* to May 19—

Arrangements were being made to light the Theatre with gas.

Hon. C. Delano, Secretary of the Interior, and wife, were visiting Salt Lake City.

Surface indications of Coal had been discovered about 23 miles southeast of St. George.

During May 11 and 12, eighteen inches of snow fell at Alta City, Little Cottonwood Canon.

Hon. T. Fitch, Attorney General Bates, and U. S. Marshal Patrick had returned to Salt Lake City.

High waters prevailed in Cache Valley, and there was danger that some of the bridges might be swept away.

During 1871, 10,806 tons of ore and 2,378 tons of bullion were shipped from Salt Lake City per Utah Central Railroad.

The crops were looking splendid, but grasshoppers in great numbers had appeared in various portions of the Territory.

During the first two weeks in May, 7,003,141 lbs. of merchandise were received and forwarded over the Utah Central Railroad.

About one hundred lodges of Ute Indians were encamped in Spanish Fork Canon, where they intended to remain during the summer season.

On May 18 a man named Syme fell off a gravel train on the U. S. R. R. near Drapersville, and a car passed over one of his legs, severely injuring it.

Fifteen hundred tons of railroad iron were arriving for the Utah Southern, sufficient to lay the track to Lehi, where the junction will be for the American Fork and East Cañon Roads.

DECREASE IN BIRTHS.—A remarkable diagram has been prepared by Dr. Toner, the statistician, which gives at a glance the facts of each census in regard to the relative longevity of the two sexes; also another curious table, showing the number of children born to each thousand women between the ages of fifteen and fifty at each census. This table reveals the startling fact that what is held up as the peculiar shame of Massachusetts, is equally true of all her sister States, it is shown that only one-half as many children are born to each thousand women as in 1800, and that there has been a regular decrease from one decade of years to another.

A PALPABLE HIT.—The "Chronicles of Congress" of the Washington Capital, for last week, contain the following under the caption "The Latter-day Saints"—Mr. Cragin reported the bill to aid in the execution of the law against polygamy from the committee on Territories, with an amendment, which was ordered to be printed, and the bill was recommitted. It is probable that the laws of the United States will be easy of execution not only in Utah but elsewhere in proportion as they are just. When Congress can frame a law which will effectually prevent one of its members from keeping a concubine in the District of Columbia, or punish him if he disobeys—the member aforesaid having a wife at home—it will be in a fit legal and moral condition to try its hand at reclaiming the polygamous husbands of Deseret.

VARIETIES.

—o—

It is believed that in the future when the country is fully developed, America will be able to feed four times as many persons as are in the world to-day.

An exchange says—"We are proud of the impressively solemn appearance of our undertakers. A smiling undertaker is a hideous incubus on the growth of a place."

The master of ceremonies at a recent St. Louis funeral announced—"The corpse's cousins will now come forward."

The editor of the *Athol Transcript* is affected by the weather. He says—"The devil of this office has a soul. On this account we don't care to compel him to steal wood. Will several of our subscribers take the hint?"

A gentleman in Detroit had a baby left on his doorstep one night last week. He took it in, cared for it tenderly, and next day swapped it off for a terrier pup.

POETRY.

TRUE HEROISM.

[SELECTED.]

Let others write of battles fought
On bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself, and wins.

He is a hero staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low,
And stands erect in manhood's might,
Undaunted, undismayed—
The bravest man that drew a sword
In foray or in raid.

It calls for something more than brawn
Or muscle to o'ercome
An enemy who marcheth not
With banner, plume and drum—
A foe, forever lurking nigh,
With silent, stealthy tread,
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his baser part—
Who conquers and is free!
He may not wear a hero's crown,
Nor fill a hero's grave,
But truth will place his name among
The bravest of the brave.

DIED.

THORN.—In the 7th Ward of this city, May 8, 1872, of heart disease, Catherine Bull, wife of Wm. Thorn. Deceased was born April 12, 1824, at Exeter, Devonshire, England, was baptized in 1854, and emigrated to Utah in 1862.—"Deseret News."

LAIDLAW.—May 10, 1872, in the 20th Ward, Salt Lake City, of consumption, Robert Laidlaw, stone cutter. Born May 6, 1821, at Annan, Dumfriesshire, Scotland; baptized at Warrington, Lancashire, England, October 9, 1853; emigrated to Utah in 1868.—"Deseret News."

McMASTER.—In this city, May 11, Grace H. McMaster, of old age. Born August 12, 1796, in Argyleshire, Scotland; baptized into the Church of Jesus Christ of Latter-day Saints March 14, 1840, in Paisley, Scotland. She was the second woman baptized into the Church in Scotland, and the first who voluntarily took in the servants of God in that country. She died firm in the faith of the Gospel.—"Deseret News."

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LIVERPOOL:

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR,

"Holiness unto the Lord."

No. 25, Vol. XXXIV.

Tuesday, June 18, 1872.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN THE EASTERN HALL, LIMEHOUSE, LONDON, SUNDAY, JUNE 2, 1872.

Elders from Utah present—Albert Carrington, Pres. of the European Mission, David Brinton, Pres. of the London, J. B. Fairbanks, Pres. of the Nottingham, G. W. Wilkins, Pres. of the Bedford, O. G. Snow, Pres. of the Leeds, E. A. Box, Pres. of the Bristol, R. Harrison, Pres. of the Sheffield, and B. W. Driggs, Pres. of the Birmingham Conferences; J. V. Robison and Junius F. Wells, Traveling Elders in the London Conference; D. Cazier, S. S. Jones, W. H. Kelsey and B. W. Carrington.

10.30 a.m.

After the usual opening services, Elder Brinton read the Financial and Statistical Reports of the London Conference. The latter showed that the Conference consisted of forty Branches and 1671 officers and members. Elder Brinton added that he was happy to state that the Conference was free from debt and in good condition both morally and financially. He had labored in the Conference with much pleasure, and had had the hearty co-operation of the Branch Presidents and officers generally. He next presented the Authorities of the Church in the usual manner, who were sustained in their various callings by the unani-

mous votes of the Saints.

Pres. Carrington made a few remarks, principally on the subject of free agency, showing that we were required to do good, but only permitted to do evil.

After a few remarks from Elders J. F. Wells and B. W. Carrington,

Pres. Carrington spoke of the great work devolving on the shoulders of the rising generation in Israel.

Elder B. W. Driggs spoke on the necessity of the Saints teaching their children correct principles, and training them up to lives of usefulness in God's kingdom.

Elder W. H. Kelsey, after referring to his recent arrival in England, his previous labors in the ministry in this land, and his present visit, spoke of the great improvement in the condition of the Saints in Utah, contrasting their present with their circumstances ten and fifteen years ago.

2.30 p.m.

Elder R. Harrison bore testimony to his knowledge of the truth of the Gospel, illustrating his remarks with incidents from his own experience.

Elder D. Cazier spoke of his knowledge, his testimony, his experience.

and his resolutions, and expressed his earnest desire to lead the ignorant to a knowledge of the truth.

Pres. Carrington then discoursed on the practice of the principles of truth and the rewards of the future life.

6 p.m.

In compliance with the earnest wishes of the Saints, President Carrington occupied the time. His discourse resolved itself chiefly into a soul-stirring appeal to the Saints on the gathering. He was listened to with the greatest attention by a very large congregation.

The singing during the day was led by the Conference choir, under the direction of Elder G. H. Perry.

On Monday evening, 3rd inst., a concert was held by the Saints in the Albion Hall, London Wall, Elder Perry being conductor, sisters Milo and Edenborough, pianists. The hall was well filled, and at the conclusion both Presidents Carrington and Brington expressed their entire satisfaction with the entertainment.

G. C. FERGUSON,
Conference Clerk.

EMBARKATION OF MORMONS FROM LIVERPOOL.

—o—

I confess that when I went on board the *Manhattan* yesterday, in order to witness the departure of about two hundred Mormons from this port to the Salt Lake City, I did so with some misgivings lest in my eagerness for information I might address myself to some lady not belonging to that fraternity, and by so doing bring down her honest wrath upon my head. In the first place, I should explain that the *Manhattan* is one of the fine screw steamships which ply between Liverpool and New York in connection with the Guion line, and that this company has enjoyed the privilege of conveying Mormons across the Atlantic for some years past. The passenger list yesterday showed a total of about 600 persons, consisting in the main of Germans, Swiss, Danes, Norwegians, Scotch, Irish, English and Welsh. The Utah party consisted of 45 adults and 30 "halves," or children, belonging to what is called the "Swiss and German Mission;" and 89 adults and 32 children of English, Scotch, or Welsh descent. There were also about 7 or 8 infants in arms. All the party had paid their own way, I was told by an Elder; for although the brethren in the Utah Territory were very desirous of assisting the deserving poor to join them, yet they had recently spent so much in the construction of railways and in "feeing lawyers," that money was not too plentiful, even in the Salt Lake City. Added to which, there was the further drawback

caused by damage done to the crops by grasshoppers during the last four years.

The last of the steerage passengers were shipped by about eleven o'clock, and then commenced the process of passing the doctor. Having penned them together indiscriminately upon the poop deck, a rope was drawn across it, and they were then permitted to "duck under" in small detachments and pass below to where the doctor and the government officer were standing. The doctor's examination appeared to be a very cursory, though no doubt it was a sufficient one under the circumstances. But what a motley group that was upon the poop-deck. Attired in all kinds of apparel—some of it clean, and some most wretchedly dirty—were individuals of almost every age, from the infant in arms to the octogenarian, while their tongues constituted a perfect Babel. Still it was not difficult to trace out their nationality. Most of the Dutch had on their wooden clogs; the Danes were distinguishable by their leather belts and fur caps; blue blouses and a slouching heavy walk betrayed the German beyond a doubt; and as to the Welsh, why it is only necessary to say that they spoke the language. Among those sallow complexions what a pleasing contrast was afforded by a fresh-looking English damsel, with neat little hat and feather, and a chignon that possibly may yet be destined to create some commotion and

envy among the merrie wives of Utah! Another of the English women had provided herself with a concertina, with which to "while the happy hours away." As usual, too, one or two of the passengers had mislaid or lost their passes, and the usual amount of crying ensued at the fear of being left behind. In each case, however, the difficulty was got over by a reference to the passenger list.

As the party went below to arrange their berths, I took the opportunity of making some inquiries respecting their prospects and object. The present population of Utah, I was informed, numbers about 100,000; but that number is being rapidly increased by emigration from different parts of the world. "What was the chief object of the voyagers in going out there?" Well, most of them were going out to join either friends or relatives, and in addition they hoped to obtain a better livelihood there; but the great object was to fulfil the Scriptural injunction, "Gather together my people." "We may be opposed and persecuted (said one of the missionaries to whom I spoke on the subject), but depend upon it, sir, the great end will be consummated." Was the Mormon Territory a fine one? "Oh, yes. It was one of the loveliest spots on the face of the earth." * * *

The Saints, it should be stated, were kindly provided with a separate compartment 'tween-ships, and it was interesting to observe how quickly the Swiss and Germans congregated together apart from their British brethren and sisters, and awaited their dinner. Of course, in their conversations, the Saints addressed each other as "Bro-

ther." They recognize no "Mister;" though in some cases they do accost one another by the Christian names, and it was evident yesterday that there were a great many Brigham among them. They were all in the very best of spirits. Whether this was due to religious zeal, or to the fact that they were most of them looking forward to happy meetings with friends in Utah, I cannot say; but I observed not a single gloomy countenance, or a single tear, until the moment when the tug left the side of the vessel. Three young women were then standing on the bridge, waving their handkerchiefs; and as we moved off I just observed one of them give vent to one minute's silent grief.

The cabin passengers were of course not conveyed aboard until within a very short time before the vessel started. The party, on their arrival at New York, will be met by the Mormon agent of that city, and a special train will convey them to Ogden, a distance of about 3,000 miles. In taking leave of this party I would only suggest to their minds a recent characteristic utterance of their President—"Let us be content, and go to work with our mights to make ourselves healthy, wealthy, and beautiful, and preserve ourselves in the best possible manner, and live just as long as we can, and do all the good we can!"

Mr. Carrington, Mr. Brigham W. Carrington, and several other leading Mormons were present to witness the departure of their friends. It may also be a source of comfort to many to know that the arrangements for the comfort of the whole crew are admirable.—*Liverpool Albion*, May 13.

A STATE GOVERNMENT FOR UTAH.

[CONTINUED FROM PAGE 375.]

The author of the bill declared in his remarks on the floor of this House, March 16th, that the "temples of justice are practically closed and society resolved into its original elements" in the Territories. To reopen the temples of justice and to overthrow the existing reign of an-

archy, he asks legislation, but is willing that Utah, whose needs are vastly greater than those of any other Territory, should be deprived of the benefits which he invokes!

But lest this negative action may be insufficient, another bill is prepared, and a member from Indiana is invited

to father it, providing for the entire jury-packing system, with all the modern improvements, upon the plan of the "Star Chamber," under which as is shrewdly intended, the lives, the liberties, and the entire worldly possessions of the people of Utah can be wrested from them within one year from and after its passage! It is called a "curative act," because it proposes to legitimatize the abominable acts of the courts, and elevate to the dignity of law the judicial farces lately enacted. It proposes, too, to "cure" the faulty legislation of 1862, making retro-actively vital what was a nullity before. The passage of that bill would be worth to any man having the position to execute it, millions of dollars. It would place at his mercy every human life in the Territory. It would enable him to extort the last dollar from every citizen. It would make him a literal autocrat, with absolute power over life, liberty and property. It can never become a law; the Almighty will never permit so gross an outrage to be perpetrated on the soil of the nation, even though the people, who have redeemed that soil from the waste places are not allowed to shelter themselves beneath the Constitution which they love so well; but if it could become a law, I would not answer for the result. A people who would tamely submit to its execution, in the spirit contemplated by its framers, would have lost the last trace of manliness, and would be deserving only of contempt.

But I must not allow a reference to these new devices of despotism, these adroit schemes for plunder and power, to divert my attention from such a misguided, bigoted or venal judge as the Territorial system makes possible and has sometimes provided. His catalogue of offences is a lengthy one, containing a mighty multitude, which no man can number without emotions of disgust. The lives of the citizens are subject to his ignorance, his thirst for power or gain, his deep-seated prejudice, or his temporary caprice. He may assume to pack juries to convict. He may wrest Territorial statutes from their plain intent, or adroitly interchange them with Congressional enactments to suit his purpose. He

may presume to argue causes from the bench, and to dignify his special pleas with the title of judicial decisions. He may be a despot who, clothed unfortunately in something more than

" * * * a little brief authority,
Plays such fantastic tricks before high
Heaven,
As make the angels weep."

For, will it be believed that from the decisions of this irresponsible magistrate, in actions involving human life, there is no appeal? Will it be credited that the pioneers of the wilderness to whom the nation owes the exploration and development of the unknown desert, are not allowed in matters involving life and liberty to approach the one court of supreme and final jurisdiction, sue they never so humbly? Does it not challenge belief that a court can exist on United States soil, the officers of which hold office by the tenure of political appointment are secure against impeachment—are subject to no penalty for misconduct—save removal, are little liable to this penalty because reporting in person to the general government upon their official acts, whereby other sources of information are practically excluded, and that the united dictum of two such men may consign a whole community to the hangman? Do the American people imagine that in all the Territories of the United States, courts of original as well as last resort exist which, under the system of political appointment may be and often are presided over by bad lawyers, immoral characters, political adventurers and vagabonds?—the nation, meantime, profoundly thoughtless of the sorrow and anguish which such men may leave behind them in their reckless or vindictive course, or else profoundly ignorant of the omnipotence of the sway with which they are endowed? I will not believe that the good men who founded our government contemplated such a condition of affairs. For the continuance of that respect with which the nation holds their services in grateful remembrance, I trust they never contemplated anything approaching in injustice to our existing arrangement for Territorial misgovernment. I would they were here to-day to tell you, as I believe they would, could their voices be heard,

that in adopting the words—"The judicial power of the United States shall be vested in one Supreme Court and in such inferior courts as Congress shall ordain and establish"—they meant that while the one tribunal should be supreme and its powers final, the avenues thereto from the several inferior courts should be open and unobstructed before the humblest citizen who might feel himself endangered or aggrieved by the judgments of a subordinate court.

A "new departure" seems to be necessary, and we come to Congress and ask that it may be in the direction of sovereign statehood for the Territory which we rescued from Mexico and the wilderness, and which we have held these twenty-four years. You see that we are right in complaining against the Territorial system. As freemen we can hardly endure it; if we could, we would not ask a change. But we want a republican form of government. We believe that form was provided for us in the Constitution of the United States, and in the treaty which made us and the Territory which we conquered, a part of the nation and its domain. We ask that the true American doctrine be applied to us. That has seemed to be that the settlers of a country are its owners. Our homestead and pre-emption laws appear to concede this principle. The squatter upon the public domain who seeks to redeem the soil and coax from it a support for himself and his family, is not disturbed in his possessions. In some sense, therefore, it may be said that the territories are the property of their inhabitants. The genius of the government and all legislation tend to this conclusion that to these hardy and earnest victors over the elements and all the opposing forces of nature belong the spoils which they are able to wrest from forest and mountain, from savage beast and still more savage men. The payment of a "penny" or a "peppercorn" was the stipulated price which our fathers along the Atlantic coast paid for their lands. Such was the system under which this country was originally settled and grew to early, vigorous and independent manhood. Accompanying the soil there was a share in the government of the soil and its

occupants. This is all we ask, a share in the government, an equal share according to numbers. If you can provide us with this we will be content.

Our population is larger than were twenty States of the Union when they attained to their sovereign capacity. By the census of 1870, our population was 86,786. By the census just taken, and which errs, if at all, in omitting names which might justly have been included, we have about 106,000. Compare these figures with the following—

Delaware became a State in 1787, with a population of 59,096.

Georgia in 1788, with 82,548.

Maine in 1790, with 96,540.

Rhode Island in 1790, with 69,110.

Vermont in 1791, with 85,416.

Kentucky in 1792, with 80,000.

Tennessee in 1796, with 67,000.

Ohio in 1802, with 61,000.

Louisiana in 1812, with 83,000.

Indiana in 1816, with 48,000.

Mississippi in 1817, with 59,000.

Illinois in 1818, with 47,000.

Missouri in 1821, with 72,000.

Arkansas in 1836, with 58,000.

Michigan in 1837, with 70,000.

Florida in 1845, with 65,000.

California in 1850, with 92,597.

Oregon in 1859, with 52,465.

Nevada in 1864, with 40,000.

Nebraska in 1867, with 60,000.

Our population is rapidly increasing. We stood third in population among the Territories in 1850, having then 11,380 people; in 1860, we still occupied the third position, with 40,273 persons; in 1870, we had attained to the second rank, with 86,786 persons; in March, 1872, we stand at the head, with a population of 106,000. We have mountains of silver, and streams whose beds are bespangled with shining gold; and you know how eagerly population seeks these attractive prizes. A well-informed California journal estimates Utah's population in 1876 at 500,000. It would not surprise me if it exceeded it. So far as Utah herself is concerned she is ready for statehood, willing to bear the expense, abundantly competent for self-government, and is out of debt. But this objection has been urged against the admission of a State of comparatively small population, namely, that in one of the legis-

lative branches—the Senate—the small State becomes the peer of New York, or any of the larger States. At the first glance we discover much force in this objection. It seems unfair to confer upon one or two hundred thousand people—even though their prospective increase is rapid—the same numerical strength in the United States Senate which is possessed by three or four millions. The seeming injustice of this clause of the Constitution of the United States was urged against the adoption of that instrument originally. Yet the arguments failed, as they have since, and as they will be likely to whenever the subject is broadly discussed. It will be borne in mind that the original plan of the Constitution, which has not been departed from, and concerning which it is believed no good ground of complaint has ever existed, was, that one branch of the National Legislature should directly represent the States, while the other should represent the citizens. The thought involved was that no law should be passed without the concurrence, first, of a majority of the people, and then a majority of the States. The Senators were to represent the States geographically, the representatives were to represent the people numerically. Geographically, the States were little liable to material change, therefore no provision was made for a change in the number of their geographical representatives; numerically, they were subject to immense increase, and accordingly a Constitutional augmentation of the representatives of population was provided for. It was believed, and I think it is not now denied, that the added power given by increasing population in the House of Representatives, fully offsets the seeming inequality in the Senate. We bear in mind the fact that, although a small State appears to have more than its due proportion of influence in the councils of the Senate, yet the absolute power possessed is only apparent, not real. There exists a Constitutional and infallible resource with the large States, by which, for all purposes of legislation the seeming excess of power possessed by the smaller States in the Senate is compensated. While equal authority exists between the two

branches on most legislative subjects, it is clear that in the House, composed as it is of the greater number, supported and conducted by the more powerful States, speaking the known and determined sense of a majority of the people, there is found an ample antidote for any conceivable ills of legislation, which might grow out of the equal State representation of the Senate. That such would be the case was the view taken by the sagacious and far-seeing framers of the Constitution. They declared that Delaware, with her 59,096, and Rhode Island, with her 69,110 should be entitled to the same representation in the Senate as Virginia with her 748,303—nearly one quarter of the then entire population of the nation—and as Pennsylvania with her 434,373; and further, that States subsequently admitted should—regardless of population—possess the same power in the upper legislative branch. The result has shown that they builded well, “better,” it may be, “than they knew.” The balance of power provided for originally has been well sustained, and no danger exists in admitting States of small population. In one sense the House of Representatives is the government, inasmuch as it can not only refuse, but it alone can propose, the supplies requisite for the support of the government. That this prerogative rendered it the controlling governmental power during the late war, the records fully attest. To hold the purse is to hold alike the sinews of peace and of war—a fact which the history of all nations fully attests.

An objection to admission has been lately printed in a leading journal to the effect that the citizens of Utah “we suppose may be described as gathered from the stupidest and most ignorant classes of half a dozen European nations. These people are for the most part geographical Americans merely, and Americans in no other sense in which it is desirable that men should be American, if they are to be made a State of the Union.”

I am sorry to observe that it is deemed necessary to apologise for the very considerable number of natives of other countries residing in Utah. I am inclined to take this as a personal

matter, inasmuch as a certain party of aliens and strangers, of which a direct ancestor of my own—one Samuel Fuller—made one, landed one winter's day on a beach in Massachusetts, and took possession of the country. The performance was not perhaps considered very creditable at that period by the mass of the people around Plymouth, but it has passed into history as a very well advised measure. I had never heard that it was such a crime for a foreigner to select America for an abiding place that the punishment to be meted out to him must be nothing less than a scheme of Territorial despotism. I had thought that the policy of the Republic was to encourage emigrants from all lands and to bless them with the best government known to man. I had heard of the asylum for all nations, the home for the oppressed. I cannot lend a willing ear to the heresy which would have excluded the ancestors of every man on the floor of Congress from any right under the benign government.

But let us see how Utah compares with some of the other divisions of the nation, in this matter of native and foreign population. By the census of 1870, she was credited with 86,786 inhabitants, of whom all—except 742, comprising Indians and Asiatics—are white. Of this number 56,084 were born of American parents.

Of the States, New York's proportion of native-born citizens is but little larger than that of Utah, while the difference between the proportion of Wisconsin's native-born population and Utah's is very small indeed. Utah's native-born population bears

about the same proportion to the whole as Dakota's, and is relatively larger in proportion to her entire population than the same class in the States of California, Minnesota and Nevada, and the Territories of Arizona, Idaho, Montana and Wyoming. Utah's native-born population is about 32.49% of the whole. If this proportion be applied to Wisconsin, it will be found that her native-born should number 688,764; they numbered at the census 690,171, giving her, as has been stated, a relatively larger proportion of native-born people. But by this rule, California should have 365,875; she has only 350,146 of this class.

Minnesota should have 286,746; she has 279,009.

Nevada should have 27,747; she has 23,790.

Arizona should have 6,307; she has 3,849.

Dakota should have 9,261; she has 9,366.

Idaho should have 9,795; she has 7,114.

Montana should have 13,449; she has 12,616.

Wyoming should have 5,954; she has 5,605.

Thus it will be seen that while there are three States whose foreign-born population exceeds in proportion that class in Utah, and two States where they are nearly equal, there are in the nine Territories only three which have a larger proportion, when the entire population is considered, of native-born people in their borders than she has.

[TO BE CONTINUED.]

THE WAY IT WORKS.—A woman was fined the other day for keeping a house of ill-fame. The case was a notorious one. It appears she is now going to sue for damages, and her male partner wants to bring an action for false imprisonment. The alleged ground for these damages is the illegality of the proceedings. Numbers of respectable, leading citizens were held in confinement for months on charges based on perjury sworn to having been procured by subornation. They were indicted by an illegal mob called by a judicial officer who is a cross between a Dogberry and a Claverhouse; held in custody without warrant of law and in defiance of justice, and robbed of their property in the basest of attempts to ruin them financially and provoke civil war. Let us have some suits for damages by all means. Not all that the "ring" has, or could beg, borrow, or steal with present chances; not all it could sell for root and branch, would cover the bill for legitimate damages, not "indirect claims."—*Salt Lake Herald*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 18, 1872.

RENEWED ADVICE.—It is expected that the Presidents of Conferences, the Branch Presidents, and all whom it may concern, will carefully read the following advice and requests, and govern themselves accordingly, or much disappointment may arise, for which this Office will not feel itself responsible.

As already advised, so now again the Saints are advised that it is much better for them to stay in these lands where they have relatives, friends, and acquaintance, than to undertake to go only to New York, or other points short of Utah, unless some relative or friend has written to them that there are places for them to come to and better their condition; or unless they see a notice in the STAR that Elder Staines, the P. E. F. Agent at New York, can find profitable situations for any, which notice will be published at once, should such notice come, which still seems doubtful.

Passengers going only to New York or the States are requested, for unavoidable and excellent reasons, to select any Wednesday on which to leave Liverpool on a Guion & Co. steamship, except a Wednesday on which a company for Utah is going. Any one disregarding this request is liable to have to return home, or wait here a week for the next Guion boat, or take some other line and run a risk of kind treatment, as those going only to New York are advised to also procure their tickets at this Office to go on a Guion boat on a Wednesday, the Guion line being the one with which our business continues to be done with mutual pleasantness and satisfaction. Being well aware that it is pleasanter for those going only to the States to travel in a company so far as they go, we wish it distinctly understood that such privilege will be most cheerfully allowed whenever circumstances shall warrant, which we hope they may, and of which timely notice will be gladly given; but until such notice, passengers for the States are instructed to observe the foregoing request to select any Wednesday but the one on which a company for Utah is going.

If passengers will inform us what time and what station they expect to arrive in Liverpool, or, if unable to do so, what train they start in, so far as possible they will be met at the station and so directed as to save extra expenses.

When a ship day is appointed in the STAR for a company, it is expected that those who intend going on that day will send in their names and ages as soon as possible, to give the ship-owners opportunity to make the best possible arrangements for their comfort; but if any, from any cause, are unable to do so, that omission will not interfere with their going, provided they are here by or on the Tuesday next before the appointed Wednesday. Their selection of a day appointed for a company, of course only applies to those having means of their own and those who may be advised of means by this Office; for all such, the appointment of a company day in the STAR is all the notification

they need. It will save much labor and trouble to those who assist, if passengers will, so far as convenient, book to Lime Street Station, Liverpool.

In regard to Drafts, and to monies in Elder Staines' hands, or supposed to be, the parties concerned are at once advised, so soon as the information reaches this Office. Keeping in mind this fact will save much needless correspondence, and the wasting of many pennies which soon amount to pounds.

DEPARTURE.—The fine steamship *Manhattan*, of the Guion & Co. line, sailed on Wednesday, the 12th inst., from this port for New York, having on board 221 souls of the Saints, in which number are included Elders David Brinton, Edward Schoenfeld, John Pyper and David John, who are returning to their families and homes in the vales of Utah. Much good feeling and kindly intercourse was manifested by the emigrating Saints, mingled with a spirit of thankfulness that the long-desired day of deliverance had arrived.

The company is composed of Saints from the British and Swiss and German Missions, those from the former being the most numerous.

That the Lord may bless this the first company of this season's emigration under all circumstances, and preserve them from every danger and bring them to Zion in peace and safety, is our earnest prayer.

ARRIVALS.—Elders James G. Bleak and Erastus W. Snow arrived safe at Liverpool on the 17th inst., per steamship *City of Baltimore*, on missions to this country.

ANOTHER COMPANY for Utah will leave Liverpool on Wednesday, July 31st, to be composed only of those having means of their own for their fare and expenses from their homes to Ogden or Salt Lake City, and those who may be advised from this Office. All who are thus prepared and wish to go on the 31st of July, can do so by forwarding their names and ages to this Office at least one week, so far as possible, before the day of sailing, and being in Liverpool on or before the 30th; they will not need any further notification.

ABSTRACT OF CORRESPONDENCE.

UTAH.—We make the following brief extract from a letter from President Brigham Young, dated Salt Lake City, May 19, 1872—“Since my release I have been kept very busy, and pass considerable of my time out of doors. My health is good, as is also that of my associates. Everything appears to be working as well as we could expect, and truly we have very great reason to be thankful to God for his abundant mercy and goodness. Congress has given us no inimical legislation, as yet, and as the session is drawing to a close, it may fail to do so. Mr. Fitch returned home last Wednesday, Mr. Bates is also here. President Smith talks of starting for the Philadelphia Convention as Mr. Fitch's alternate, about the 29th, unless the latter shall change his mind and conclude, after all, to go himself. Remember me affectionately to the brethren, and accept my best wishes.”

LONDON.—Elder Geo. C. Ferguson, writing from the metropolis on the 14th inst., says—“I have been out to-night for the first time this season preaching in the open air. We had a good congregation who paid great attention.

Elders Robison and Wells were present. We all felt 'splendid,' and we promised the people, if nothing intervened, that we would meet them at the same place on Friday evening next."

NEW ZEALAND.—Elder James Burnett, of Kaiapoi, under date of April 14, writes quite cheerfully of his labors. Not only was he preaching the word of truth to the white inhabitants in various settlements of those distant islands, but he had opened a mission to the natives. On one occasion he addressed a group of 100 to 150 Maories, some of whom seemed pleased with his testimony, whilst others disliked it. He had also been in communication with the resident missionary, warning him of the consequences of prejudicing the minds of the natives against the Gospel. He was also engaged in distributing tracts, but the white inhabitants paid but little attention to religion. One person only had been baptized of late into the Church. For himself and his brother William, he observes that they are seeking to live their religion, are keeping the Word of Wisdom, and hope by next season, with a few others, to gather to the land of Ephraim's inheritance.

CORRESPONDENCE.

—o—

GREAT BRITAIN.

London, June 11, 1872.

Pres. Albert Carrington.

Dear Brother—As I am now released, and in a few hours shall leave London for my home in Utah, I cannot feel satisfied without I pen you a few lines expressive of my feelings, with a short sketch of the last two years of my life.

I left my home on Big Cottonwood, Utah Territory, on May 13, 1870, arrived in Liverpool June 5th following, and was appointed by yourself to labor in the Manchester Conference, where I remained a few days over one year, or until June 14, 1871, when I was appointed to succeed Elder R. F. Neslen in the Presidency of the London Conference, where I have since remained. I must say these two years of my life have been very pleasantly spent. In the discharge of my duties I have tried to be a blessing to those among whom I have labored. The amount of good I have done is not for me to say, but I have not desired to do harm to any one, and now I am returning, I feel amply paid for all that in my weak way I have been able to do.

Praying God to continue to bless you in your labors, I remain your brother in the Gospel,

DAVID BRINTON.

AT SEA.

Off Queenstown, June 13, 1872.

Pres. Albert Carrington.

Dear Brother—All is well, very few are sick, and a general good spirit exists among the Saints.

We held a meeting last evening and organized the company. I called Elders John and Schoenfeld to my assistance, and appointed Elder Pyper chaplain, and Elder John Reese captain of the guard.

Every attention is paid to us that we could desire by both officers and crew. The weather is fine, and our noble barque moves along majestically.

The brethren and Saints all join in kind love. Your brother in the Gospel,

DAVID BRINTON.

Off the coast of Ireland,

June 13, 1872.

Pres. Albert Carrington.

Dear Brother—All the bustle of the emigrants is now over, and peace, quietude and good order pervade the bosoms of all the Saints.

A meeting was held at 8 p.m. yesterday, when Pres. Brinton and others gave excellent instructions to the Saints relating to duties to be attended to while on our voyage.

I have not yet seen a single frown, nor heard an unkind, hasty word.

Patience and brotherly kindness are essential on shipboard, and all our company seem to be inspired with the right spirit, and the understanding of each other's rights.

We are now returning to our mountain home with the interest of the kingdom of God the nearest thing to our hearts.

May the Lord own and bless you, and bless your labors in the promotion of truth, and may he soon gather his elect home to the garner, and may Zion increase and become the light and glory of the world.

Yours in Christ,
DAVID JOHN.

On board the *Manhattan*,
June 13, 1872.

Pres. A. Carrington,

Dear Brother—The shores of old Europe are now out of our sight, and here we are, carried with the powerful pulsations of the steam vessel over the mighty deep. When I reflect, my heart feels to rejoice in the realization of the fact that a goodly company of the Saints of the latter days are on this vessel, homeward bound. Like Lehi of old, so are we to-day, although thousands of years later, on the great voyage towards the land which was given to Ephraim. We feel that we are engaged in the very same work as he was, and we realize that this Gospel is not a Gospel of yesterday, or of to-day, neither is it a Gospel of one century alone, just waiting to be overturned by some reformer, but that it

is an eternal one, as lasting as the fastnesses of heaven. If Abraham, Moses, Lehi and others could speak with us to-day, they would tell us how once they were on a somewhat similar tour for this same Gospel's sake. I feel that having been on a mission, it has indeed not been a sacrifice at all, or a mere duty; no, it has been a great privilege to me, and now I feel proud that with the Lord's blessing I can return like an husbandman laden with some of the sheaves, gathered from my harvest field in Switzerland.

The Saints on board have set aside all national feeling, although they are mixed together from at least five different nations, and the old ship was resounding last night with the sweet songs of Zion, in which all Saints mingled, as if they were well known friends of "auld acquaintance."

I feel to express to-day to President Carrington and to all the brethren in the office my most sincere thanks for all kindness shown to me personally, as also for those signs of brotherly feeling manifested towards the Swiss Mission in general. May God bless you, dear brethren, and may the pathway of your missions be strewn with flowers from the hands of true Saints, who will not fail to administer to your wants.

God give us all a speedy journey and a happy return to Zion. Kind regards from all the returning Elders as well as from all the Saints.

I remain your brother in the Gospel,
EDWARD SCHOENFELD.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 380.

At this crisis the Twelve Apostles called on Elders Orson Spencer and Samuel Brannan to visit Governor Ford. They did so and were received politely. The Governor introduced them to Ex-Governor Reynolds. These brethren had a lengthy interview with the Governors, who chatted freely in relation to the prejudice entertained by the people through the State against the Latter-day Saints. The Governors were requested to use their influence officially and personally to allay pre-

judice. They urged the necessity of ceasing to gather in one place and opposed Elder Spencer's proposition to buy out the Anti-Mormons in Hancock county. They said that it was the political influence of the Saints which exasperated the people against them. Ex-Governor Reynolds said he had tried, in public speaking, to lessen the supposed faults of the Saints, but the people had rudely resisted him, and accused him of being a Mormon. Governor Ford said that he could not

trust the best militia in the State to defend the Mormons; that they would go over to the side of the mob in the event of a collision; he could not even trust General Hardin. He further stated that the conduct of Governor Boggs of Missouri, towards Joseph Smith was unlawful and barbarous; and pledged himself never to re-enact the drivings and expulsions experienced by the Saints at the hands of the State of Missouri. He also renewed a former pledge that he would never demand the leaders of the Church on criminal writs and expose them to assassination as Joseph and Hyrum Smith had been; he stated, however, that his official influence was only *nominal*!

Elder Spencer informed Governor Ford that it was the intention of the Saints, so soon as the Temple was finished to colonize distant parts of the country, and that they were ready to sell their property as soon as practicable and commence removals, if their neighbors would purchase their property.

The report which Elder Spencer made to his brethren was indeed a sorrowful one. It contained the testimony of two Governors that religious freedom—so far as the Church of Jesus Christ of Latter-day Saints was concerned—was at an end in Illinois.

President Brigham Young and his brethren of the Twelve Apostles met in council and deliberated upon the trying position in which the Saints in Hancock County were placed. The Constitution and laws of Illinois, through the lack of faithful executors, being powerless for their protection, they deemed it wisdom to write as follows to the President of the United States and to the Governor of every State in the Union except Missouri—

“NAUVOO, April 24, 1845.

HIS EXCELLENCY JAMES K. POLK,
PRESIDENT OF THE UNITED STATES.

Hon. Sir—Suffer us, Sir, in behalf of a disfranchised and long afflicted people to prefer a few suggestions for your serious consideration in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

“It is not our present design to detail the multiplied and aggravated

wrongs that we have received in the midst of a nation that gave us birth. Most of us have long been loyal citizens of some one of these United States over which you have the honor to preside, while a few only claim the privileges of peaceable and lawful emigrants designing to make the Union our permanent residence.

“We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and Illinois, with impunity.

“You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred; hundreds died through want and sickness occasioned by the unparalleled sufferings; some millions of our property were destroyed, and and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that the State of Illinois granted to us a liberal charter, for the term of perpetual succession, under whose provision private rights have become invested, and the largest city in the State has grown up, numbering about twenty thousand inhabitants.

“But, Sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State with the Executive at their head to coerce and surrender up our best men to unparalleled murder, and that too under the most sacred pledges of protection and safety. As a salvo for such unearthly perfidy and guilt she told us through her highest executive officers, that the laws should be magnified and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenceless servants of God, our Prophet and our Patriarch, before the Senate of that State rescued one of the indicted actors in that mournful tra-

gedy from the Sheriff of Hancock County, and gave him an honorable seat in her hall of legislation, and all who were indicted by the Grand Jury of Hancock County for the murder of Generals Joseph and Hyrum Smith are suffered to roam at large watching for further prey.

"To crown the climax of those bloody deeds, the State has repealed all those chartered rights, by which we might have lawfully defended ourselves against aggressors. If we defend ourselves hereafter against violence whether it comes under the shadow of law or otherwise (for we have reason to expect it both ways) we shall then be charged with treason and suffer the penalty; and if we continue passive and non-resistant we must certainly expect to perish, for our enemies have sworn it.

"And here, Sir, permit us to state that General Joseph Smith, during his short life, was arraigned at the bar of his country about fifty times charged with criminal offences, but was acquitted every time by his country, his enemies, or rather his religious opponents, almost invariably being his judges. And we further testify that as a people, we are law-abiding, peaceable, and without crime, and we challenge the world to prove the contrary; and while other less cities in Illinois have had special courts instituted to try their criminals, we have been stript of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

"With these facts before you, Sir, will you write to us without delay as a father and friend, and advise us what to do. We are members of the same great confederacy. Our fathers, yea some of us, have fought and bled for our country, and we love her Constitution dearly.

"In the name of Israel's God and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much for us to ask you to convene a special session of Congress and furnish us an asylum, where we can enjoy our rights of conscience and religion unmolested? or, will you in a special message to that body, when convened, recommend a remonstrance against

such unhallowed acts of oppression and expatriation as this people have continued to receive from the States of Missouri and Illinois? or, will you favor us by your personal influence and by your official rank? or, will you express your views concerning what is called the "*Great Western Measure*" of colonizing the Latter-day Saints in Oregon, the north western territory, or some location remote from the States, where the hand of oppression shall not crush every noble principle and extinguish every patriotic feeling?

"And now, Honored Sir, having reached out our imploring hands to you, with deep solemnity, we would importune with you as a father, a friend, a patriot and the head of a mighty nation; by the Constitution of American liberty, by the blood of our fathers who have fought for the independence of this republic, by the blood of the martyrs which have been shed in our midst, by the wailings of the widows and orphans, by our murdered fathers and mothers, brothers and sisters, wives and children, by the dread of immediate destruction from secret combinations now forming for our overthrow, and by every endearing tie that binds man to man and renders life bearable, and that too, for aught we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights where we now are, or in some part of the United States, or in some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

"We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity, and the blessings of a grateful people and of many ready to perish shall come upon you.

"We are, Sir, with great respect,
Your obedient Servants.

BRIGHAM YOUNG,	} Com
WILLARD RICHARDS,	
ORSON SPENCER,	
ORSON PRATT,	
W. W. PHELPS,	
A. W. BABBITT,	
J. M. BERNHISEL,	

"In behalf of the Church of Jesus Christ of Latter-day Saints at Nauvoo, Illinois.

"P. S. As many of our communications, post-marked at Nauvoo have failed of their destination and the mails around us have been intercepted

by our enemies, we shall send this to some distant office by the hand of a special messenger."

The others to the Governors were the same as the above with slight requisite alterations.

THAT ANTI-STATE PETITION.

It is plainly manifest that a few scheming, unscrupulous demagogues have been endeavoring to make it appear, and to have the appearance go forth to influence Congress and the public throughout the nation, that republicanism is a signal failure, that the iron rule of tyranny is far superior, that it is a dangerous experiment to endow American citizens with their inalienable rights to choose their own rulers and to have a representative voice in regard to the disposition of their own money, demanded from them in the shape of taxes. That is the object of that lying petition, which was submitted to and approved by certain officials who are noted not for their republicanism, their love of liberty and equal rights, but for their unscrupulous endeavors to establish in this great republic a virtual reign of tyranny and irresponsible exercise of authority not only unknown to the law, but unknown in the civilized world.

That petition, it is sufficiently evident is a fraud, a deliberately designed fraud, so far as it purports to be a reflection of the sentiments of many who appear as signers. Some whose names are appended to the petition, according to their own testimony, never did sign it, never authorized the use of their names to it, and others never knew the contents of the petition. This last named class there is reason to apprehend are very numerous. It is highly probable that the large majority of those whose names accompanied the petition never knew the nature of the petition further than that it was a petition against the admission of Utah as a State, and no doubt eloquence and sophistry were abundant to portray to those whose signatures were solicited what a dreadful, blood-curdling, soul-harrowing, heavens-falling catastrophe it would be if the State of Deseret

should become an accomplished fact. It is more than likely that the bulk of the signatures were obtained simply under the understanding that it would be a capital thing for the community to be run a few years longer as a Territorial dependency by such immaculate and law abiding Christian gentlemen as a majority of our present local Federal officials are, especially the judiciary and the quondam prosecuting attorneys, a class of beings who have lately received the flattest possible snubbing for their grossly illegal course, or their known leanings in favor of that course, by the highest legal authority in the land. Some of said local Federal officials it is no injustice to them to say would be doing far more for the interests of the public welfare if they were repairing roads, with ferruginous ornaments appended to their ankles, than by disgracing their official positions by harassing the people with illegal procedure or irritating them with concealing or sanctioning truculent and malignant petitions, or the fraudulent obtaining of signatures thereto, and of then with all the devout piety of an incorrigible demirep, sending petition and names to Congress as the voluntary, indignant, heart-bursting sentiments of the "abject slave" women of Utah. Bah!

If we were to hazard our guess, we should say that a miserable caucus of a few ambitious malignants hatched that petition, presented it, or rather blank paper for signatures, to disaffected and other people under false pretenses, and secured the signatures of a number of persons, many of whom had they known the real nature of the scurrilous document, would have lost their right hands ere suffering them to trace a letter commendatory of such a lying, libellous production.—*Deseret News*.

AN EPISCOPAL BIGOT.

At Darton, near Barnsley, Yorkshire, England, repose the ashes of Elder Caleb W. Haws, of Utah, who died while on a mission to England. Elder B. n. W. Driggs, writing to the *Millennial Star*, says that he visited the grave of Mr. Haws, and found that the rector of the parish had changed the inscription on the tombstone by filling two words with cement and having them painted over. The inscription was: "Sacred to the memory of Elder Caleb W. Haws, missionary from Salt Lake City. Born October 7, 1838; died November 30, 1871; aged 33 years. 'He is not dead, but sleepeth.'" The words "elder" and "missionary" were the objectionable ones, and the miserably contrived piece of anatomy, which this rector has in place of a heart,

could not bear that the simple truth should be recorded over the grave of a foreigner who had died far from home. Change the tables: Were any leading Mormon to be guilty of such a piece of ignorant, fanatical meanness in any cemetery of Utah, how it would be sounded over the earth, and the entire Mormon people held up to execration! If this same rector were to visit Salt Lake, no doubt he would expect the tabernacle to preach in; but which of the sects will open their Churches to a Mormon Elder? When the "intolerance" and "bigotry" of the Mormons are talked of, we wonder where liberality is to be found among religionists.—*Salt Lake Herald*.

UTAH NEWS.

The following are from the *Deseret News* to May, 23.

During a severe storm in Salt Lake City, May 19, the house of Mr. John Anderson in the 20th Ward was struck by lightning and considerably injured.

Snow slides, sometimes with fatal results, still continued in the Cottonwood mining districts.

The track on the Utah Northern Railroad was being laid at the rate of a mile and a-half a day.

The following telegram is published—

Beaver, May 21—J. D. T. McAllister, Territorial Marshal—Hawley will not accept my services. He holds that you have not the color of office, and will not sustain you. Also that no officer in the Territory is authorized to serve a venire. I await instructions.

WM. J. F. McALLISTER,
Deputy Territorial Marshal.

A small Georgian was petitioning for "our daily bread" previous to retiring, when he was interrupted by his younger brother, who whispered, "Ask for cake, Johnny; ask for cake."

A strong and sensible writer says a good sharp thing, and a true one, too, for boys who use tobacco—It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks much muscular and physical as well as mental, power. We would particularly warn boys, who want to be anything in the world, to shun tobacco as a most baneful poison.

VARIETIES.

A Tennessee editor was so rejoiced at the death of his rival, that he announced it under the head of amusements.

A larger proportion of white flowers are fragrant than those of any other color, yellow comes next, then red, and lastly blue; after which, and in the same order, may be reckoned violet, green, orange and brown.

The "Congregationalist" comments upon a trade circular in a newspaper, recommending "a very good black tea dust at 1s. 4d. per pound, well adapted for charitable purposes as a gift to the poor," and adds that there is a great deal of this species of giving.

It is dangerous to be "highly spoken of" in Cincinnati. A baby was left at a rich man's door, the other night, with a note saying—"Having heard you spoken very highly of, and also that you were extravagantly fond of babies, I have brought you this treasure."

Although Attorney General Bates, of Utah, is occasionally dubbed "colonel," history fails to exactly show when or where he "fought, bled, etc.," for his country. He has, however, a son who has a commission in the regular army, and the father probably inherited the title.

The Edinburgh "Review" relates an anecdote of M. de Sainte-Beuve. He once fought a duel. When the principals took their position it was raining hard, and with his other hand he held up his umbrella. The second protested. "I have no objection to being killed," said he, "but as to being wet—no!"

Recently Henry Ward Beecher preached about profanity. He was sorry to say that women swore—women of culture and eminent in society, women that he knew—and there is a tendency in that direction. He spoke of the alarming prevalence of the vice, and wondered that women, in whose name all that is pure and good is associated, could become so degraded and so loathsome, that a mother addicted to profanity would dare look upon her innocent children. Among children the evil was widely spreading, but he hoped he was mistaken in its extent.

DIED.

HAND.—At Sheepshead, Leicestershire, of fever, May 26, Hager Hand, aged 18 years: June 5, James Hand, aged 49 years, and June 13, Orson Hand, aged 16 years. The deceased, who were father and son and daughter, were faithful members in the Church.—"Deseret News" please copy.

ATKINS.—At Halesowen, April 22, of liver complaint, Sarah Atkins, aged 63 years. Deceased was a faithful member of the Church for many years.

LITTLEWOOD.—At Newton, Cache County, May 9, 1872, of teething, Thomas, son of William F. and Ann Yates Littlewood, aged 14 months.—"Deseret News."

PANTER.—At South Cottonwood, April 19, William James Panter, of lung disease. Born March 5, 1823, in Bedfordshire, England; baptized into the Church of Jesus Christ of Latter-day Saints in Feb., 1854; emigrated to Utah in 1860; was ordained one of the Presidents of the 72nd Quorum of Seventies, March 11, 1866.—"Deseret News."

TATTERSALL.—At Beaver, Beaver County, Utah, May 10, 1872, Hannah Haworth Reader, wife of H. Tattersall, of consumption. Deceased was born in Blackburn, Lancashire, England, Feb. 10, 1849, and emigrated to Utah in the fall of 1868.—"Deseret News."

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LIVERPOOL:

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"Holiness unto the Lord."

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Price One Penny.

THE SANDWICH ISLANDS MISSION.

(From the Deseret News.)

Laie, Oahu, Sandwich Islands,
April, 1872.

Editor *Deseret News*.

Dear Brother—Our Conference adjourned on Sunday evening, 14th inst., until the 6th of next October, the people having had a most excellent time, enjoying a rich portion of the good Spirit in all the meetings, but somewhat disappointed in the non-arrival of brother Nebeker in time to give them the news from Zion. They are deeply interested in learning the state of affairs in Utah from time to time.

The Elders who have lately returned from their missions to the several islands of this group, give many testimonials of healing the sick during their labors among the people—a few cases from the many I submit for your consideration and publication, if you think proper.

While two of the Elders were traveling on Hawaii, accompanied by three other brethren, going from one place to another, one of them had occasion to fall behind, but soon the mule he rode came on without its rider. Returning, they found the missing man lying among some rock where the mule had thrown him, with one of his arms

broken between the shoulder and elbow, and lying over his back. Dismounting, they administered to him three times, when his arm was made whole and they all went on, the man being able to use his arm with freedom.

A woman had been afflicted for a number of years, and had lain in one position so long that bones were protruding through the flesh, her doctors with their medical skill having failed to restore her. The Elders, who were stopping in that neighborhood, were sent for by the request of her father, and when they had laid their hands upon her she recovered immediately and was baptized.

A little girl eight years old, and a cripple in both legs with the palsy for three years and a half, was administered to by two Elders five times alternately, receiving a benefit each time, and as soon as they had taken their hands off the fifth time she stood upon her feet and moved about by taking very short steps, but soon she was able to run.

A man afflicted with a contagious disease, in order to evade the law, kept himself in the mountains and places of secret resort. Being found

by an Elder of the Church, he pleaded for assistance, and was told if he would believe in the Lord Jesus Christ he should be healed, saying he would exercise all the faith he could. The Elder anointed him with oil and laid hands upon him three times. He was restored to health, and when he went around among the people they were astonished, and wished to know what doctor had healed him.

There are over one hundred similar cases reported by our returned missionaries.

The King's Cabinet have been advising him to stop the "Morimons" proselyting on these islands, but he answered that he could not do it without breaking the Constitution, so report says.

The statistics of this Mission stand favorable at the present, showing the unprecedented increase of 654 during the last six months. I append the following report for the half year ending March 31, 1872—

Kauai, 508 old members ; 287 baptized ; total 795.

Hawaii, 380 old members ; 240 baptized ; total 620.

Maui, 421 old members ; 33 baptized ; total 464.

Lanai and Molokai, 60 old members ; 20 baptized ; total 80.

Oahu, 242 old members ; 72 baptized ; total 314.

Laie, 352 old members ; 2 baptized ; addition by emigration 90, making on Laie 444.

Total in the Mission, deducting 90 which are numbered in the Branches whence they emigrated, 2,627.

Brother Nebeker arrived here on the evening of the 18th, as well as usual, with his "little family of goats." There were five ladies and gentlemen from Honolulu staying over night with us the same evening, who witnessed the reception of brother Nebeker by the colony of Saints on Laie. It astonished them to see such unbounded good feelings shown towards one man. They were well paid, they said, in witnessing that reception, for their trip here. I remain,

Most respectfully,

H. H. CLUFF.

Laie, Hawaiian Islands,
April 29, 1872.

Brother Joseph F. Smith.

Dear Friend—Thank the heavens I am again at my island home. My passage down was not a very pleasant one. I was nearly one month on the way. I sailed from San Francisco on March 29, in the steamer *Mohongo*, and on the second day out the steam chest burst, and we had to return to San Francisco with what little sail we had. In the meantime we met with a severe gale of wind, and were driven about frightfully. When we got back many of the passengers, stewards and cooks left the vessel, they fearing to risk a second trip. On the 6th of April we sailed again, and met with fearfully rough weather the first two days, but we came out all right, with the exception of the loss of both the steamer's wheel-houses, which left her wheels bare to paddle us to Honolulu, where we arrived on the 17th inst.

The brethren and sisters were all glad to see me, as they had been looking for me some ten days, the steamer being due that time. I find the Saints feeling very well. We have increased in numbers, in the last six months, 654 by baptism. This is the result of the labors of thirteen Elders, whom we sent from Laie previous to my leaving here for Salt Lake City last fall.

It seems as if the Lord has seen fit, in his goodness, to bless this people with great faith, and power to heal the sick. It is pleasant to hear them tell of hundreds of cases where the sick have been healed, and some broken bones have been united instantly. A little boy on our plantation had his arm broken so badly that the injured bone broke through the skin. The father of the boy laid his hands on him and prayed for him, and the arm was healed so that in three days the limb was perfectly well, and nothing could be seen except the scar where the bone cut through the flesh.

Near one hundred have come to Laie to live during my absence last winter. Our meeting house is now too small, and we are taking steps to enlarge it, so that we can accommodate all on our land.

Our cane crop looks well, and were it not that the price of sugar is so low

in the market, I would expect to do good work during the next ten months. We have commenced to grind cane to-day. Some fifty men went to work, which makes things look business-like.

My goats feel at home, and everything looks prosperous.

With love, your brother in the Gospel,

GEORGE NEBEKER.

A STATE GOVERNMENT FOR UTAH.

[CONCLUDED FROM PAGE 391.]

Nor do I think the point about the "stupidity" of Utah's people well taken. I think she will compare favorably in education and general information with the average of frontier communities. One census gave her the smallest number of persons over twenty years old, who were unable to read and write, of any State or Territory. I believe she now maintains and will always maintain this educational supremacy. She had 2,035 children in school in 1850, 7,944 in 1860, 14,632 in 1870, and now, in 1872, she has in her schools over 18,000. Her people believe in education. They have followed the illustrious example of that Massachusetts colony, of which I have spoken, who, in spite of general poverty and the hardships incident to the condition of a scanty population busily engaged in subduing the wilderness and its tribes of savages, founded Harvard College in 1637; in the same spirit the people of Utah have established their "University of Deseret," which has already a longer catalogue of pupils, and embraces a greater variety of studies than did Harvard for the first hundred years of her existence. The people of Utah have secured their education as they have secured their homes, by toil and sacrifices. The government has helped them to neither. Nevada, Utah's western flank, taken from Utah and made into a State long ago, has agricultural lands conveyed to her by the general government, as have all the other States. Utah, with more than twice the population, and about eight times as many school-children, is deprived of these advantages, as are all the Territories. The same is true in respect to all internal improvements. The States receive the proceeds of pub-

lic land-sales to aid in their internal development—the Territories receive nothing but kicks and curses. So glaring is this favoritism, that Senator Hitchcock, of Nebraska, who knows by sad experience something of the outrageous "territorial system," has lately introduced a bill looking to some small consideration for the Territories. It is called "A bill to encourage internal improvements in the Territories," and declares, "That the provisions of an Act, approved September 4, 1841, relating to improvement-lands in the States, be, and the same are hereby applied to the Territories, so as to secure to each Territory one-half the benefit accruing to each State under said act." This is on the principle that "half a loaf is better than no bread."

The tardy acknowledgment—delayed only thirty one years—that the Territories, the pioneers of civilization, the *children* of the republic, from which grew the MEN—are deserving of a sort of semi-consideration, is a good omen. It shows an awakening sense of justice on the part of the lawmakers. Let the good Senator next secure the passage of a bill to encourage a moiety of education in the Territories, by the grant of a single section of land where a State gets two, and we will show the country as complete a school system, and as cultivated pupils, as the nation can boast. In fact, with all the odds against us, we, in Utah, are willing to compare notes, and beg to refer to the census reports for our educational standing.

Perhaps the most extraordinary and dishonest objection which has been brought forward against the admission of the new State, is that the proposed change in the form of government will

serve to shield malefactors and law-breakers against punishment, and that the proposition is the result of a deliberate and wicked scheme on the part of men accused of high crimes—but who nevertheless have great personal influence in the Territory—to screen themselves. A misinformed, venal or reckless press has teemed with inflammatory railings on this head; yet there is nothing clearer than that the suggestion is entirely void of foundation, the offspring of extreme ignorance or extreme dishonesty. In their efforts to prejudice the public mind against a cause which possesses every element of justice, these writers not only lose sight of the fact that a State of the Union is even more clearly a child of the general government, than a Territory; that the act of Union legitimatizes what was before illegitimate and anomalous; that the Federal authority over the State is inflexibly fixed and determined by the Constitution of the United States, while over the Territory it is so doubtful, remote, temporary and vacillating, as to be susceptible of a complete change in the form of government, extending even to instant annihilation, by a joint resolution of both Houses of Congress, but also that, in any event, no crime can be condoned by a change in the form of government. For it is a plain dictate of common sense, as it is also an established doctrine of law, attested by every writer on political economy, that “neither States nor individual citizens lose any of their rights, nor are discharged from any of their obligations, by a change in the form of their civil government.” If, without constitutional authority, government for a large body of citizens is possible, how much more practicable will it prove under the ægis of the Constitution! The power of the Federal government over each district autonomy, has been established for all time during the past few years. It is folly to say that a division of the common country can be better governed by trick and device, than by constitutional law; it is criminal to keep that division in vassalage when sovereignty is her due by the law of nations and of right.

To say that the change is proposed

in the interest of any person guilty of crime, is not only absurd but false; as false as are most of the accusations of crime so viciously and malignantly urged. It was not the invention of one political party. It was not originated by any single religious sect. It was conceived by loyal men of various parties and creeds. It was organized in the interest of peace, of humanity, of justice, of law and of commerce. In their behalf we are here to ask the rights too long withheld.

You do not expect me to respond to all the objections urged by reckless men against statehood for Utah. The press has teemed with falsehood and unworthy assertion. I must say of them, as Washington wrote on the 30th of November, 1787, concerning the appeals of venal writers in behalf of the defeat of the Constitution which he had then recently assisted to frame; “I have hardly seen one that is not addressed to the passions of the people.”

When the opponents of peace and good government in Utah declare that the religious sect in Utah which is to-day in the majority, constitutes a social and business theocracy, which would trample upon the rights of the rest of the world, I recur to my own observations, running over a period of eleven years, and discover nothing therein to sanction such a conclusion. I find men of all religious creeds doing business side by side along the principal streets. Ten years ago I saw merchants of the Presbyterian or Baptist faith, retiring to their homes with fortunes fully established. Here is the advertisement of the Episcopal President of the First National Bank of Utah, in which is set forth the fact that an annual dividend of 50 per cent. has been declared on a capital of \$150,000, and I know that numerous members of the dominant Church are among his best patrons. I noticed a long train of carriages, filled with sincere mourners, embracing every shade of religious and irreligious sentiment, following to the grave the remains of a merchant, who, in life, had no sectarian affiliations, but was merely an honest man, and who attained to great possessions by a course of fair dealing. All this I see, and

a thousand other proofs that this charge of theocracy which we hear, is simply such stuff as dreams are made of—the baseless fabric of a vision, the reckless fabrication of visionaries. If they were observing enough to learn the truth, or honest enough to admit it, they would be compelled to testify that a social and business theocracy is wholly impracticable under the religious system adhered to by a majority of the people of Utah. The sect to which I allude, believe that their Church is the Church of God. In this respect there is wonderful harmony among all Churches with which I am familiar. Every Church believes itself so to be. I will not now stop to consider the claims of each to this distinction. It might trespass upon your time, as there are said to be ten thousand religious sects in the world. But the Church to which I allude, and which is charged with taking care of something more than the souls of its adherents, declares further that the labors of the Church are to the end that the Kingdom of God may be established on the earth; and asserts most positively that this “Kingdom” is to be made up from all sects and creeds, and people and nations; that it is to be composed of picked men and women; of God’s noblest work—honest human beings. It is not necessary for me to tell you whom this definition would exclude. Worcester, Webster, Walker and other eminent lexicographers, will assure you that liars, writers of fiction in the form of news-despatches, as well as all other “workers in iniquity,” are omitted in this schedule; I therefore leave the matter to their decision. That Episcopalians are not to be excluded, however, my wife—who is as earnest a member of that Church as I am acquainted with—will testify. She has been assured by scores of good ladies in Utah, believers in what they are accustomed to call “this latter-day work,” earnest and unceasing devotees at the shrine of their martyred Prophet—that she and her family are heirs of that “kingdom.” She cannot treat such expressions with disrespect, when uttered by mothers and daughters whose devotion to duty, whose pure lives and whose simple, earnest faith challenge

her admiration and esteem. That Churches are apt to become theocratic is the lesson of history; but the plan of the organization of which I speak, not less than my extended observation of its workings, convinces me that under it the rights of the great and small, the rich and poor, are alike respected.

When they proclaim that the fair valley will be “drenched in blood” as the result of this measure, I answer that the people of Utah are a peaceful people. They are opposed to deeds of violence. They have been the great sufferers of the century from the power of the mob. They believe in the doctrine that they who take the sword shall perish by the sword. This thought has manifested itself in various ways. It has characterized their dealings with all mankind. It has animated them in their treatment of the Indian. Their plan of action with the savages is not warfare; it is not extermination; it is simply to treat them as human beings—benighted, barbarous, but human. It is the system for which William Penn supplied the model. Their theory is to seek to elevate them in the scale of being; to constantly exhibit before them good and wholesome examples; to convince them that friendship may exist between them and the Anglo-Saxon races. The people of Utah believe that the time will come when wars shall cease; when strife shall be no more; when nations who resort to butchery to settle their differences will no longer be classed among the civilized nations of the earth, but will be deemed barbarians.

I take it that you desire no discussion of the religions existing in Utah, or of the practices sanctioned by them. That sect which is now in the majority was there when the soil was the property of Mexico, and we took the creed when we took the people and the domain. The treaty gave the whole into our charge, and provided for the whole fair treatment, and early incorporation into the Union. The religion of the first settlers, the conquerors of the soil, was an incident in the subjugation from Mexico, the elements and the Indians, of a vast and now almost priceless area. As an incident it was the most important

and vital one in the settlement of the desert and in the building up of the waste places; because nothing but great religious zeal could have consolidated the material for this work. To this people and the faith which inspired them, we owe vastly more than we will ever repay. They first made telegraphs and railroads across the continent possible and necessary, and then took hold and built them on the soil which belongs to them by every title known to nations. In every stage of their progress this religion of theirs has supported them. I think we are bound to allow it to take its chances along with the other doctrines and practices of the Churches. We have no power to establish a religious test. We cannot interfere with the free exercise of religious belief, worship, or practice. We cannot make a compact with a religious sect. Establish one single precedent of this nature, and every creed in Christendom and elsewhere will be claiming some sort of a bargain at the door of Congress. We must leave the religions of the human race subject to the reason and the conscience of each individual.

In conclusion—the soil which the people of Utah have won, and which they have governed so wisely and so well when the power has been entrusted to them, they now ask to be allowed to govern, under the Constitution. The pledges made to the people of the nation in that Immortal Instrument, they ask you to redeem. The stipulations of the treaty which were before them when they elected to adhere to

this republic, they ask you to carry out. They appeal to you to relieve them from the miseries of the Territorial system; miseries which are apparent in all the Territories, and which are intensified in Utah. They ask a voice in the selection of local rulers, a voice in the making of local and national laws, a voice in the election of President and Vice President of the United States. The head and front of their offending hath this extent—no more. They place before you a Constitution, framed by representatives of all the people without distinction of party, sect or creed, adopted by more than twenty five thousand legal voters. If it does not suit you, amend it. Your thoughts may be better than their thoughts, even as your experience is greater than theirs. If the name which they prefer for the State, DESERET, selected because it signifies the useful honey bee, and is emblematic of that industry which has secured to them prosperity, does not please you, substitute whatever appears to you more euphonious or more desirable. Give them only such a Government as the Fathers of the republic earned and transmitted to their children, and they will ask no more. Their cause is in your hands; their appeal is before you. They respectfully request an early response. For one, I do not doubt the nature of that response, when it shall ultimately come. It will be uttered in the right spirit, and with a generosity and heartiness worthy of American Statesmen.

THAT PRECIOUS PETITION.

Some weeks ago a petition was presented to Congress purporting to come from "four hundred of the loyal women of Utah Territory," protesting against the admission of Utah into the Union at the present time; and it was stated in the preamble to the petition, that "a large majority of the signers have been residents of Utah and members of the Mormon Church for many years, and numbers of them have had

a personal and very bitter experience of the practical workings of polygamy." Opposite the names of the signers appeared the figures showing the number of years they had lived in the Territory of Utah, with other data calculated to impress the idea that the signers were particularly well authenticated persons. The petition as printed here has got back to Utah, and we find the Salt Lake papers filled with cards and affi-

davits of denial of having signed any such petition, and also an analysis of the signatures, going to show that many of them were those of children from eight to fourteen years of age, and that the figures representing that they had been that number of years in the Territory or Church covers the entire age of the individual. On the whole, this petition will have to be counted along with judge McKean's decisions overturned by the Supreme

Court, as not exactly legitimate warfare against the Mormons. Utah should not come in as a State unless polygamy is abolished at the same time, but we suspect that some of the "Gentiles" out there who oppose its admission with or without polygamy, are influenced by some selfish interest, as was shown to be the case in the late legal squabble there in which judge McKean figured.—*Washington Star*.

SEVENTY-FIRST BIRTH-DAY.

(From the *Deseret News* of June 1.)

This first day of June is the seventy-first anniversary of the birth of President Brigham Young, and tens of thousands heartily unite with us in wishing him "many happy returns." We see no reason why he should not live many years to come, to continue in the career of usefulness which has so pre-eminently marked his course in the past. It is a source of great pleasure to the multitude of his sincere friends and admirers that although past the allotted age of man his general health is good and his mental faculties are unimpaired, bright and clear as ever. It is not too much to say that there are but few if any men living who have attained to the age at which President Young has arrived who are in such an excellent condition of mental and physical preservation as he is. This is the more marked when the cares, hardships and vicissitudes of a great portion of his eventful life are taken into consideration. The last year has not been the least eventful of any. The circumstances through which he has passed during that brief period have been brought prominently before the world, and it is therefore unnecessary for us to repeat them. His enemies have aimed at his destruction, not probably because they are embued with individual acrimony against him, but because in his destruction they delusively imagine that the whole fabric of "Mormonism"

would crumble in irretrievable ruin. From the commencement of the villainous persecution against him he entertained an unflinching conviction and predicted that his enemies would utterly fail in the accomplishment of their base, unrepugnant and illegal purposes, and that they would only be successful in bringing obloquy and shame upon their own heads. That his faith and prognostications were not superinduced by religious or any other kind of fanaticism has been proved by recent events of which the country and the world generally are aware.

Thousands upon thousands look upon President Young as one of the greatest benefactors of the race, and by such he is respected and esteemed. What he has accomplished, in connection with others, has not been the result of the greatness of his own mind, although many who do not understand the genius of "Mormonism" attribute it entirely to that cause. He himself attributes the remarkable results of the labors of his life to the fact that he has been guided and led by a supreme and divine power to act as he has. The people who have prospered under his wise advice and counsel understand also that this is the Almighty's work, and that he and many others are the instruments used by the divine power to bring about the purposes of the Creator.

Every man has a paradise around him, until he sins, and the angel of an accusing conscience drives him from his Eden.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 25, 1872.

OUR HIGHEST INTEREST.
—o—

THE interest of "the kingdom of God and His righteousness" should be, at all times, the first great consideration with every Latter-day Saint. All personal, selfish or inferior considerations should be subservient to this one great object. No motive which falls short of this should inspire the life of a Saint. This motive cannot be wrong, others may be. True, we may sometimes err in judgment; we cannot expect it to be otherwise until we so live that we can enjoy the continual presence and promptings of the Spirit of the Lord; and to retain this Holy Monitor we can adopt no surer means than to consider first the kingdom of God in all our words and actions.

Our consideration for the interests of God's kingdom will be manifested both by that which we perform, and by that from which we abstain. The performance of every known duty in its time and place and with the right spirit is one of these manifestations. The abstinence from all that is evil, or indeed that has the appearance thereof, is another of these manifestations. Both of these are equally important and necessary in the life and character of the true servant of the Lord.

Our duties, though ever present, are plain. The "more sure word of prophecy"—the revelations of the Great Supreme, have made them so. We live, if we live aright, by every word that proceedeth from the mouth of God. But the words of the Lord, though abundant, never conflict. Truth is one; his word is truth, and by it are we sanctified. By adherence to it shall we continue to be saved and sanctified forever.

The word of the Lord by which we live, not only enjoins the performance of actions of faith, love and duty, but expressly forbids the committal of every wrong; be we tempted thereto either by unrestrained and inordinate passions, or the whisperings of the adversary of men's souls. Even more; it commands that we purify our affections, and that we not only do not do wrong, but also that we do not love the wrong, the impure and the abominable, and that we live righteously because we love righteousness, and eschew evil because we hate iniquity.

But the word of the Lord has its promises as well as its commandments. We are promised the assistance of the Spirit of God not only to empower us to cleave unto the right, but also to strengthen us to battle with the wrong. When we are commanded to hate with an intense yet holy hatred all that defiles, we are promised that in this the Holy Ghost will aid us to purify our affections; and we shall not be left unaided in the unequal conflict with the powers of darkness and destruction. He who commands offers also his aid,

and though the requirements may sometimes appear great, the promises are far greater.

To consider first the kingdom of God and His righteousness is the highest interest of every human being. To this rule there is no exception. That which is less than this is of the earth, earthy. He who considers he has interests apart from those of God's kingdom has interests in which there is no satisfaction, no salvation; interests in which truth and righteousness have no part, but in which death, hell or the grave will claim co-partnership; interests indeed apart from those of the great family of humanity, for the kingdom of God aims at the salvation of all His creatures, and if all thereby are not saved to the uttermost, the fault will not be with the Great Creator and Savior, nor with his cause, the fault will be with those who fall short, the pain will be theirs also. What interests, then, can a Latter-day Saint righteously have, either in life or in death, in time or in eternity, that are not embraced in our Father's kingdom?

G. R.

APPOINTMENTS.—Elder James G. Bleak is appointed to labor in the Birmingham Conference, and to succeed Pres. B. W. Driggs when he leaves for Utah.

Elder Erastus W. Snow is appointed a Traveling Elder in the Birmingham Conference.

ABSTRACT OF CORRESPONDENCE.

SCANDINAVIA.—President Knud Petersen writing from Copenhagen on the 12th inst. says—"Enclosed please find our statistical report—430 persons have joined our ranks during the winter, which is quite encouraging considering the hue and cry that was raised against us in the forepart of the season on account of the ring's mac-kean-ations at home. The prospect for the furtherance of the Cause is still favorable. About one thousand meetings have been held among strangers, that is they have opened their houses and halls for our Elders to preach in; besides this number a great many have been held among the Saints, which have served to keep them alive to their duties. Our young brethren who were sent out last fall have worked with commendable zeal to make our friends acquainted with our doctrines. A good many of these missionaries have been released during the summer to work and earn a little means to fit them out for another winter's campaign. I would have liked to have kept as many as possible in the field, but the people are so busy that there is not much chance of doing a great deal in the missionary line through the summer season. I hope the work done during the past winter will not be without fruits."

AUSTRALIA.—Elder Robert Beauchamp, in a letter dated North Willoughby, April 18, informs us that Elder H. Allington and a small company were to leave New Zealand for Zion on the 21st of that month [Their safe arrival in Salt Lake City is noticed in the *Deseret News*], that being the fourth small company, in all forty-five souls, that had left that Mission since he took charge in those far southern islands. Elder Beauchamp further writes—"I am well in body, and thanks to our Father in heaven I enjoy a goodly portion of that Spirit of truth promised by our elder brother Jesus to all who would

obey his commandments. I realize day by day that God lives, and that the Gospel is just as much the power of God in these last days as it was in the days of Jesus and of Paul. Those who have obeyed the Gospel preached by me in Australia, have realized for themselves that Jesus meant what he said when he promised that "these signs shall follow them that believe" the Gospel preached by men "called of God as was Aaron." The so-called Christian churches have not those signs following the perverted Gospel they preach. The Latter-day Saints have the signs following belief in the Gospel they preach. There can be no effect without a cause. What is the cause? The Elders of the Church of Jesus Christ of Latter-day Saints have authority by means of present revelation. They do preach the Gospel, and the promised signs do follow those who believe, and we bear our testimony that Jesus is as faithful to his promise to-day as he ever was in any age of the world, and our testimony is that he lives. In Australia the sick are healed by the laying on of hands, Saints speak in unknown tongues and interpret, evil spirits have been successfully rebuked, and events have been foretold by the spirit of prophecy. This is the testimony of the Saints in Australia, as it is indeed the testimony of Saints in every place and in every age. Like causes produce like effects. These things are not done in a corner, but are known to many who are not of us, and we feel to render to our God glory, honor, praise and adoration, through Jesus our Redeemer. Amen.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 398.

Elder P. P. Pratt who was laboring in the ministry in the Eastern States wrote to his brethren of the Twelve at Nauvoo, that the public were entirely indifferent to his preaching. In New York they would neither come to meeting, hear, nor read the truth; and it seemed to him that his labors in the ministry were done in that city and nearly so in the nation. He added—"My garments are clear if the people perish."

Elder Wilford Woodruff published at Liverpool three thousand copies of the Book of Doctrine and Covenants. By immediately securing the copyright of the same he defeated a secret scheme of the enemies of the Church who were taking measures to print the book and secure the copyright.

President Young received a respectful answer from Governor Thomas S. Drew in reply to the communication to him as Governor of Arkansas, alleging his inability to protect us in the State of Arkansas, and suggesting the propriety of the "Mormons" settling Oregon, California, Nebraska, or some

other country where we would be out of the reach of our persecutors. He was the only Governor in the United States who deigned to reply to the appeal of the committee in behalf of the Church.

Governor Drew referred the Saints to the patriarchal proposition of Abraham to Lot, about separating and choosing the portion of the land which suited him, and concluded with the following paragraph—"Should the Latter-day Saints migrate to Oregon, they will carry with them the good will of philanthropists and the blessings of every friend of humanity. If they are wrong their wrongs will be abated with many degrees of allowance, and if right migration will afford an opportunity to make it manifest in due season to the whole civilized world."

The Twelve Apostles wrote to Elder Woodruff at Liverpool as follows—"It is a part of our religion to support any Government, wherever we may be, that will protect us in common with other citizens; for, to this end Governments are instituted; and as

England has ever been true and faithful to us, as a people, in common with others, the Elders cannot be too particular to enjoin on all the Saints to yield obedience to the laws and respect every man in his office, letting politics wholly, entirely and absolutely alone, and preach the principles of the Gospel of salvation; for to this end were they ordained and sent forth. We are for peace, we want no contention with any person or Government."

On the 27th of June the brethren of the Twelve met in fasting and prayer. The Saints in England observed the day in the same manner—it was the anniversary of the martyrdom of Joseph and Hyrum Smith.

Father John Smith and brother George A. Smith called upon William Smith and reasoned with him as to the falsity of the position he had lately assumed in declaring himself the President of the Church.

The Smith family attended a public dinner at the Mansion which was given by the Bishops in behalf of the Church. Seven widows and about fifty of the family were present. Mother Smith spoke to her kindred and others present in a feeling manner.

Mr. M. B. Hobart a traveler who had visited the leading States in the Union, and who previous to visiting Nauvoo, had heard divers evil reports as to its inhabitants, wrote a statement to the public in which he declared that he had not seen any man intoxicated, neither found any persons or families at variance. He reported that there were two Justices of the Peace, but having no litigation to attend to, they had to work for their livelihood. Although not a Mormon none ever expected to be, he said he was treated better than he had been in any other town in the Union. He gave an account of the city, its lovely site, and the manufacturing capabilities of its inhabitants.

After the massacre of the Prophet and Patriarch many strong-headed Elders sought to lead parties away from Nauvoo. These Elders had heard the Prophet Joseph talk about going into the wilderness and the settlement of distant parts of the country, and without waiting to be sent they undertook the task. Promi-

nent among these was Elder James Emmet, who led away a few families into the western country, independent of and contrary to the counsel of President Young and his brethren. The company suffered great hardships. The Apostles sent one of their quorum to warn brother Emmet against leading the sheep into bye and forbidden paths. Emmet and his company in their emergency felt it was best to listen to counsel, and to wait till the servants of God, who were appointed to lead, directed their course. He returned to Nauvoo, confessed his faults and sought the forgiveness of his brethren. And thus we find that even the Elders, who hold the priesthood, cannot carry out the purposes of God without being subject to the counsel of their brethren and acting in concert with them. If the evil one cannot get the Saints to break the commandments of God and disobey His laws, he will oftentimes urge them to go ahead of their leaders, and thereby produce confusion in the Church. This is one of the evils which the Saints should be on their guard against, for the enemy of righteousness in this direction is more plausible and more likely to be listened to, than when he prompts to break a commandment, which all know to be wrong.

During the Summer President Young and his brethren, the Apostles, heard the history of Joseph read. On the 15th of August, the title page of the history was prepared, that Sheriff Backenstos might take it to Springfield and obtain the copyright in the name of Brigham Young, which he did. The title page is inserted here—"History of the Church of Jesus Christ of Latter-day Saints, also the Law of the Lord, and Biography of Joseph Smith the founder, first Apostle and President of the Church of Jesus Christ of Latter day Saints."

The following appeared in the *New York Sun*—The building of the Mormon Temple under all the troubles by which those people have been surrounded, seems to be carried on with a religious enthusiasm which reminds us of olden times, by the energy which controls all the movements towards its completion. It occupies the highest and most imposing position in Nauvoo,

and is built of fine limestone—has thirty pilasters—six at each end and nine at each side—each surmounted by a capital on which is carved a human face with rays around it and two hands holding trumpets. The Temple is 128 feet by 88; from floor to roof is 65 feet; and from the ground to the top of the spire is 165 feet. The baptismal font is in the basement, to be supported by stone oxen. Three hundred and fifty men are zealously at work upon the building, which is supposed will be finished in a year and a-half, probably at a cost of half a million of dollars. The spiritual concerns of the Mormons are governed by a council of twelve, composed of the following persons—Brigham Young—The Lion of the Lord—H. C. Kimball—The Herald of Grace. Parley P. Pratt—The Archer of Paradise. Orson Hyde—The Olive Branch of Israel. Willard Richards—The Keeper of the Rolls. John Taylor—The Champion of Right. William Smith—The Patriarchal Jacob's Staff. Wilford Woodruff—The Banner of the Gospel. George A. Smith—The Entablature of Truth. Orson Pratt—The Guage of Philo-

sophy. John E. Page—The Sun-dial. Lyman Wight—The Wild Ram of the Mountains. The only property owned in common is the Temple. The Mormons are industrious, good farmers, raise wheat plentifully, and are about to engage in manufactures. The whole community may be considered in their peculiar tenets singular and remarkable, and in after ages their Temple, like the ruins of Palenque, may strike the beholder with wonder, and history may be unable to explain what race worshipped there."

President Young dreamed he saw brother Joseph Smith, who told him not to be in a hurry—this admonition was given thrice.

On the 18th of August the workmen commenced laying the brick on the rock foundation wall of the Nauvoo House, and on the 23d the dome of the Temple was raised.

President Young met with his brethren in council, when it was decided that three thousand able bodied men should be selected to prepare themselves to start in the Spring to Upper California, taking their families with them.

McKEAN AND BASKIN ONCE MORE.

—o—

Washington, May 23.—The administration and its Methodist spiritual advisers have apparently determined not to relax nor discontinue their war upon Utah and its institutions, so long as they can command a majority in Congress with power to make laws to suit the exigency, and repair any awkward breaks the Supreme Court may make in the devious course of McKean's justice. Mr. Voorhees having abandoned his bill, admitting also privately that he had been misled and deceived, Judge Bingham, of Ohio, now brings the gathered wisdom of a thousand years to bear upon the subject, and is using his extremest efforts to force through a bill which will legalize all and more judicial tyranny like that exercised by McKean last fall, and enable the holy crusade against Brigham Young to go forward with the approval of Congress and the smile of the President. McKean daily haunts

the halls and lobbies of Congress, boring and button-holing members in a most shameless manner, lobbying through a measure involving the gravest principles of law and the most essential rights of self-government with the persistency of an ordinary land-grabber. In this disgracing and disgraceful business he is aided by Baskin, an ex-district attorney of his own appointment, whose career in Utah is written in the lasting scorn and loathing of the honest citizens of the Territory. Bingham has four of his committee at his back; but Butler and the Democrats Potter and Eldridge, are bitterly opposed to any further interference with the affairs of Utah, and will contest the iniquitous measure at every step. So would Mr. Voorhees, had he not returned to his Indiana home for the session. A prominent ex-federal official, who arrived to-day from Salt Lake, reports business im-

proving, the city peaceful and prosperous, and nothing lacking for a quiet and successful summer but the assurance that Grant, Newman and McKean will let them alone. As for McKean, self-respect and the respect

due his judicial office demand that he either tender his resignation at once or return to his courts in Utah, and in any event to cease his attempts to influence the making of the laws which he is to execute.—*Cor. N. Y. World.*

RAILROADS IN UTAH.

The Utah Southern railroad is chartered to connect with the 35th parallel railroad, and although not endowed by Government land or money, and dependent entirely upon individual capital, will probably be finished to St. George, about 400 miles south from Salt Lake city, at a comparatively early day. Commenced last fall, it is completed and in use for eighteen miles from Salt Lake city, and the grading is finished some distance further. President Jennings announces that it will be completed to Payson, 60 miles, this summer, and will be continued as fast as possible towards St. George. Its rapid construction is guaranteed by the fact that it extends through valley settlements bordered by mountains teeming with ores. It pays now, and promises to pay more largely when completed to St. George. At Payson it will command the trade of the rich

mineral districts around Pioche, as it will afford feasible and cheap connection between the mines and sources of supply. Every depot will be a diverging point to rich mining districts on either side, and the freighting of ores and mining machinery and supplies alone, justify its early completion. The building of this railroad is in the hands of the Mormons, but their interests require it shall be built, and they can and do build and operate railways for half the money it costs an American company.

The road when completed to St. George, leaves a gap of about 175 miles to be completed to tap the 35th parallel railroad near Fort Mohave, giving St. Louis two lines of railway to Salt Lake and the great mineral region of which it is the centre.—*Wall Street Journal.*

A LITTLE MORE OF McKEAN.

The fourteen investigation committees of Congress have developed no facts half so damaging to the administration as the results of an investigation which has lately been prosecuted at Washington, before a tribunal composed of very different materials from those of which Congressional committees are made up—we mean the Supreme Court of the United States. The proceedings of the administration in Utah have at last been thoroughly exposed. And we must say that, looking at them from any point of view, they are to our minds the most extraordinary of the many extraordinary acts in which it has been implicated. The facts, stated without either aggravating or extenuating cir-

cumstances were these. A judge was sent from Washington to Utah to prosecute the Mormons. This judge having arrived in Utah began to execute his commission by creating a Court of his own, and in trying under a code of his own, men over whom he had no jurisdiction. By sitting as a Territorial judge when he needed the support of the Territorial laws, and as a United States judge when the Territorial laws failed him, he managed in a short time to make such confusion in Utah, that, had it not been for the certainty of final redress by the Supreme Court, the Mormons would undoubtedly have taken the law into their own hands and attempted to right themselves by violence. But the illegality

of all the proceedings was quite evident from the first. Judge McKean knew quite as well as the Mormons that his proceedings would be upset by the Supreme Court, and that the ad-

ministration did not know it also is to suppose not only that the President, but that the Attorney general knows no law.—*Atlantic Monthly*.

CONGRESS AND THE MORMONS.

The Washington correspondent of the New York *Herald* indulges in a really pathetic plaint upon the prospect of Congress adjourning without doing anything to solve the Mormon problem. For twenty years this controversy has continued, this problem has waited vainly for a solution, and Congress has once more met and sat and not "gone and done" the solution. What can the matter be? The "Mormons" have defied the whole Christian world and the progress of civilization, says the correspondent, and to-day are as boldly challengeful as ever. Yea, polygamic defenders sit in the United States Senate chamber and in the House of Representatives, enjoying the fullest recognition and peerage. All the efforts of Congress and its pious supporters of the anti-Mormon hue are ever persistently and mysteriously nullified, the Senate committee's action has amounted to worse than nothing,

and in the House, if possible, matters are still worse—everybody nearly is in the interest of Utah, or overawed by that interest. Very singular it is, that any body in Congress "should be found advocating the rights of Brigham Young to establish polygamy or anything else among his people." The Utah Federal officials are mere figure heads for the "Mormons" to laugh at, just at the time when the simplest action would have carried the day against the "Mormons," instead of things being as now, the sending "back to the loyal men of Utah a withering reproach." Well, we are sorry, very sorry for the correspondent and also for those "loyal men of Utah," the latter are not usually termed men, they are better known by a more emphatic though less elegant designation. Never mind, Congress will sit again next winter, and "Mormonism" will be alive then. *Deseret News*.

UTAH NEWS.

The following are from the *Deseret News* to June 2.

Eleven births to one death at Kanab from January 1 to May 15.

No grasshoppers and excellent prospects for grain and fruit crops in Utah' Dixie.

A Grand Jury was being summoned for the Third District Court to meet on the first Monday in July.

The road from St. George to the quarry from which the rock for the Temple at that place will be taken was completed.

Two Chinamen made application at the City Hall for a license to keep a brothel, but seemed disappointed and disgusted when they learned that licenses for carrying on traffic of that kind could not be obtained in Salt Lake City.

The Canaan co-operative stock herd was prospering beyond expectation. The Association recently declared a dividend of forty per cent., notwithstanding that about \$3,000 had been spent by the stockholders during that period in making improvements on the ranche.

A despatch dated Beaver, May 30, says—The Court of C. M. Hawley, the associate justice of the Supreme Court of the United States, in the Territory of Utah, met as per adjournment, but inasmuch as Pony Duncan, his deputy U. S. marshal, had gone to St. George on the 21st inst. to collect of H. E. Dodge five dollars, part of the expense of a withdrawn suit, and had not returned, his honor adjourned the Court on Monday and Tuesday, having no Court officer. However, a Jew named J. Baumgarten, who is here looking after a Government beef contract, and who was formerly a deputy U. S. marshal, came to the rescue by offering his services, so the Court was in session yesterday, and a few citizens were naturalized.

The *News* remarks—If it be true as reported that Judge Hawley grounds his repudiation of the authority of Territorial Marshal McAllister on the flimsy pretence that the latter has never been duly and properly commissioned, his condition (Hawley's) is even worse than was generally imagined. It is a clear case of the worst type of mental obfuscation, or of bitter and unmeasured malignity. The last time Mr. McAllister was elected he received his commission from ex-Governor S. A. Mann, acting Governor at the time. Should this commission be objected to Mr. M. has another, which was duly signed and attested by the late Governor Durkee, and we believe that the law says that the Territorial Marshal shall hold office till such time as his successor shall be duly elected and qualified. In fact it matters not which way Mr. Hawley's action is looked at it can only be viewed as another among the many evidences of his absolute unfitness to occupy a position requiring the administration of laws according to the letter and spirit thereof.

The following are from the *Salt Lake Herald* to June 2.

Five miles of grading was completed on the American Fork Railroad.

The waters throughout the Territory were as a general thing very high.

Elith O'Gorman, "the escaped nun," was to lecture in the Tabernacle.

A large number of buildings were in course of erection in all parts of the city.

The Salt Lake City Sexton's report showed 34 interments during the month of May.

The house of Mr. Barrows in the 12th Ward had been broken into for the fourth time since last December.

It was expected that the Utah Northern Railroad would be open for traffic to Hampton's, the first terminus of the road, early this month.

The cruel popular theory that hardship makes children "hardy" has sent thousands of delicate children to premature graves, and it is with pleasure, therefore, we record the fact that an intelligent friend of physical education has recently published a direct contradiction of the hurtful doctrine. Hardship and exposure do not make robust men and women; but it kills off the weakly children, and only the stronger constitutions mature. That is one reason why the Indians, as a race, seem to be healthier than the whites. Their frail children all die young.

NOT A BISHOP YET.—It gives us much pain to state that our Methodist brethren on whom we have been wont to place so much reliance are becoming sadly insubordinate and disloyal. They have been holding a conference recently at which they have elected a number of bishops. Among the many applicants for that high position was Rev. Dr. Newman, who wanted to be bishop worse perhaps than any man living. His election would have been particularly delightful to President Grant for whom he has labored so faithfully as Chaplain of the Senate and as missionary to Utah. The members of the conference all knew this, and yet they incontinently ignored him. In the language of Susan B. Anthony, we are forced to the conclusion that "civilization is a failure."—*Omaha Herald*.

The old lady who believes every calamity that happens to herself a trial, and every one that happens to her friends a judgment, is not yet dead.

When man and wife at odds fall out,
Let Syntax be your Tutor ;
'Twixt masculine and feminine,
Why should one be but neuter ?

A pompous clergyman once said to a chubby-faced lad, who was passing him without raising his hat, "Do you know who I am, sir, that you pass me in this unmannerly way? You are better fed than taught, I think."—"Wal, maybe it be soa, mistur," said the boy, "fur you teaches me, an' I feeds myself."

A man, on the day he became a hundred years old, went to have a pair of shoes made, remarking that he wanted them built substantial, with plenty of hob-nails. The shoemaker suggested that he might not live to wear such a pair of shoes out, when the old man retorted that he commenced this one hundred years a good deal stronger than he did the last one.

POETRY.

SUNDAY SCHOOL HYMN.

Glad we hail each Sabbath morning,
Holy, sacred day of rest ;
Let no toil nor idle pleasure
Have a care within our breast.
Holy Sabbath ;
Sacred day of rest to man.

Lord, Thy children here assemble ;
In the Sabbath school we've met ;
Here to learn and be instructed,
That we may our lives perfect.
Let Thy Spirit
Guide our hearts while here on earth.

May we seek to love each other—
Cease from strife, that peace may rule
In our homes and all our meetings,

Whether in or out of school.
Love and union
Always should our motto be.

Let Thy Spirit shine with others
Who our school do not attend ;
May they learn to love the Sabbath,
And Thy cause in life defend.
To Thy honor,
May their days be spent to Thee.

Bless our teachers, Lord we pray Thee,
In their labors for our good ;
Give them wisdom, choicest blessings :
May they all Thy favors prove.
Heavenly riches ;
Gold is dross compared to these.

"Juvenile Instructor."

DIED.

EVANS.—At Springville, May 23, 1872, of inflammation of the lungs, Charlotte Evans, aged 67 years.—"Deseret News."

MCALLISTER.—In Salt Lake City, May 31, of asthma, Elizabeth Thompson McAllister, at the residence of her son, John D. T. McAllister, in the 69th year of her age.—Decased was born August 17, 1803, in Lewiston, Sussex Co., Delaware. She was baptized Jan. 1, 1861, and gathered to Utah the same year.—"Deseret News."

DOCK.—May 10, 1872, in Willard City, Box Elder County, Robert Dock, native of Scotland, aged 59 years, 10 months and 7 days.—"Ogden Junction."

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"Holiness unto the Lord."

No. 27, Vol. XXXIV.

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Price One Penny.

MINUTES OF A MEETING AT OGDEN, HELD SATURDAY AND SUNDAY, MAY 25TH AND 26TH, 1872.

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On Saturday morning, May 25th, a large number of people assembled in the Ogden Tabernacle.

On the Stand were Presidents B. Young, Geo. A. Smith and Daniel H. Wells; Apostles Wilford Woodruff, Lorenzo Snow and F. D. Richards; the authorities of the Weber Stake of Zion, and several leading Elders from various places.

Choir sang—"My God, the spring of all my joys."

Prayer by Elder Wilford Woodruff.

Choir sang—"Come thou desire of all thy Saints."

Pres. D. H. Wells said the Lord had devised a plan for the salvation and exaltation of the human family, and he did not think anybody could improve upon it. It was the business of the Saints to obey the commandments and ordinances revealed from heaven. There were some things that we could not do according to our own pleasure if we desired to be saved. To enter the celestial kingdom we must obey the laws thereof, and so in regard to any of the kingdoms and glories of God; the ordinances appointed must be attended to. If they were not obeyed in the flesh, they must be attended to by proxy, the living being

baptized for the dead. So with all the ordinances. The ordinance of adoption must be attended to. The sealing power of the Holy Priesthood having been lost from the earth for centuries, marriages had been contracted and children born without the sealing ordinances being performed, and now the Holy Priesthood was restored, a great work had to be accomplished to bring all into the order of God. Man's nature was naturally religious. This was in consequence of his origin. The spirit of man is the offspring of God, and his thoughts naturally turned toward his Maker, to seek for a knowledge of the past and the future. But without the light of the Holy Spirit man was unable to comprehend God and his dealings with the children of men. The wisdom, knowledge and learning of the world were no aids to obtaining a knowledge of the things of God. A man must become as a little child to be able to receive the simple principles of the Gospel, and this was too humiliating for most of the rich and educated. It was the right of the Lord to rule on this earth, and a preparatory work is now being accomplished to open the way for his coming. The

Priesthood was restored and Temples had to be built, and the people instructed and brought into a condition to receive him at his coming. It required strength of mind and independence of character to come out of the popular channel and enter into the straight way that leads to the lives. Some people talked about tyranny and the "one man power;" but there was no tyranny so great as the opinion of the world. The Lord would not force men to heaven; they must come of their own free will and accord, and obey his commandments, because they loved truth and righteousness. Men must prove themselves to be true and faithful before they would be entrusted with the eternal riches. God would not give his treasures into the hands of people who would turn them over into the hands of the devil. It would be better for men never to obey the Gospel than to receive it and turn away from it, thus "crucifying the Son of God afresh and putting him to open shame."

Pres. Wells concluded by exhorting the Saints to be faithful, that they might overcome and obtain an inheritance in the kingdom of God.

Elder Edward Stevenson said he had always found that the Saints who lived their religion, no matter what their circumstances, were happy and enjoyed life. This was because we had received the truth as it is in Christ. The speaker referred to the condition of the earth in the beginning, and showed that it would be restored to its pristine glory through the faith of the Saints. He also recited some of the history of the Church during the persecutions, when Bogard, a Methodist preacher, led mobs against the Saints, and when Joseph the Prophet was sentenced to be shot on the public square. He testified that the Lord had always made a way for the escape of his people, and that they rejoiced in the midst of their trials. The efforts made to destroy us had always resulted in our good, and in bringing us forward before the attention of the world. As regards the things of God, it might be said we were born blind. But the Elders of Israel were sent forth to open the eyes of the people, so that they might see the kingdom

of God and be led to receive it and enter into it by obedience to the ordinances.

Elder Stevenson then touched upon the influence exerted by mothers on the rising generation and their responsibilities in consequence, and closed by bearing testimony to the truth of the Gospel.

Choir sang—"The Towers of Zion soon shall rise."

Prayer by Elder Chester Loveland.

2 p. m.

The North Ogden Choir sang—"An angel from on high."

Prayer by Elder Lorenzo Snow.

North Ogden choir sang—"Great God attend while Zion sings."

Elder Wilford Woodruff said there was a difficulty in the minds of men in regard to understanding the things of God. The cause he believed to be a lack of faith. There was a veil over the earth; the face of God was concealed from view, and the heavens were hid from the gaze of men. Faith was therefore necessary, it being "the assurance of things not seen." It was by faith that the ancients obtained the blessings of God, and by faith this work was established by the Prophet Joseph, and by faith the Prophet Brigham led the people here to establish the kingdom of God in the mountains. By faith our brethren had lately been delivered out of the hands of their enemies. By faith we would have to build Temples, and perform the work required of us. By faith farmers should take care of their wool and dispose of it to manufacturers at home, who, by faith, should work it up into cloth; and, by faith, this people must unite their efforts till the "Order of Enoch" could be introduced. The world was infidel. If they had any faith in the Bible, they had a very awkward way of showing it, for if they professed to believe it, they would oppose it if it was read to them. Light had come into the world, the veil had been parted, angels had descended, and a message had been sent from heaven; but men would not accept it, because they "loved darkness rather than light," and priests and people and all the fallen spirits were stirred up against it. But in spite of this

the work would go forth, the world would become more and more wicked, but God would protect his people, the Saints would be gathered, Zion would be redeemed, the words of the Prophets would be fulfilled, and all would be brought about by the faith of the Saints.

The building up of the Latter-day kingdom was the greatest work ever required of any people on the earth. No man had ever been required to labor to the extent of the work expected of the Elders of this Church. But they had every encouragement to persevere, for no power of earth or hell could overturn the purposes of the Almighty, but his work would prevail, being accomplished by the exercise of faith. It was better to serve God than the Evil One. It would pay better. The earth was the Lord's and all therein, and he would give it to his people according to their works, while those who went to hell would find it did not pay for the trouble of going there. But no man would ever be sorry for any work performed in the service of the Lord; it would be found to be a paying business. Elder Woodruff then exhorted the people to co-operate in their labors in all things, and to train up their children in the faith of the Gospel, and invoked the blessings of God upon them.

Pres. Geo. A. Smith spoke on the policy of nations endeavoring to produce within their own limits everything necessary for their own consumption. He contrasted the policy of England with that of Spain, the former cultivating the arts and carrying out the principles of domestic economy, and the latter searching on foreign shores after gold—one producing wealth and power and the other only fostering an illusion and falling into national weakness. Traced the progress of manufactures in Utah, and showed the folly of sending our wool out of the country, leaving the factories idle. Pres. Smith alluded to the failure of those who with lusty lungs had lied to the world about the "Mormons," but said as long as Zion lived by the principles of righteousness they might expect to be lied about. He was on his way to the Philadelphia Convention, but not to yield one principle of our

faith that we might get along easier with the world. The Lord would take care of his people while they were true to him and his work.

North Ogden choir sang—"The glorious day is rolling on."

Prayer by Elder C. W. Penrose.

Sunday, 10 a.m.

The Tabernacle was crowded in every part. Elder John Taylor of the quorum of the Twelve, Bishop Nichols, of Box Elder and other Elders augmented the number on the stand, and additional visitors from Salt Lake and other places flocked in to attend the services.

The Brigham City choir sang—"Sweet is the work, my God, my King."

Prayer by Elder Wm. Willes.

North Ogden choir sang—"I'll praise my Maker while I've breath."

Elder John Taylor addressed the congregation. He commenced by showing the absolute necessity of the inspiration of the Holy Spirit to understand and teach the things of God, and of compliance with the conditions of the Gospel in order to obtain that spirit. A knowledge of the arts and sciences, he argued, no matter how profound it might be, without the light of the Spirit of God, would not make manifest the things of the kingdom of God. In the words of Jesus no man could see the kingdom of God unless he was "born again." With all the failings and imperfections and follies of the Saints they were called of God to perform his work. He could not call angels, for they were not the proper associates of man in his present state; he had to choose men of like passions as others. God commenced this work by revealing the Gospel to Joseph Smith, and organizing his Church, with Apostles and Elders, and Bishops, etc., after the same pattern as of old with the same spirit and blessings. These men went forth without purse or scrip, and the people who received their testimony saw the power of God manifested, and the spirit they received led them to understand the necessity of gathering together to build up the Zion of God. When the Elders first went abroad to preach the Gospel they were instructed

not to preach the gathering. But as soon as the people were baptized and had received the Holy Ghost by the laying on of hands the gathering could not be kept from them; they dreamed about it, and the Spirit of the Lord bore testimony to them of the things of God. Elder Taylor then touched upon the position occupied by the people when gathered as members of the Church, and also as citizens of the United States, amenable to the laws of the land as well as those of the Church, being both spiritual and temporal persons connected with time and eternity, and with God as well as man. In all this we desired the direction of God who was the Author of the principles of nature which he revealed to men and they claimed the honor of the discovery. The difference between them and us was, they wanted to put God out of the question, and we wanted him in everything. God would overturn the works and kingdoms of the world, but would enable and exalt those who put their trust in him. And if we continued to serve him he would put our enemies to shame as he had lately put to shame the wretches who had plotted against us. And he would turn and overturn till he had put all enemies under his feet, and his people delivered from all oppression would unite in loud Hosannah's to God and the Lamb. It was the business of the Saints to do right, keep the Spirit of God as a living light in their bosoms, and follow his guidance in temporal as well as in spiritual things, and he would show to them that "the wisdom of God was greater than the cunning of the devil." The speaker then alluded to the accusations against Pres. Young, and to those against leading men in the nation, and said when the latter were out of office few would stand by them, but as regards Pres. Young, the people would sooner see his face than that of any man on earth (cries, "we would, that's so"). Elder Taylor concluded by saying we had commenced a work, and we would go till it was finished, commenced to fight a battle, and would surely triumph in the outcome.

Pres. George A. Smith hoped as the brethren advanced in temporal prosperity they would not forget nor

neglect the obligations imposed upon them in the Gospel. He particularly urged the importance of keeping the Sabbath as a day of rest, reflection, worship and improvement. Also the benefits of Sabbath Schools, and the necessity of a proper training of the young. Advised the brethren and sisters to act as Sunday School teachers, and to organize Bible classes, which were calculated to do an immense amount of good. Recommended the use of the Catechism, written by Elder John Jaques, both by children and the Elders; also placing in the hands of the young the Bible, Book of Mormon, Doctrine and Covenants, and other standard works of the Church, as well as the *Juvenile Instructor*, to the exclusion of the trashy books imported from the East. President Smith said he had been much pleased with the paper published in this city, the *Ogden Junction*, which had done much good in disseminating correct news and defending the cause of truth and recommended the people not only to sustain it with their means and influence, but to send it abroad. The Speaker then referred to the great work accomplished under the direction of President Young and the Twelve, in bringing the community here and developing the country, which he considered the greatest work done in America. Spoke of the light taxes in Utah, which were merely nominal. Not designed for men to make a great living out of them, but to meet the necessary expenses of the Territory. Alluded to the exacting by officers of the Federal Courts here of fees in excess of what the law allows, and said he would not like to be in their boots. He said he was going to the Philadelphia Convention, and though a polygamist, expected to take his seat as representative for Utah. He did not believe that the majority of the Republican party sanctioned the proceedings instituted against us. This people expected to live and triumph when their enemies had gone to their own place. We had outlived a half a dozen generations of scoundrels who had mobbed and plotted against the Saints, and would if we kept alive in the things of the kingdom, come off victorious over every adversary.

Brigham City choir sang—"Great is the Lord 'tis good to praise."

Prayer by Elder R. L. Campbell.

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Sunday, 2 p.m.

About two thousand persons were present; the aisles and doorways and the vestry, as well as all the seats were full, while hundreds stood outside the building unable to gain admittance.

Ogden City choir sang—"Behold the mountain of the Lord"

Prayer by Elder Moses Thatcher.

Brigham City choir sang—"Ye children of our God."

The ordinance of the Lord's Supper was administered, a new and elegant set of silver plate baskets and cups being used for the purpose. The Stand having been refurnished with crimson velvet cushions and appropriate fittings looked, with the new sacrament service, very handsome.

Elder H. W. Nashitt spoke on the distinctiveness and individuality of "Mormonism." Tracing the origin and names of the various christian sects, he showed that none of them were the Church of Christ, but of the persons who founded them, while this Church was established by the revelations of God, and was stamped on every part with the seal of divinity. He touched on the decadence of regard for the marriage covenant, and showed how Joseph Smith by laying down the principle of marriage for eternity under the regulation of the Holy Priesthood, prepared the way for social redemption. He next commented upon the political aspect of "Mormonism" as the defender of individual liberty and national freedom, and urged the necessity of the Saints preserving the individuality and distinctiveness of their faith, by avoiding intermarriages and intimate association with the outside world.

Elders H. B. Smith and G. Stringfellow each made a few remarks upon the importance of obedience to the counsels of the servants of God, and bore testimony to their knowledge of the work.

President Brigham Young said the Gospel of life and salvation was the best institution that mortal beings could invest in. In the financial

world men came together to project their plans, and arrange for the most profitable transaction of business, and they carefully scanned every particle and every branch of their affairs. The Saints were engaged in a higher branch of business than any mercantile institution in the world. It was wise then for them to come together frequently to talk over these matters, and learn the best course to pursue, that they might gain the desired object, namely, to gain all that lies before us, life, light, intelligence, health, and all that is worth possessing here, and also in a higher state of existence, where there would be a higher development of the knowledge obtained here, until all that could be enjoyed by intelligent beings was obtained in the celestial kingdom of God.

President Young then showed that the Saints of the present day were in a more favorable position to advocate the truths revealed to them than the ancients were, because they have the records of the past to refer to as proof of their testimony, and could read in the Scriptures the same truths they had embraced, and see therein what was to be the result of their labor—the fulness of glory shining at the end of this vale of tears.

He then advised the people if they wanted wealth, riches and happiness, not to be in a hurry; but to be calm, contented, and not let their pulse run up to 120, but to keep it down to 70 or 75, and whenever a meeting was called, to attend it, listen to every word that was said, that they might weigh and discern between what was of God and what was not, and that they might grow in grace and in a knowledge of the truth. Also not to work till the last minute before starting to meeting, but to take time to prepare themselves, and then be prompt to the minute. This was the way to get rich. Outside of this community there was not a people, as a people, who were so well off as the Saints in these mountains. More women and children, with their husbands and fathers, slept under their own roof in Utah, than an equal number in any other place, and fewer went without food and clothing than in any other part of the earth. How many here had been taken from cellars

and garrets where five dollars would purchase all they owned, and brought here and taught how to cultivate the soil and make themselves comfortable! Yet, after becoming comparatively independent, they would lift their heels against the Almighty. People could be seen here now with their fine new wagons and carriages and teams, while their barns were full of hay and their granaries full of wheat, who before could not keep even a cat, for they had nothing to feed it with. The Saints in Utah needed preaching to more than any other people on the earth. They knew the way, but were forgetful, and needed some one continually to remind them of their duties. Then he would say, attend the two-days' meetings which had been appointed. Never eat a mouthful of food in the morning till they had called their families together and prayed with them, asking that they might do something during the day for the benefit of the kingdom of God on the earth. Men were in such a hurry they had no time to pray, and did not know what to do first, and women were the same. That was not the way to get rich. He would reduce his advice to a simple saying: "Keep your dish right side up, so that when the shower of porridge comes you can catch your dish full."

President Young then advised the ladies not to be in a hurry if they wanted to be good housewives, illustrating, by an anecdote, how a house-keeper by being thoughtful and deliberate, making every step count, could accomplish three times as much as one who ran hither and thither, sometimes not knowing what she was running after.

He then animadverted on the foolish fashions of the times, the loose sleeves — which he called "gravy-sweepers"—and other follies in men's apparel, which was the fault of the tailors, who would cut garments to suit themselves instead of their customers. Also on the ridiculous long trains, sweeping the streets, worn by ladies, and the camel's hump deformities in which they indulged, piling on twenty-four yards of material in a single dress, and at parties putting a dozen or more yards in a skirt, with

about three-fourths of a yard in the waist. He counseled moderation in these things, and advised the sisters to wear that which was neat and becoming to them, irrespective of what was the style in London or Paris, or any other place, and to satisfy themselves rather than other people. He would say, take the surplus from this extravagance in dress, and devote it to gathering the poor from the old world.

On the subject of the gathering, he referred to the sisters in a Southern settlement, who agreed to donate the eggs laid on Sundays to the P. E. Fund. In a short time they had \$800 on hand saved for this purpose. If Ogden had commenced this at the beginning of the year they would have had thousands of dollars to send for the poor. They should stop using tobacco and liquor, and tea and coffee, and devote the means thus expended to bringing the poor Saints from abroad.

President Young then referred to the unbelief existing among people who professed to believe in the Bible, and showed that the only way to know whether the teachings of Christ and his Apostles were true, was to obtain the inspiration of the Holy Spirit. For forty years the Elders of this Church had labored to acquaint the world with our principles, but still the greatest misconception prevailed concerning them. The reason was, the liars were more industrious than those who preached the truth. He would advise everybody to scan what they read and heard, and obtain the light of the Spirit, that they might know the truth.

In conclusion he said—"We want the Spirit of God in all our labors, from the lowest to the highest in the kingdom of God. We want the Spirit of God to guide and direct us through this world, that we may learn how to gather earthly riches, and also the riches of eternal lives. May God bless you. Amen."

Brigham City choir sang—"Hark the Song of Jubilee."

Also by request—"Hard times come again no more."

Benediction by President George A. Smith.—*Ogden Junction.*

THE MORMON QUESTION.

Now that the Supreme Court of the United States has decided that Justice McKean is not infallible in his judgment or applicability of law, and that the administration under the paternal dictation of Rev. Newman was all wrong in its Utah policy, the time has come to treat the Mormon question on the basis of good common sense. Before proceeding far the government ought to be able to understand that we want these Mormons just where they are, for practical purposes. They come to the country more than a quarter of a century ago, and have made a desert blossom. It was their habits of frugality that enabled them to subsist in such a country, and but for their peculiar faith which they strove to preserve by isolation from other and antagonistic religions, the half-way house of the continent would not have been built. The Mormons were a great help to emigrants to this coast in the early days. We have to thank the faith of the Mormons for affording a resting-place to the pioneers of our State on their way across the plains. Trained in the school of frugality and temperance, these Mormons are essential to make the country they inhabit flourish.

We know of no other people who would be content to take the limited

acres of a Mormon family, and by patient industry make them productive. As the fertility of other sections is known to the residents of Salt Lake Valley; as they know of the limitless wheat fields of California, where the food supply is made so abundant by comparatively little labor, and fortunes are piled up in a single year by the crop from thousands of acres, to what cause can we attribute the contentment and patient industry of the Mormon who clings to his few acres that require irrigation to produce enough to keep his family from the beginning of the year to its end, but that he has subdued them from nature and it is his home, endeared to him by associations richer than the chances of wealth elsewhere, and to a faith that makes him religiously gregarious? Root out the Mormons, and there is no people so trained as to be able to take their place. Practically they are wanted just where they are. * * *

If the government can be made to appreciate the condition of affairs in Utah, it will let well enough alone and dispense with all such intermeddlers as McKean and his coadjutors. Policy, not punishment, is the demand, and statesmen, not bigots, are required to see and carry it out.—*Sacramento Union.*

A SAD SHOWING.—Drawing attention to the declaration made by an ultramontane deputy, "that that is not a powerful State which possesses a strong military power and widely extended frontiers, but that in which the commandments of God are revered," Dreydorff has compared, in an ably written exposition, the following statistical figures. According to statistical tables, there are in London for every 100 legitimate births 4 illegitimate, in Leipsic 20, in Paris 48, in Munich 91, in Vienna 118, and in Rome 243, or nearly 61 times more than in London. That is to say, a well-regulated family life is rather the exception than the rule in the residence of the Holy Father. How does it stand with regard to public security in the different countries. In England one murder occurs for every 178,000 inhabitants; in Holland, one for 163,000; in Prussia, one for 100,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome, in the Patrimony of St. Peter and the Jesuits, there is one homicide for every 750 of the inhabitants. This second statistical collation proves that at Rome, where, in addition to the Pope, the General of the Jesuits still resides, and where the blessings of Jesuitism were always to be had direct from the source, there are 237 times as many chances of being murdered as in heretical England, and 133½ times more than in Prussia, two-thirds of which are inhabited by heretics. "By their fruits you shall know them."—*Schlesische Zeitung.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 2, 1872.

NO ADMISSION FOR UTAH.

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THE American mails received since our last issue bring us news that Congress has adjourned, and again there is no action to admit Utah.

Why? Why has not Congress admitted Utah to State-hood?

That the force of this simple question may appear, it is but proper that we briefly review the course taken by Utah to obtain admission to the sisterhood of States.

A quarter of a century ago, in 1847, Utah was first settled, chiefly by natives of New England and the Middle States. At the time of this first settlement it was Mexican territory. These settlers, as citizens of the United States, were the first to fling to the breeze the Stars and Stripes in the desert that they then chose to be their future home. At this time war was raging between the United States and Mexico. As a result of this war, all of what is now Utah, together with other territory, was ceded to the United States by the Mexican government, according to the terms of the compact commonly known as the treaty of Gaudalupe Hidalgo, which was ratified in 1848. During this year the pioneers were reinforced by a large accession to their numbers, among whom were many of the Mormon Battalion, who had been engaged under Col. P. St. George Cooke in this very war with Mexico.

These hardy frontiersmen, in the beginning of 1849, organized a Provisional Government, adopted a State Constitution, and sent a delegate to Congress with it, praying for admission into the Union as a State. They were encouraged to take this early action because of a clause in the treaty referred to, providing, that those who should fail, for one year after the signing of the treaty, to elect to continue citizens of the Mexican government, should be incorporated into the Union, and be admitted at the proper time (to be judged by Congress) to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution.

The prayer for admission was not granted; and it was not till the latter part of 1850 that Congress passed an Organic Act providing even a Territorial government for Utah. While the national councils were inactive in Utah affairs, however, the Provisional Government was not idle. Before the Organic Act was passed, six counties were fully organized and properly officered, several cities were incorporated, and extensive public improvements were made.

In 1856, Representatives of the people, chosen from all parts of the Territory, met, formed another Constitution and drafted a memorial. These were submitted to the people, unanimously approved, and then presented to Congress, but again to no purpose.

In 1862, Representatives chosen by the people again met, and agreed on some amendments to the Constitution of 1856; the amendments were approved

by the people and application for admission again made. This third appeal was as futile as those previously made.

Again at the beginning of the present year the people elected delegates, who met, adopted a Constitution with a memorial to Congress, praying again the fourth time for admission into the Union as a sovereign State. This Constitution was submitted to the people, approved by a majority of some 25,000 votes, presented to the Congress which has just adjourned, and has been treated in the same manner as the previous applications.

May we not reasonably ask, Why has not Congress admitted Utah to Statehood? The spirit and wording of the treaty referred to, guarantee this right; it was announced in the Congress just closed, that the pledge contained in the treaty to "incorporate into the Union" those citizens of the ceded country, and to admit them "to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution," was intended to provide sovereign Statehood for the ceded Mexican dependencies.

Again, Utah has the right to admission agreeably to oft repeated precedents established by Congress itself, for its population as taken by the United States Marshal, is larger than were those of eighteen States of the Union when they attained their admission; three out of this eighteen having been admitted as States since Utah first applied in 1849.

Then why is Utah not admitted? Congress has never answered this. It would not do for them to state that admission was denied because the majority of the citizens of Utah are Latter-day Saints; for the Constitution distinctly says "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience * * * and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted."

We are not told why admission is refused, but are confident in averring, that, under the Constitution of the United States, there is no justifiable cause for refusing to admit Utah; and so, our question goes unanswered.

J. G. B.

DEPARTURE.—The Guion & Co.'s mail-steamer *Nevada*, Captain Forsyth, sailed on Wednesday, the 26th ult., from this port for New York, having on board 396 Saints from Scandinavia, 28 from the British Isles, and 2 from Holland, making a total of 426.

On this ship we have returning to their families and friends in Utah—Elder George Reynolds, who has been faithfully laboring in the Liverpool Office for a year past, but who is now released because of ill health; Elder John Roberts, who has been laboring in Wales for a year past; Elder Erik Petersen, who has been laboring in the Stockholm Conference the past three years; Elder Jacob H. Jensen, who has been laboring the past three years in Aalborg Conference; Elder Poul Poulsen, who has been a Traveling Elder in the Aalborg Conference the past year, and Elder Anthon H. Lund, who has been laboring the past year in Copenhagen Conference, principally in the *Skandinavian Stjerne* Office.

These Elders return to their homes with our heartfelt blessing, and our earnest prayer is, that they, with the Saints who accompany them, may have a safe, speedy and pleasant journey, arrive safely in Zion, and be found worthy to partake of the blessings there in store for the faithful.

THE MANHATTAN.—We learn by telegraph that this steamship, on board of which were Elders Brinton, Schoenfeld, Pyper and John, and other Saints to the number of 221, arrived safely at the port of New York on Thursday, the 27th ult.

THE NEVADA.—This steamship arrived at Queenstown safely on Thursday, 27th, and then proceeded on her way to New York.

APPOINTMENT.—Elder Reynolds' failing health requiring his return to Utah, Elder James G. Bleak has been released from his appointment to the Birmingham Conference, and appointed to labor in the MILLENNIAL STAR department.

CORRESPONDENCE.

AMERICA.

Ogden, June 5, 1872.

Pres. Albert Carrington,

Dear Brother—The spirit of the people of Zion has been that of silent, fervent, gratitude to God for the overruling triumph of the law in Utah, through the rulings of the U. S. Supreme Court.

The good people of Ogden and vicinity enjoyed most richly the visit of President Young and his company on the 26th and 27th ults., on which days there was the greatest and most crowded congregation ever known at our Tabernacle. The President spoke so as to be distinctly heard an hour and three minutes. The good people of Brigham City and vicinity are anticipating a similar season of refreshment and blessing on the 8th and 9th insts. The home missionaries are holding a series of two days' meetings in all the settlements of Weber County, which meetings are already resulting in visible benefit to the people. Our cool and showery spring, though perhaps not quite so forward as some, has given the husbandman a broad and heavy stand of crops. While writing, thunder indicates the near approach of more rain. There are not grasshoppers enough reported to cause alarm in any quarter that I have heard of.

Ere this you are again in place at the head of the European Mission, with head and heart warm and active for the improvement and emigration of the Saints. The Lord and the

angels help you, together with all good Saints in Utah, to deliver the greatest possible number.

With love to yourself, the brethren in the Office and in the Mission, I am your fellow-laborer for Zion in the new and everlasting covenant.

F. D. RICHARDS.

Salt Lake City, June 4th, 1872.

Elder Geo. Reynolds,

Dear Brother—Peace and quiet reign here at present, there being nothing of an exciting nature going on. It is like a calm after a storm. This is a result of the enemies of the people being rendered comparatively powerless by the recent decision of the Supreme Court of the United States in favor of law and right in the Clinton-Englebrecht test case. Although baffled in the carrying out of their nefarious schemes against the peace and liberties of the "Mormons," their feelings of malignity have by no means abated. You would see by the *News* that Judge Hawley recently repudiated the authority of Territorial Marshal McAllister, asserting that the latter had no power to serve a venire. He did this too in the face of the Supreme Court of the United States' decision, which affirmed that the Territorial Marshal was the proper officer to transact such Court business, by stating that in the summoning and impaneling of juries the Territorial law must be complied with, which law imposes those duties upon the Territorial and not the United States

Marshal, except when relating to the finding and trying of cases coming under the U. S. laws.

Official instructions have been issued for the summoning and impanneling of a U. S. grand jury for the July term of the Third District Court, and I am reliably informed that parties will be arrested under the law of 1862 and tried under the same for polygamy. This will, doubtless, if carried out, be the means of testing the validity of the law; for, should convictions be the result of such trials the cases would certainly be appealed on the ground of its unconstitutionality. We, of course know it is an unconstitutional law, because it infringes upon our guaranteed religious freedom.

If the present Federal judges had a tinge of consistency or good sense they would at once resign, but they still hang on, notwithstanding their recent defeat. McKean has not yet returned, having been engaged for some time past endeavoring to lobby special measures of legislation for Utah through Congress, but he has signally failed in this.

It is considered, in view of recent events judicial, that President Grant cannot do otherwise than remove the Utah judges, as their retention in office might prove damaging to his interests in the coming Presidential campaign, for Grant's opponents will be likely to hold up before the public all the instances of official corruption under his administration.

Many changes have taken place here during the brief period of your absence. Many plots of ground in the vicinity of what is considered the business portion of town, and which were formerly either vacant or covered with small and insignificant buildings are now graced with imposing rows of fine stores and other structures. I am sorry to say also that, under the fostering care of the Federal judiciary here, wickedness and corruption in some of their most disgusting forms have not diminished, but on the contrary have considerably increased.

Business which had been dull for some time past is getting quite lively again.

Brother George A. Smith having been elected alternate delegate at the

republican convention held in this city some time since, left for Philadelphia May 27th, to attend the national republican convention to be held there on the 5th inst., for the nomination of President and Vice-President of the United States.

Brother Geo. Q. Cannon is expected home in a few days from Washington. It is understood that Utah or Deseret will not gain admission into the Union as a State during the present nearly expired session of Congress.

I presume that brother Carrington is with you ere this. Please remember me kindly to him and all old acquaintances.

Accept of my kind regards for yourself, and believe me to be, as ever,

Your friend and brother,

JOHN NICHOLSON.

—
AT SEA.

Off Queenstown, June 27, 1872.

President A. Carrington.

Dear Brother—After leaving the Mersey at one p.m. the 26th, we had rain and mist during the afternoon, in the evening it cleared up. The wind was entirely against us. This morning it is a little more in our favor. All is well, the Saints are enjoying themselves, and though the English and Scandinavian portions cannot talk to each other, they have discovered that they can sing some hymns to the same tunes, which is a bond of fellowship. The assistant stewards are fulfilling their duties with a zest and tact that would make one think it had been their business all their lives. Though the sea is calm, some were sea-sick last night.

Brother Peterson organized the company last evening. He divided the company into seven wards or divisions (6 Scandinavian and 1 English) and appointed an experienced and suitable Elder to preside and look after the interests of each of these wards. He also appointed the Captain of the Guard, &c.

Our people were all mustered last evening by the Guion Company's agent, and their tickets examined and taken possession of, and stow-aways looked for, all was found right.

Yours faithfully,

GEO. REYNOLDS.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 412.

Early in the month of September commenced the memorable house burning in Hancock County. The successful prosecution of the building of the Temple and the rapid strides made in erecting the Nauvoo House, seemed to tempt the cupidity of the neighbors of the Saints. The anti-Mormons realizing also that the murderers of Joseph and Hyrum were acquitted, that the city charter of Nauvoo was repealed and the Saints, in a manner placed outside the protection of the law, did not hesitate to commit any outrage. At Lima and Yelrome they set fire to buildings and stacks of grain, and fired upon brother Clark Hulet and the children of brother Durfee.

When the news of the proceedings reached Nauvoo the First Presidency sent to those places advising the people to offer their property for sale to the mob, remove the women and children to Nauvoo as quickly as possible and for the men to remain there quietly and watch the movements of the mob. In a letter to the President of the Yelrome Branch, President Young stated that "The object of our enemies is to get opposition enough to raise popular excitement, but we think it best to let them burn up our houses, while we take care of our families and grain." In accordance with his counsel the citizens of Yelrome proposed to the mob to sell them their landed property and improvements, reserving only the crops, on which they were dependent for their bread, and take in payment cattle, wagons, and such things as they could use in removing their families. But still the persecution continued, with the most diabolical persistency. Volunteers were called for in Nauvoo to go with their teams and assist in bringing in the families of the Saints from the isolated settlements where the mobbing was most violent to that place; in response to which, one hundred and thirty-five teams were sent forthwith. During this time J. B. Backenstos Esq., Sheriff of the county, who on more than one

occasion had proved himself a friend of the Saints, and disposed to maintain the peace, was doing all he could to quell the inclination to mob, which had become so prevalent. He even went to Warsaw and tried to raise a posse to stop the burning, but was unable to get a single man to assist him.

About this time Bishop George Miller was arrested at Carthage on a charge of treason. An officer, with writs against President Young and the Twelve also, visited Nauvoo. The charges were for aiding and abetting Joseph Smith in treasonable designs against the State, for being officers in the Nauvoo Legion, for building an arsenal, for keeping cannon in times of peace, for holding a private council in Nauvoo, and for holding correspondence with the Indians. He, however, left without making any arrest.

Sheriff Backenstos wrote to President Young from Carthage on the 15th advising him to organize two thousand well-armed men, and hold them in readiness for immediate service when he might call upon them; and stated that he could not reasonably expect support from those citizens called "Jack Mormons." The term "Jack Mormons" was in those days applied to persons who did not belong to the Church, but were friendly to its members,

The course of President Young had been to suppress excitement among the people, that they might not be led to commit acts of aggression, for he wished the world at large to see who the real aggressors were. He was willing for the sake of preserving peace and as a means of gaining security and order for the time being, to agree with the mob to leave the State in the Spring. At the same time the Saints had observed the law, magnified the Constitution and done more towards developing the resources of the State than any or all the rest of its inhabitants.

Notwithstanding the perilous condition of the Saints and the continued depredations of their enemies in the

adjoining districts, in Nauvoo the people continued their labors upon the Temple, determined to rear it at all hazards. The steeple and tower were completed by this time and preparations were being made to hold the October Conference in it. Indeed so great was the anxiety to complete it that it was decided that all the carpenters that could be obtained should be put to work at it immediately, while others should gather the harvest and attend to other labors.

The persecutions of the mob were not confined to the members of the Church; they were also felt by those who were favorable to them, and who wished them to have their rights. Sheriff Backenstos, previously mentioned as being friendly to the Saints, rode into Nauvoo on the 16th of September, in great haste and appearing much excited. On the previous day he had been driven by the mob from his home in Carthage, from which place he had gone to Warsaw, and sought refuge for the night. There he learned that the mobbers were very much enraged at him for trying to stop the burning of property, and that they were determined to take his life if possible, and, in fact, that they had planned to waylay and kill him on his way to Nauvoo. On starting the next morning, he got a man to accompany him a portion of the way. Soon after they parted company, he (the Sheriff) saw a party of the mob pursuing him

on horseback, and though he drove his horse as fast as he could, he riding in a buggy, they gained upon him in the chase, and one of them who rode the swiftest horse would likely have overtaken him had his horse not fallen and thrown him. The mob now took a cut-off to intercept him, and gained on him so rapidly that they were within two hundred yards of the Sheriff when he came up with O. Porter Rockwell and John Redden, who were engaged in removing sick families into Nauvoo from the burnt district. They seeing the Sheriff coming down the hill towards them at such a frightful speed called to him and asked what was the matter. He told them he was pursued by the mob, and commanded them in the name of the State to protect him. They replied that they would do so, as they were well armed. The Sheriff, encouraged by this, turned to the approaching mob and commanded them to stop, but as they paid no attention to the order, and continued to advance, apparently reckless and blood-thirsty, and raising their guns to fire at him, he ordered O. Porter Rockwell to fire. Aiming at the clasp of the belt on the foremost man, the latter fired, and simultaneously with the report of the gun the man fell from his horse. His comrades then stopped and cared for him, leaving the Sheriff to proceed on his way.

PROGRESS WEST OF THE MISSISSIPPI.

The following letter is from one well known in Michigan, who now occupies an important position under the government—

Salt Lake City, May 20.

To the Editor of the *Detroit Tribune*—

Just twenty years ago this month on leaving the "dear old City of the Straits" for California, I became the correspondent of the *Advertiser*, and during all my life in the golden State, from 1852 to 1856, I endeavored to enlighten the citizens of the beautiful peninsula as to the mineral, commercial, and agricultural resources of that

State. Since that period what wonderful changes has our beloved country experienced, and what strange things have all us middle-aged men seen. Then it took me 27 days to reach San Francisco; now the journey occupies only five days. Then our latest intelligence from home was 25 days old; now it is received in the twinkling of an eye. Then everything west of the Mississippi was a desert, a *terra incognita* and Indian Territory; now the whole continent, through Nebraska, Kansas, Colorado, Utah, Nevada and California, is dotted over

with villages, mining camps, school-houses and churches, and the entire country from Omaha to San Francisco is nearly as well settled as was Michigan from Detroit to Chicago in 1845. Then Salt Lake City was three months distant in time from the Missouri river—now it is a thriving, growing city, with churches, schools, hotels, and all the comforts of life, only four days' ride from Detroit. In these last 20 years, since I left Detroit for California, over 8,000,000 of people have settled west of you, and at the western terminus of the Northern Pacific Railroad, where I sat down in the first log cabin ever erected there, in 1853, is now laid the foundation for a great and rising city; while here in Salt Lake I prophecy that 100,000 people will be found in the next five years, and half a million in the Territory of Utah.

Driven here to commence for the fourth time my life, by the awful conflagration of Chicago, I propose now to resume my former post as your correspondent, and so tell your readers, my true old friends in Michigan, of the wonders of this great inland portion of our continent. And first let me begin by stating that for mines of silver, copper, lead, coal and gold in the southern portion of the Territory, Utah has no superior in the Union. Cheap labor, cheap provisions, cheap transportation, easy facility for the reduction of ores, enable the miners here to make a ton of silver at least at one-third less cost than in Idaho, Montana, Colorado, Nevada, or even the back parts of California. A heavenly climate in this locality, mild winters, good roads, railroad facilities advancing rapidly south, under Brigham Young's control, all stimulate the growth of the country and the development of its mines. Our old friend Capt. E. B. Ward, with his giant head and great enterprise, has seen all this,

and Professors Mayhew and Griffith are now here, and hard at work selecting the best location for Captain Ward to develop. Captain Smith, the color-bearer of the gallant first Michigan, at Bull Run, is here with his son-in-law to develop and sell mines bought five years since, which will make him rich enough to compete with the Buhls and Baldwins, and Chandlers of Detroit. They will return to your city and report to Captain Ward as to the mineral resources of this Territory, which report will open the eyes of your people to this new field for business and speculation. Hereafter I will give you a weekly statement of the mining and business matters, and will furnish you accurate and reliable reports as to the situation, individually and politically. At present let me tell all people in Michigan that life, limb and property are as safe here to-day as in your own quiet State; that all men, women and children may come and travel all over Utah with as much safety as they may go to Kalamazoo, or Grand Rapids; and that all pretences that blood has flown or will flow in these streets are mere exaggerations, having no foundation or truth. If you doubt this statement, ask Professor Mayhew, or Mr. Griffith, or Mr. Smith, or even General Morrow, in command here. Whatever crimes or wrongs the Mormons may have committed in the past, at present a more quiet, industrious, temperate, chaste people does not exist within the Union. The railroads, telegrams, and the tide of emigrants pouring into this valley have already (if violations of law ever took place), changed all that; and all the laws of the United States can be enforced here as in Michigan, with the consent and concurrence of all our people. In my next I will explain more.

GEO. C. BATES.

—*Detroit Advertiser and Tribune.*

UTAH NEWS.

The following are from the *Deseret News* to June 8.

On June 5th one of the street cars was run on the track in Salt Lake City, for the purpose of having the curves spiked in their proper places. The track is nearly complete to the Eagle Emporium, and the workmen are engaged on East Temple street, preparing the road for ties.

Elders Edward Stevenson and Nathan T. Porter left on the 8th to fill their missions in the United States.

A letter from a resident of Kanab says—"All is prosperous here. The crops look very promising. The general health of the people is good. The Colorado river gold excitement has almost entirely died out. The river is very high.

High waters continue. All the bridges on Bear river have been washed away, excepting Hampton's, which had not been heard from. Packer's bridge at Bridgeport, went on the 2d. There is talk of starting a ferry. Fields and gardens look very promising all through Cache. There are no grasshoppers.

The Sanpitch river and its tributaries in San Pete County, are overflowed. Several bridges have been washed away and others are in danger. A great amount of damage is being done to fields and meadows and also to improvements in towns and settlements.

On the 7th the Sevier bridge was still extant, but it was quite dangerous crossing it. The water was running round the north end the entire distance from the bridge to the Bluff, about eighty feet. The water was still rising, and had commenced running round the south end.

Captain Samuel Cunningham, of St. George, reports crops looking uncommonly well in that vicinity, with good prospects for sufficient water. The settlers have learned by experience that grapes, cotton, sweet potatoes and lucerne are the safest and most profitable crops. The mining prospects in the Silver Belt District are flattering. The Pinto Iron works are turning out excellent castings and are kept constantly running.

Elders C. C. Rich and Jos. C. Rich, called on missions to the Eastern States last Conference, left Ogden June 8 for Massachusetts, making a stay of a few days in Illinois on the way thither. They purpose being present at a meeting, to which they have been invited, of members of every branch of the Rich family in America, which representation is expected to consist of several thousand people. The meeting was to continue two days, June 26th and 27th, and was to be held at Truro, Mass. This reunion of the Rich family was inaugurated by a number of gentlemen named Rich, residents of Boston. It is stated that the family genealogy has been traced back several hundred years. On their return from Massachusetts, the aforementioned brethren will visit Kentucky, where they will spend some time laboring in fulfilment of their mission.

The following are from the *Salt Lake Herald* to June 9.

The Salt Lake Gas Company announce that they will proceed forthwith to erect their works, and will be prepared to furnish gas for general use about the first of next November, at four dollars per thousand.

We learn from General Maxwell, register of the land office, that there has been more correct land entries made in Utah and patents have been received up to a later date, than in any other land office in the country. These creditable facts, we believe, are in a large part due to Hon. W. H. Hooper, delegate from Utah, and General Maxwell.

The Utah Northern railroad was to open for business on the 18th of June, when passenger and freight trains would commence running from the junction of the line with the Central Pacific railroad to a point near Hampton's. The distance, we believe, is about twenty-five miles. The line is excellently built, and will be one of the best paying enterprises in the west. In a short time the track will round into Cache County, and take in its sweep a fine range of prosperous settlements, built up by an enterprising population.

Bad men are never completely happy, although possessed of everything that this world can bestow ; and good men are never completely miserable, although deprived of everything that the world can take away.

No man can avoid his own company ; so he had best make it as good as possible.

The virtue of prosperity is temperance ; the virtue of adversity is fortitude.

A Chinese newspaper has entered upon its two thousandth volume. It has lost all its original subscribers.

To all men the best friend is virtue ; the best companions are high endeavors and honorable sentiments.

An Indian philosopher being asked what were, according to his opinion, the two most beautiful things in the universe, answered, " The starry heavens above our heads, and the feelings of duty in our hearts."

POETRY.

OUR HAPPY MOUNTAIN HOME.

TUNE—*The Bonny English Rose.*

In Utah's vales, or Deseret,
All faithful Saints can find,
'Mongst kindred souls, who here are met,
A welcome, warm and kind ;
And while they keep their armor bright,
They'll never wish to roam.
But cherish with a fond delight,
Our happy Mountain Home.

Above all lands, this land is choice
Because, 'tis truly blest ;
The mountains and the streams rejoice,
The vales are gaily drest,

Provo City, May 26, 1872.

There's joy and freedom in the air—
Then come, ye Saints ! oh ! come !
Yourselves prepare, with us to share,
Our happy Mountain Home.

The servants of the Lord are here,
His spirit cheers our hearts.
It gives us hope, dispels all fear,
And happiness imparts ;
Thus favored by the powers above,
Our foes in vain may foam,
For still we'll live, and still we'll love
Our happy Mountain Home.

HENRY MAISEN.

DIED.

BOWEN.—In Ogden City, of inflammation, May 17, 1872. John B. Bowen. Deceased was born August 12, 1809, at Tyrrheal, in the parish of Llanelly, Carmarthenshire, South Wales ; he was baptized into the Church of Jesus Christ of Latter-day Saints Oct. 2, 1845.—"Ogden Junction."

SHEPHERD.—At Moroni, Sanpete County, May 26, John, son of Joseph and Ellen Shepherd, of lung disease. Born May 4, 1862, at Moroni, Sanpete.—"Deseret News."

THOMPSON.—In Salt Lake City, May 31, Anne Dick, wife of Stephen Thompson, aged 27 years.—"Deseret News."

HARDIE.—In Salt Lake City, June 3, at 1 a.m., Mrs. Janet Hardie, aged 63 years.—"Deseret News."

RIDER.—At Kanab, Kane County, May 14, of inflammation of the bowels, William Macdonald, son of John and Mary M. Rider, aged 2 years and 2 months.—"Deseret News."

JACKSON.—At Moroni, Sanpete County, of cancer, May 21, Ruth Jackson. Born April 15, 1819, at Brampton, Derbyshire, England ; baptized and confirmed Nov. 4, 1841, at Brampton, Derbyshire, England, by Elder Bradbury. Was extensively known and respected in the Sheffield Conference and by the Travelling Elders as sister Ruth.—"Deseret News."

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 28, Vol. XXXIV.

Tuesday, July 9, 1872.

Price One Penny.

REVIEW OF AFFAIRS IN UTAH.

BY AN OUTSIDER.

Washington Correspondence of the "Cincinnati Commercial."

The Mormons have always claimed that the Lord was on their side, and now point to recent developments as proof of that fact. The setting in of a strong tide of success in their favor would seem to indicate as much to the worshippers at the Mormon shrine, but if we acknowledge that the Lord had anything to do with awarding them justice, we must also conclude that our side of the case has been managed by the devil and parson Newman. The devil and parson Newman made a strong team and worked well together, but the Lord was too much for them in the long run. They started out with a brilliant show of success, and for a time it seemed that they would carry all before them and wipe the Saints from the face of the Salt Lake desert, if not of the earth; but they reckoned too much on the power of their firm, and strength of their joint influence, and went under. Whether they will now dissolve partnership or continue business at the old stand, I am not advised, but as their joint crusade has been attended with such ill success, it is likely they will retire from the field for the present.

WHAT'S THE MATTER WITH NEWMAN?

The thing the matter with Newman

is understood. His desire to squelch the Mormons is not without a cause. As to the devil, he probably goes in on general principles. The Mormons are sober, industrious, thrifty, attend to their own business, do not drink whiskey nor gamble, and consequently are not such a people as the devil delights in.

Parson Newman aspires to be the spiritual adviser of the President. As a sort of spiritual cabinet officer, he is a success; but whenever he meddles with temporal matters, he is an unsafe counselor, and if allowed to have his way, he would inaugurate ecclesiastical raids in every direction, and get our government into more musses than it could get out of in a generation.

He has been at the President's back in the Mormon raid, a power behind the throne greater than the throne itself. He has great influence with the President, and has used that influence to have the power of the government brought to bear against the people of Salt Lake desert, whose crime is that they have got a religion.

Newman went out there some time ago to crush them with the power of eloquence. He did not propose to use

the sword then, but went at them with the jaw bone of an ass, and got worsted.

The Mormons gave him the use of their Tabernacle, a noble structure, costing a million and a half of dollars, and seating thirteen thousand people, and filled it to hear him. He had a larger audience than he ever had in this centre of civilization, where ten thousand people could not be got together to witness any religious exercises that could be imagined. The parson proposed to demolish them with profound learning and Hebrew roots, but he found among them two Elders who knew more Hebrew roots than he did. They soon had him on the defensive, and demolished him with the Old Testament and ancient history. There were several rounds fought, and at each round Newman was knocked up into the corner, until finally, too exhausted to quote from his voluminous manuscript or get out any more Hebrew roots, he left the city in deep disgust. He left behind him an unfulfilled appointment, his retreat being one of utter demoralization and disorder. He found in those desert places men who knew as much Greek, Latin and Hebrew roots as he, and who were fully as well up in ancient lore. Some of those Mormon Elders are hard students, the quiet of Salt Lake being conducive to study, and had thus got ahead of Newman in the classics, for much of his valuable time is taken up in advising the President and reading Washington newspapers, either of which will debilitate the mind and render it unfit to successfully handle deep and serious subjects.

The urbanity with which the Mormons tendered Newman the use of their Tabernacle, and the numbers with which they filled it, certainly reflected credit upon them as hospitable people, whatever may be said of their judgment and good taste. They gave him a larger assemblage than he could by any possibility get in Washington city, and listened to him as attentively as his own congregation. We will give them credit for good behavior, although some may accuse them of bad taste and a reckless waste of time.

Put the boot on the other leg for a moment, and suppose that Brigham

Young or some of the Elders had come to Washington and asked Dr. Newman the use of his pulpit for a Sunday or two, would they have got it? No, indeed; the truly good parson would have held up his hands in pious horror at the thought of such a dreadful thing as a Mormon in the Metropolitan pulpit. The courtesy which they extended to him, he would in no wise extend to them.

As soon as he came back from his inglorious defeat at Salt Lake, the apple of promise having turned to ashes upon his lips, for he thought he would smash the miserable people out there with Hebrew roots, he began his crusade against them through the President. The part that he got the administration to play in this miserable business was despicable and disgraceful, mean and cowardly. The spectacle of a great government inaugurating a crusade against the weak and defenseless people of the desert, for no other reason than that they have a religion different from our own, if we can be said to have any in particular, was a disgraceful exhibit. And what has been the result? We have vexed and annoyed those people beyond measure, put some of them in jail, until they could get a hearing before the Supreme Court, (which is not under the control of parson Newman, but is governed by law and justice,) and run the government to an expense of about one hundred thousand dollars. That is all that has been accomplished.

Of all the blunders of the present administration there is none equal to this. Parson Newman should be removed out of the cabinet at once as an unsafe adviser. By his advice * * * the President filled the offices in Utah with a choice gang of law-enforcers, composed about equally of Methodist fanatics and bar-room poker-players, with instructions to go for the Mormons. They went for them. They disregarded law, Gospel and common sense in their blind bigotry, and now have the satisfaction of seeing their work all knocked east, west and crooked by the unanimous opinion of the Supreme Court of the United States.

The conduct of the judge, McKean, can not be excused. Either he knew he was doing wrong, or else he is not

fit for a justice of the peace in any back-woods district of the land. His course was so clearly and outrageously illegal, so contrary to all known principles of justice and fair dealing, that a man who never saw a law book would so pronounce it. We all have an instinctive idea of what justice is, whether we know any law or not, and measured by this standard alone, McKean's conduct was abhorrent.

He carried on his high-handed proceedings for some time, owing to the fact that he "operated" in the wilds of Utah, was backed by the President, who, in turn, was backed by parson Newman, and had the agent of the associated press at Salt Lake to deliver stump speeches for him every night, over the United States. Supported by this formidable force and favorable combination of circumstances, he did not come to the end of his rope for several months, but it was only a question of time.

When I was in Salt Lake I ventured to predict that the Supreme Court would knock the pins out from under his proceedings, and let the superstructure fall. Great has been the come down, my countrymen, and great the clatter of skulls in Newman's camp. The parson finds out that only one department of this great government is under his control.

MORMON FAITH.

While at Salt Lake I was struck with the almost sublime faith which the Mormons had in the Supreme Court, a faith that they would obtain justice in that exalted tribunal. They were right. The justice which McKean had denied them, they obtained in the grand tribunal of which every American should be proud, a tribunal removed far above the mire or scum of ecclesiastical controversies.

The case immediately before the court had its origin in the Gentile love for whisky. The Mormons do not drink whisky. In this respect they are not in harmony with the administration. It is sad, but true. Before the Gentiles flocked into Salt Lake City, each an independent civilizer on his own hook, armed with a Bible and a bottle of whisky, there was not a grog shop in the place. But with the influx of the apostles of civilization

came a brisk demand for whisky. The Mormons, by virtue of their control of the city, discouraged the sale of liquor by a severe tax, a tax so high that it almost amounted to prohibition.

The whisky men refused to pay it, and agreeable to a city ordinance, the city officers emptied the contents of a groggery into the street. The owners sued for damages, and went into McKean's court. McKean ruled every Mormon off the jury, although they compose nine-tenths of the population, and the whisky men got a judgment for over three times the value of the liquor destroyed. McKean ruled Mormons out of the jury-box, charged them out of court, and ran his judicial machine entirely in the interest of the Gentiles. The Mormons patiently submitted, and took their case up to a tribunal where law and justice are meted out to men of all religions as well as those of none. Chief Justice Chase delivered the unanimous opinion of the court, and promptly reversed all of McKean's iniquitous rulings.

This was a blow under the butt of the administration's ear. Grant had been backing McKean all the time, telling him to go ahead and squelch the barbarians. A grand crusade had been inaugurated in the name of christianity and parson Newman, and it must be carried on regardless of consequences.

While Akerman was in the attorney general's office, he did not like the proceedings in Utah, and privately intimated as much to the President several times. Akerman never did know great quantities of law, but he knew enough to understand that we were getting an elephant on our hands in making an illegal crusade against Salt Lake. But the President would listen to nobody but McKean and Newman about the matter, and stiffened his neck to the great work of reforming Utah. The President, who was to have no policy in opposition to the will of the people, here undertook a job against their will and in opposition to law. But what had he to fear when backed by the spiritual and temporal advice of parson Newman? When Cæsar was crossing some sea (I forget what one) in a boat, and the

waves came high and the sailors were afraid, the sanguine man told them to fear nothing, for he was aboard.

Attorney general Williams has never sanctioned the proceedings in Utah, and repeatedly told the President so. It was not his province to interfere any more than by his advice, which, when given, was always on the side of the Mormons.

THE LAST OF MCKEAN.

I see by the dispatches that McKean's wife has left Salt Lake, which ought to be an indication that the judge will return no more. He has disgraced the bench and himself by his intolerant conduct, run the government to heavy expense, exasperated the Mormons, and the duty now devolves upon him to resign. Utah needs a judge who knows the law, and who will administer it with a reasonable show of impartiality. As for McKean's court, a Mormon had no show in it whatever. To go into it was to be condemned.

Notwithstanding the stinging rebuke administered him by the Supreme Court in upsetting his every act while in Utah, the judge has the impudence to enter the lobby of Congress and attempt there to procure the passage of a law virtually upholding him in all he has done, and providing means for the further persecution of the Mormons. Dan. Voorhees introduced a bill which delights the President and McKean. Parson Newman is also happy in his mind about it. It provides for a new crusade against the Saints, and is carefully arranged so as to escape the Supreme Court. This bill of Voorhees and Newman does not say that Mormons shall not sit upon the jury, but provides for keeping them off by enacting that the judge, the marshal and the district attorney shall make a list of two hundred citizens of the United States, who have resided in the Territory six months or more, and from this list the grand and petit jury shall be drawn.

Now, with judges, marshals and district attorneys such as Grant has heretofore sent to Utah, what chance has the Mormon element for recognition in the jury-box? Instead of challenging them after they are sum-

moned, as was McKean's course, they will never be summoned.

It is, perhaps, a healthy sign to see Dan. Voorhees bringing in bills "to aid in the execution of the laws." Hereafter we shall likely have his support in measures to enforce the laws in the South. Either he has ceased to be a democrat or ceased to be consistent. Heretofore, when attempts have been made to enforce the laws against the Ku-Klux, we have had long and melancholy howls from Dan. about the persecuted Southern people. Yet, there has been no harsher measures levied against the South by the bitterest radical in Congress than Voorhees now attempts to levy against the Mormons. And if he can argue so bravely against harsh measures for Southern Ku-Klux, why should he be foremost in advocating harsh measures for the Saints? What have they done? A little reflection will convince any one that we have been far more lenient with the Ku-Klux than with the Mormons. Suppose the Saints should play the Ku-Klux role for a short time, disguising themselves and going forth at night to frighten, whip and kill Gentiles, giving them orders to leave the Territory in so many days, or swinging them up if they didn't? How long would the government bear with such folly? As long as it did with the Ku-Klux? No, indeed, but the entire Mormon tribe would find themselves *en masse* in the penitentiary or out of the United States six months after beginning the amusement.

Hereafter when Dan. Voorhees commences his annual yelp in Indiana against the republicans for their alleged persecutions of the Southern people, and he will be at it this summer, let the republicans confront him with his Mormon bill, and ask him if the party is not as justifiable in persecuting the Ku-Klux, who have violated all law, human and divine, as he is in persecuting the Mormons, who have violated no law.

Let the republicans of Indiana bear this in mind, and when the summer campaign shall come, and Dan. shall shake his long auburn locks at the party in power for persecuting the Ku-Klux and violating the Constitution, let some good republican read

Dan.'s bill for the suppression of the Mormons, and ask if it is any more a violation of our venerated Constitution to punish Ku-Klux for murder than it is to punish Mormons for having a religion. Ben. Butler put about the same question to Dan. in the committee-room, and had him badly cornered. The Massachusetts statesman expressed great satisfaction at seeing the Indiana statesman converted to the theory that the laws should be enforced, but he wanted to know, you know, if the Ku-Klux did not deserve punishment for being murderers as much as the Mormons for being engaged in the establishment of a religion. Dan. did not answer, and we shall probably not hear from him on the subject until he has an opportunity of consulting with parson Newman.

THE "TRIBUNE" AND THE MORMONS.

The New York *Tribune* conceives that the blow to the administration by the Supreme Court decision is as great as any it has yet received, and severely criticises the action of the President in urging on the prosecution against the wishes and advice of both Akerman and Williams. It wants to know who the back-stairs adviser of the President is. Does the *Tribune* not know that parson Newman is the back-stairs counselor of the President? As to the wisdom of his counsels we need only point to the present condition of affairs in Utah, to the interminable legal complications that have arisen, and to a bill for court expenses, running up to the tens of thousands of dollars which the government will have to foot. Perhaps if Newman would withdraw from the back-door cabinet of the President and give his attention entirely to spiritual matters, the country could manage to get along. The experiment is worth trying, at all events.

THE INJUSTICE OF JUSTICE.

Two cases of imprisonment have lately commanded the attention of the government and the people. Two men were deprived of liberty—Brigham Young and Dr. Houard.

Brigham Young is an American citizen, by birth and inclination. He has never lived in any other country. He comes of revolutionary stock, his ancestors having war records in Washing-

ton's army of which any man or men might be proud. He guided the Mormon wanderers to Salt Lake valley, then belonging to Mexico, and to his management, prudence and forethought they are greatly indebted for their prosperity, a prosperity that has added seventy millions of dollars to the aggregate of the nation's wealth. He was the first governor of Utah, and held that office under the appointments of several Presidents, up to 1857. He carried the overland mails for the government, built a great portion of the overland telegraph, kept the stage route open when, but for his exertions it would have been closed by the Indians. He built a hundred and fifty miles of the Pacific railroad, and a thousand miles of telegraph. He built the Utah Pacific road, from Salt Lake city to Ogden, and is now extending it southward into the Territory. He has built factories, carried mails, fought Indians, fed emigrants, graded railroads, established telegraph lines, and been the most untiring and useful citizen between the California line and the Mississippi river. During the war, when the regular soldiers were at the South, in obedience to a summons from President Lincoln, Brigham Young sent four hundred men seven hundred miles into the wilderness to fight Indians, and protect emigrant trains and government mails.

Coming down a little later, what did he do when Chicago was burned? Subscribed a thousand dollars in cash for the sufferers, and raised thirteen thousand more among his people.

Yet this old man, now past seventy, this son of a revolutionary soldier, this governor of Utah Territory for ten years, this agent of the government in many important trusts, this founder of a hardy colony in the desert, which has added seventy millions to the nation's wealth, this old man is thrown into prison for alleged crimes committed twenty years ago, upon the sole testimony of a self-confessed assassin, an acknowledged murderer of women and children, a human butcher, a hyena in the shape of a man. This blood-dyed wretch, this self-confessed assassin and acknowledged perjurer, is used by the government as a witness against Brigham Young and the old man thrown

into prison on his sole testimony, and refused bail by the skillet-headed fanatics and long-haired lunatics who disgrace the government by pretending to execute laws out there, although he could have given it to the amount of ten millions of dollars.

That is one picture; and now I will invite your attention to another, as parson Newman would say.

In 1795, some eighteen years after Brigham Young's father was carrying a musket in Washington's army, a Frenchman, Louis Houard by name, landed in Philadelphia. He was naturalized in 1803, married shortly afterward, had children born to him, and in 1821 he went to Cuba, became a colonist, received a grant of land, and died in 1826.

Among his sons, born in Philadelphia and afterward taken to Cuba, was John. After his father's death, John returned to Philadelphia, studied medicine at Jefferson College, and remained until 1843, when he went back to Cuba, where he has been ever since, nearly thirty years. Yet he claims to be an American citizen, and his arrest and imprisonment by the Spanish, in much the manner that Brigham Young was arrested and imprisoned, is made the subject of a week's earnest debate in Congress, and the President is ordered to request his immediate release, and if not complied with we must go to war with Spain.

Now these are two pictures for the American mind to contemplate. Look at one and then at the other, and then define justice. The government puts an old and honored citizen, a recipient of many of its trusts, and a son of the revolution, in jail, upon the testimony of a self-confessed woman murderer and assassin, refuses him bail, and puts a guard over his home.

The Spanish government puts a man in prison upon a charge fully as well substantiated as that against Brigham Young, though of a different nature—a man claiming to be an American citizen, but who has not seen America for nearly thirty years.

What is the result? Congress pays no heed to the American citizen imprisoned in Utah, but the one in Cuba attracts their immediate attention; they earnestly discuss his case for a

week, at an expense of about five thousand dollars a day, and require the President to demand his release, or else we shall go to war immediately. Now it is a grand thing to protect our citizens abroad when they are citizens, and one feels proud of a government that will do it; but when all the fuss was being made about Houard in jail, I could not help thinking of Brigham Young in jail. We astonish the world by the vehemence of our denunciation of injustice abroad, but we tolerate it at home with marvelous complacency. We are as a whitened sepulchre, very fair and polished without, but not strictly correct within.

WHAT ARE WE GOING TO DO ABOUT IT?

The experience of mankind teaches that it is easier to get into a muss than to get out. The administration has become involved in grave legal complications with the Saints, and must either continue the war or stop.

The easiest way out is the best. Let the Mormons alone. Their past history is an evidence of their ability to take care of themselves. If we attend to what little wickedness there is this side of the Rocky Mountains, we will have reasonable employment. The railroads will kill polygamy. The peculiar institution can not stand the fashions. As has been well stated, the dry-goods bills run up against Mormon husbands by their numerous wives will do more to kill polygamy than any number of bills introduced into Congress. There will be few plural marriages hereafter. No Mormon is compelled to marry two wives, and there will be little of it done from choice henceforth. The advent of Paris fashion plates, coupled with the natural feminine love of display, will kill polygamy. Plural marriages are decreasing. Those with one wife are contented.

The mining interests of Utah are daily growing in importance. The finest silver mines on the continent are there. Population is crowding in. The Territory is striding ahead of all the other Territories. There is no better, more thrifty and industrious farming population west of the Mississippi than in Salt Lake valley. They have made an oasis in the desert. The contiguity of a well developed agricultural

region and rich mineral deposits makes wealth of the substantial sort. It is wealth that stays. Utah wants peace and quiet. With this, in two years from now she will have a hundred and forty thousand population, and be worth a hundred million of dollars. With such a grand future before her we are silly to be picking at the predominating religion of Utah, which in nowise concerns us. We will not be held accountable for the sins of their belief. None of us are compelled to join their church or abstain from drinking or gambling or being peculiar, like them, in every respect. Other churches flourish at Salt Lake. Brigham Young himself gave five hundred dollars each to establish a Baptist and Catholic. There, as here, we can have our choice in creeds. Let us be just and liberal, remembering that if we would not be judged harshly ourselves, we must not harshly judge others. At the Judgment day, if we have no other sins to account for only that of letting the Mormons alone, we can congratulate ourselves.

Our Territorial system of government is a mixture of humbuggery and tyranny. As soon as a Territory comes up to the required standard of population it should be admitted as a State, and the people thereof allowed to govern themselves. Utah will soon be up to the standard. None of the Territories are filling up so fast, or have so promising a future. Her population is now fully a hundred thousand, according to the best estimates. The defective census of 1870 makes it 86,786. A census just taken makes it 106,000. The truth is not far from a hundred thousand. This is forty thousand more than Nebraska had when admitted; fifty thousand more than Oregon had; thirty thousand more than Michigan had; forty thousand more than Arkansas, Ohio, Mississippi or Illinois had when admitted.

When she reaches the required standard, admit her upon conditions that polygamy cease henceforth, and trouble will be at an end.

H. V. R.

FEARFUL VOLCANIC ERUPTION.

We copy the following from the *Liverpool Mercury* of 2nd inst.:-

In the evening of the 15th of April, the volcano Merapi (in Java), which had been quiet since 1863, began to show signs of vigorous life. Streams of lava issued out of the mountain, and, rushing furiously downward, buried whole villages in their fiery masses, filled up the ravines, and checked the course of rivers. This outburst was one of the most frightful ever known. It came so unlooked for that every one was surprised by it. A river in the neighborhood of the mountain was filled with lava to a depth of 15 feet. All the trees on its banks (which are 80 feet high) have been consumed or scorched by the fearful heat. A great many human beings have perished, together with their villages. Very little is yet known of the fate of those dwelling on the Merapi to a height of 6000 feet, the mountain being inaccessible. The authorities who en-

deavored to ascertain the nature of the working of the volcano saw only smoke, ashes, and glowing lava. Showers of ashes, stones, and sand followed the casting out of the lava, and caused dreadful devastation. At several places the sand and ashes lay from two to four feet deep, whereby great damage has been done to the coffee and other crops. At Solo and other places the ash and sand showers lasted three days, and it became so dark that lamps had to be lighted in the daytime in consequence. The volcanic outburst was accompanied by slight shocks of earthquake. It is said that thousands of Javanese have had to take flight after having lost their all; their villages had become uninhabitable owing to most of the houses having fallen down. By last accounts 200 dead bodies had been found on one side of the volcano. A woman who escaped, brought news that her fellow-villagers, 160 in number, had perished.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 9, 1872.

HELP.

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PRESIDENT Brigham Young has caused to be published the following :—

TO THE PRESIDENTS AND BISHOPS OF THE VARIOUS WARDS THROUGHOUT
THE TERRITORY.

Dear Brethren—The time has arrived when the means is needed to emigrate the poor from Europe, and up to this time of the present season but little has been donated or placed in the hands of the Perpetual Emigrating Fund Company, in any way, that can be used to emigrate the old and faithful members of the Church, whom we feel it our bounden duty to aid in gathering home to Zion.

You are all therefore requested to make an exertion in their behalf, that whatever funds the members of your Wards are able to denote for this purpose, be called for and forwarded immediately to this office, and the brethren shall be blessed in so doing.

BRIGHAM YOUNG,

*President of the Church of Jesus Christ
of Latter-day Saints.*

Salt Lake City, June 12, 1872.

Here we find our President, as heretofore, on the alert to use every opportunity to accomplish the gathering of Israel.

This is the invitation in Zion; a reminder to the people gathered there to contribute of their substance to emigrate the poor from Europe. A kind of invitation often extended in the past to the people of Utah, and, generally speaking, most nobly responded to.

This, we will say, is but as it should be, coming as it does from saviors on Mount Zion. But how is it with us in Europe, who have not had our way opened for us to emigrate? Have we done all we personally could do to open up our own way?

The answer to this will of course very much depend upon the conception we may individually have of what is our duty in this respect.

That all may stand approved, however, it is necessary that each use every opportunity to prepare themselves to go to the gathering place of the Saints.

Preparation, consisting, as it does, of a variety of duties, is worthy the attention of all who wish to avail themselves of the privilege of obeying the Divine command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

To prepare, amongst other duties, practice economy. Take into consideration your income, and, without being niggardly, cut off every needless expense. No matter how small the expense may be, if it is not a necessary

one, stop it. Let none think this unworthy their attention. The great minded and practical Benjamin Franklin said "Beware of little expenses; a small leak will sink a great ship." "Spend one penny less than thy clear gains: then shall thy hide-bound pocket soon begin to thrive." After practicing this economy place in safe keeping and hold sacred for your gathering, the amount you may be able to save. Begin at once, or if already begun, continue. Be not discouraged at the smallness of the amount. Show your faith by your works. You who exert yourselves, in the sight of that "Father who seeth in secret" will surely be sooner delivered than those who are inactive, and, with folded hands, supinely wait for assistance from Zion. There is much truth in the old saying, "God helps those who help themselves." Use every human effort, then faith will be stronger in asking God to open up your way to keep his commandment, for that person would be inconsistent indeed who asked the Father to do what he, with at least some power in his own hands, made no effort to do for himself.

Let every Latter-day Saint, each man, woman, youth and maiden, ask themselves individually, "Am I doing *my* duty in saving means to help myself from Babylon." If the answer is "Yes, I am," it is well; if not, begin at once, and in this respect stand approved before the Lord.

Further, are the Saints preparing themselves, to receive help from God and their brethren by increasing their faithfulness in this land? The Gospel of Christ, being the power of God unto salvation is of necessity progressive in its very nature. When it first found us we were groping in darkness. We received just enough light to manifest our faith in Jesus and repentance of sin by being baptized for the remission of sin, and to receive the Gift of the Holy Ghost by the laying on of hands. But this Holy Ghost has taken of the things of God, and has unfolded them to us, since this obedience to the first principles of the Gospel.* Our knowledge of the things of God has increased; have our works kept pace with our growth in knowledge? By their works the Latter-day Saints, as all others, will be known. The rule is given by the Equal and the Just that "He shall reward every man according to his works."

Dear brethren and sisters, you are receiving your first lessons in the "perfect law of the Lord." Improve the talent given to you, and thereby prove yourselves worthy to receive more. By a faithful discharge here of your duties as unfolded to you by the spirit of the Lord, and by the administrations of His servants, prepare yourselves to receive the privilege of going up to the mountain of the Lord's house, that you may be further taught in His ways and walk in his paths.

J. G. B.

NOTICE.—The Presidents of Conferences are requested to forward their reports at the earliest possible date after they are due, and not delay on account of here and there a dilatory and careless Branch President, whose report can be included in the following Conference report, and he be reminded that more diligence on his part would lighten his duties and better comport with his position.

The monthly, quarterly and semi-annual reports, as they severally fall due, are all that are required by this Office, and it is expected that in future they will be forwarded with commendable promptness.

APPOINTMENTS AND RELEASES.—Elder Thomas Dobson is appointed to succeed Elder J. B. Fairbanks in the Presidency of the Nottingham Conference, and Elder Fairbanks is appointed President of the London Conference.

Elder J. V. Robison is appointed to succeed Elder G. W. Wilkins in the Presidency of the Bedfordshire Conference.

Elder E. A. Box is appointed to succeed Elder G. P. Ward in the Presidency of the Manchester Conference.

Elders G. P. Ward and B. W. Driggs are released to return to Utah with the July 31st company, with the request to Pres. Driggs that he so instruct Elder E. W. Snow that he may be able to take charge of the Conference for a time, in case Elder C. H. Wilcken does not arrive in Birmingham on or before July 30.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 429.

It was very evident that O. P. Rockwell had saved the life of the Sheriff, as there was no doubt that the blood-thirsty mobbers who followed him were determined to kill him. Had he refused to comply with the demand of the Sheriff for protection, he would, to say the least, have proved himself an arrant coward. It was soon afterwards ascertained at Nauvoo that the man whom Rockwell had thus shot and killed was named Franklin A. Worrell, one of the most bitter and implacable enemies to the Saints in the country. This same Worrell was officer of the guard at Carthage jail when the Prophet and Patriarch, Joseph and Hyrum were murdered, and afterwards a witness when the case of their murder was under examination. He was asked at that time, among other questions, whether the fire-arms of the guard under his charge at the jail were loaded with blank cartridges only or bullets. He refused to answer the question, and assigned, as a reason, that he could not do so without criminating himself, thus proving by his own confession that if not actually engaged in the murder he was indirectly a party to it.

The suffering of the Saints during the persecutions and troubles through which they were now passing was extreme. Many of those who had their homes destroyed and were thus rendered destitute of nearly all the

comforts and many of the necessities of life were sick, and unable to offer any resistance had they been disposed to. Neither were the more strong and healthy generally in a condition to make a very able defense against the attacks of such a merciless mob. Many of them were unacquainted with the use of fire-arms, never having been brought into action before, and their fire-arms were few and of an inferior character.

Sheriff Backenstos, after reaching Nauvoo, immediately issued his second proclamation to the citizens of Hancock and surrounding counties, in which he recounted the nefarious and bloody acts of the mob throughout Hancock County, detailed his narrow escape from the infuriated men who had followed him, commanded the mobbers and rioters to disperse and cease their violence, and ordered all able-bodied men throughout the county to arm themselves in the best possible manner and defend their lives and property. As a postscript to this proclamation, he added—

“It is proper to state that the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet, and offering no resistance, when their dwellings, other buildings, and stacks of grain, etc., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue.

“The notorious Col. Levi Williams,

who is at the head of the mob, has ordered out the militia of this brigade, comprising Hancock, M'Donough, and Schuyler counties, but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with a design to aid the rioters."

The First Presidency also urged upon the people the necessity of being vigilant, that the mob might not come upon them unawares, and of moving their women and children and substance into Nauvoo as quickly as possible, if unable to protect themselves. In Nauvoo a committee of five men were appointed to wait upon the mob, and petition for peace, promising them if they would retire and cease their mobbings, lawless litigations and other persecutions, and allow the Saints the necessary time and peace to prepare to remove, that they would leave the State in the Spring. A proclamation was then issued, signed by the First Presidency and a number of the leading Elders of the Church and addressed to Colonel Levi Williams, and the mobbing party of which he was the supposed leader, announcing the names of the men appointed as a committee from Nauvoo and making known their proposition to leave the State, and asking for an answer to be returned in writing or by the committee who should wait on them. Two days after this was sent, A. B. Chambers, editor of the *Missouri Republican*, arrived in Nauvoo, from Warsaw, and stated that his purpose was to save the destruction of property and individual suffering that evidently must occur unless conciliatory measures were adopted. He brought with him the names of Levi Williams and six others appointed as a committee by the anti-Mormons of

Warsaw and vicinity to negotiate for peace. It seemed that many who had read the proposition to compromise addressed to the mob were satisfied with the proposals therein made, while many others were equally embittered and opposed to its stipulations on account, as they claimed, of being addressed as a mob. They thought to accede to this would be to virtually acknowledge that they were among those who had been engaged in burning and destroying property.

On the evening of the 16th Sheriff Backenstos, feeling anxious for the safety of his family and others at Carthage raised an armed force and proceeded to that place to rescue them from the power of those threatening. On this point we quote his own language—

"On entering the town we were fired upon by some of the mobbers, who instantly fled. My heart sickens when I think of the awfully distressed state in which I found my family, in the hands of a gang of black-hearted villains, guilty of all the crimes known to our laws. * * * * The families which I designed to rescue had all fled, with the exception of Mrs. Deming, the widow of the late General Deming, who was of the opinion that she might escape their vengeance, inasmuch as the recent death of her husband it was thought would have appeased their wrath against that family.

"After we had entered the town, persons were seen running about the streets with firebrands. Anticipating their intention of firing their own buildings in order to charge the same upon the *posse committatus* under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place."

MINUTES OF A TWO DAYS' MEETING AT BRIGHAM CITY, HELD SATURDAY AND SUNDAY, JUNE 8TH AND 9TH, 1872.

On Saturday morning, June 8th, Presidents Brigham Young and D. H. Wells, of the First Presidency; Elders Orson Hyde, C. C. Rich and Jos.

F. Smith, of the Twelve Apostles; Presiding Bishop Edward Hunter; President Joseph Young, of the General Presidency of the Seventies, toge-

ther with a party of Bishops and Elders, left Salt Lake City and traveled to Brigham City, to meet with the people there.

The meetings were held in a commodious bowery which was newly covered with foliage, affording a delightful shade for the large and attentive congregation.

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Saturday, 10 a.m.

The choir sang—"Praise ye the Lord, 'tis good to raise."

Prayer by Elder Joseph F. Smith.

Choir sang—"Come we that love the Lord."

Elder Orson Hyde said circumstances had compelled him to "enter into his secret chamber and shut his door and hide himself" for a little season. He was thankful now to be able to appear in public and attend to the duties of the ministry. He spoke upon the efficacy of prayer as evidenced in the deliverance of the Prophets of God from their enemies in ancient days, and of his Saints from their enemies at the present time. He exhorted the people to unity and faithfulness, to put away their indifference and drowsiness, and serve the Lord with all their hearts, and predicted the overthrow of the world and the triumph of truth on the earth.

Elder C. C. Rich spoke on the certainty of the knowledge obtained by the Latter-day Saints in contradistinction to the varied opinions of the religious world; showed that the Gospel revealed to us accomplished what it proposed to do for us, and that if there was any failure, it was in not applying its principles to our acts; and urged the necessity of an understanding of the operations of the Spirit of the Lord and the influence of other spirits.

Pres. Joseph Young said what the Saints particularly needed was the manifestation of the Spirit of the Lord to every one. The congregation were present as the results of the wonderful manifestation of the power of God to Joseph Smith, whom, frail and illiterate as he was, God filled with intelligence, as he did Jesus, the Savior of mankind. He recognized a great difference between Jesus and Joseph. Jesus was different to any other being

that ever dwelt on this earth, being God and man united by reason of his divine parentage, while Joseph was only a man like others, but inspired of God. The Holy Ghost was given to those who obeyed the teachings of both these persons, which was the greatest testimony that man could receive of the truth. The speaker exhorted mothers to perform faithfully the mission given them—to raise and educate their children; husbands to be kind to their wives, especially in their declining years, and all present to be pure, humble, prayerful and united.

Choir sang—"Great is the Lord, 'tis good to praise."

Prayer by Elder A. C. Pyper.

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2 p.m.

Choir sang—"Lord we come before thee now."

Prayer by Elder Thomas Taylor.

Choir sang—"Great God attend while Zion sings."

Elder James A. Little spoke on the character of Jesus Christ as described in the New Testament and the Book of Mormon—full of love and charity, going about doing good and blessing little children and all mankind. This was the spirit of the Gospel as revealed to us through Joseph Smith. By it God was shown to us, not as a revengeful being, punishing the erring in anger, but full of mercy and kindness and love to his creatures. He concluded by bearing testimony to the work of God.

Elder Thomas Taylor related some of his experience before embracing the Gospel, his doubts about the existence of a God, when trying to pray to a being described as having neither "body, parts nor passions," whom nobody could comprehend nor conceive of in imagination, and the joy he experienced when first instructed by an Elder of the Church on the character of the true God, who made man in his own image and likeness. He also spoke on the happy effects of the Gospel, both on preachers and hearers, and of the abundant reasons the Latter-day Saints had to be thankful and happy, and showed the folly of fault-finding and complaining.

Choir sang, "An angel from on high."

Elder Isaac Groo spoke on the privileges and duties of the Saints. Referred to some who said they had but little faith in "Mormonism." They should manufacture faith, which could be done by living righteously, attending to every duty, paying tithing, remembering the poor, attending to prayer, controlling passion and appetite, etc. "Love begets love, kindness breeds kindness, what we sow we shall reap," therefore, love, kindness, and righteousness should guide the Saints in the family circle, and in every condition in life.

Elder C. W. Penrose said these two days' meetings were profitable both to the Elders and those who heard them; to the Elders because many after performing missions abroad retired into the shade at home, unwilling to work in the ministry, yet complaining at not being noticed; these meetings brought a great many of them into active duty; to the people, because the tide of prosperity was setting in, which was more dangerous to their faith than adversity, and they needed continual admonishing. He touched upon the character of Jesus who is the pattern for us all, showing that there were two sides to his character—one loving, meek and childlike, the other lion-like and severe—the Saints should pattern after both, living humble and obedient, kind and charitable, yet bold as lions in defence of the truth, and unyielding to evil persons and principles. He also briefly dilated on the governing power of the Priesthood which was as essential a part of their calling as the position of instructors, the heavenly programme presuming that their government and direction would be in righteousness, not for self-aggrandizement, but for the benefit of the people, as the plans and policy of our leaders had always been. And exhorted all present to learn their place and fill it fully, wisely and with all their hearts.

Choir sang—"We thank thee O God for a Prophet."

Prayer by Elder J. C. Wright.

Sunday, 10 a.m.

Choir sang—"The time is nigh, that happy time."

Prayer by Elder A. P. Rockwood.

Choir sang—"Sweet is the work my God, my King."

President B. Young remarked that a great deal had to be said concerning the salvation of the human family; more had to be done; if the people would do more of what the Lord required, less words would be needed. The religion of heaven was spiritual, temporal and natural, and no man on earth could show the dividing point between the temporal and spiritual. Still we could distinguish between the exercise of faith in our hearts towards God, and the act of going into the water to be baptized for the remission of sins, which was the first act of obedience to God as the result of faith. The Saints were well acquainted with the duties which followed baptism and the reception of the Holy Ghost by the laying on of hands, such as family and secret prayer, just dealing, obedience to God in all things, etc., but it was necessary that the Elders meet with the people in public assembly, to work those principles into their affections. The Christian world were ignorant of the principles of eternal life, and this was right. It would not be right for a people to be enlightened in regard to the whys and wherefores of laws they were not willing to obey. If the inhabitants of the earth were honest in their hearts they would receive the Gospel, but their darkness was the natural consequence of their unwillingness to receive the light. President Young referred to the rest he had been blessed with, in what might be called confinement in his own house for which he felt very grateful, and showed that what was designed for the overthrow of this people had resulted in good to them and evil upon those who had planned it; and concluded by exhorting the Saints to chastity, faithfulness, justice and honor one toward another, honesty and integrity of feeling and action, to build the Utah Northern railroad, and to live for the benefit of the human family, and for the promotion of truth and righteousness in the earth.

President Joseph Young made a few remarks, expressing his joy at the presence of the Prophet of God in our midst. He was free, the air and the water was free, salvation was free,

and the day was at hand when all mankind should be free ; when there would be a glorious jubilee of liberty in the earth and in every place a man should meet a brother and a friend.

President D. H. Wells said there was scarcely a person living who had arrived at the years of maturity without having some reflections and feeling some anxiety about their future existence. These impressions came from God, between whom and the human family there was the link of relationship. The channels of communication between the heavens and the earth were open, and mankind could learn the will of God. The way of life was made so plain that even a child could understand it, and if the people would walk in it they would come back into the presence of God. There was but one way, one God, one Savior, one Gospel, and the way was easy and the burden light, and the invitation to walk in the path was as wide-spread as the broad domain of the earth. The earth belonged to God ; it was his right to rule it and he would do so. The Gospel was restored, a message from God had gone forth to the nations to repent and walk in his ways. The Saints were gathered here to put away the errors of the fathers and learn the ways of God ; the kingdom of God was being set up, but the world could not see it because they would not receive the spirit of God through obedience to the ordinances. President Wells then exhorted the people to live by the principles of the Gospel ; to govern their passions which were all good when controlled ; to fear to do evil ; to turn toward God with full sincerity of heart. Man need not think he could do evil and keep it secret ; when one man knew it, it was one too many, for in the day of the Lord the wicked would stand forth in their naked deformity and be seen and known of all. He testified that this work would succeed in spite of every effort against it because it was the kingdom of God.

Elder J. D. T. McAllister expressed his joy at being present with the servants of God. He did not think it was anybody's business if he chose to be a Latter-day Saint, nor that anybody had the right to hinder him from

following the leaders of the Church. He related a dream which showed to him that there were two priesthoods in the Church, and that the body of the Church was nourished and guided by the head, and bore testimony to the truth of this work.

President B. Young made a few remarks on behalf of the poor Saints in the Old World, whom he desired to see gathered here ; and called upon those present to follow his lead in donating money, within ten days, to gather the poor. He instructed the local authorities to attend to this, showing an example of the greatest liberality, and to permit those foreigners who desired to make up a purse to send for friends from their own nations to do so. Money was wanted on this occasion in preference to prayers.

Choir sang—"Hark the song of jubilee."

Prayer by President B. Young.

2 p.m.

Choir sang.

Prayer by Elder H. C. Grow.

Choir sang—"Arise my soul, Arise."
The Sacrament was administered.

Elder John Taylor delivered a lengthy discourse, reviewing the dealings of God with his servants and people in former times, showing that they were similar to his dealings with us in these latter times, and that not only was faith and prayer necessary, but acts of obedience were required to accomplish the purposes of God ; that talk and belief were nothing compared with works of righteousness ; that the ancients who had passed away were operating in the great cause and working with us for the establishment of the kingdom of God upon the earth ; that without them we could not be made perfect, and that if we performed our part in the great plan we should partake with them of the glories of that kingdom prepared before the world was.

Elder Joseph F. Smith spoke on the necessity of the Saints becoming an independent, self-sustaining people, in doing which they must seek first the kingdom of God and his righteousness. They had to reclaim the desert, build manufactories, cultivate the soil, raise flocks and herds, etc.,

remembering that all things on earth belonged to the Lord, and that our mission was to benefit all mankind; then our works would stand as a monument, imperishable, of what we had done in the cause of human redemption. He counselled wisdom, obedience to principle, economy, liberality in gathering the poor, the education of children and a proper use of all things we had to enjoy, and closed with a powerful testimony to the mission of Joseph Smith the Prophet,

and of Brigham Young as his successor.

Elder R. T. Burton made a few remarks expressive of his pleasure in meeting with the Saints, and of the pity and contempt felt for those who had wickedly plotted to destroy the people of God and advised the Saints to trust in the Lord all the time.

Choir sang the anthem — "Praise the Lord."

Benediction by Elder C. W. Penrose.

UTAH NEWS.

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The following are from the *Deseret News* to June 14.

On the night of the 9th June Elder Orson Hyde had a severe attack of illness, at first supposed to be apoplexy; but subsequently this supposition proved to be incorrect. On the 11th he felt much better; and at latest accounts was still improving.

On the 9th Arthur Broughton, aged twenty-one years, was accidentally drowned in Jordan, while bathing with a number of other youths. The accident occurred about 300 yards above White Bridge. It appears the young man got into deep water, and being unable to swim, was carried down stream. He was employed as a clerk in the store of Messrs. Teasdale & Co., and is said to have been a young man of considerable promise. Search was made for his body but to no purpose.

On the 11th telegraph offices were opened by A. M. Musser, Esq., at Farmington and at the Superintendent's and Secretary's offices of the U. C. and U. S. R. R. at the depot in this city.

On the 12th Elders C. C. Rich and Jos. C. Rich had arrived at Omaha on their way East; all well.

On the 12th Elder George W. Thatcher got back from his mission to England.

The following are from the *Salt Lake Herald* to the 16th—

The 11th was the hottest day of the season so far; 85 degrees in the shade.

The body of the young man, Arthur Broughton, who was drowned Sunday, the 9th, in Jordan, was found on the 15th.

The Iowa Press Association, numbering 100 persons, passed through Omaha on the 14th on a pleasure excursion to Salt Lake.

We are informed that work on the Emma mine has been effectually stopped in consequence of the recent caving and flooding in of water.

Mr. W. C. Rydall informs us that grass, grain, and crops generally, in Tooele County, are looking better than he has seen them before for fifteen years. Splendid prospects prevail all over the Territory for the coming harvest.

Whether Independence Day, July 4, can be celebrated here this year will be set at rest to-day, June 16th. Secretary Black is expected to arrive this morning, and it will then be known whether he will permit governor Woods to permit a celebration.

A telegram received in town on the 14th announced that Hon. W. H. Hooper, Frank Fuller and Geo. Q. Cannon had reached Omaha, and were then leaving for Salt Lake.

Amos Lawrence said, when asked for advice—"Young man, base all your actions upon a principle of right; preserve your integrity of character; and, in doing this, never reckon the cost."

The happiness of life is made up of minute fractions, the little, soon-forgotten charities of a kiss or a smile, a kind look, a heartfelt compliment, and the countless infinitesimals of pleasurable thought and genial feeling.

Some Detroit women of the practical missionary stamp, lately visited a sick and widowed neighbor, shingled her house, planked her side-walk, picketed her fence, painted one room and papered two, and split and piled a load of slab wood.

POETRY.

THE BEST THAT I CAN.

[SELECTED.]

"I cannot do much," said a little star,
 "To make the dark world bright,
 My silvery beams cannot struggle far
 Through the folding gloom at night;
 But I'm only a part of God's great plan,
 And I'll cheerfully do the best that I can."

"What is the use," said a fleecy cloud,
 "Of these few drops that I hold?
 They will hardly bend the lily proud
 Though caught in her cup of gold;
 Yet I am a part of God's great plan,
 So my treasure I'll give as well as I can."

A child went merrily forth to play,
 But a thought, like a silvery thread,
 Kept winding in and out all day
 Through the happy golden head;
 Mother said, "Darling, do all you can,
 For you are a part of God's great plan."

She knew no more than the glancing star,
 Nor the cloud with its chalice full,
 How, why and for what all strange things were,
 She was only a child at school;
 But she thought, "It is part of God's great plan
 That even I should do all that I can."

She helped a younger child along
 When the road was rough to the feet,
 And she sang from her heart a little song
 That we all thought passing sweet;
 And her father, a weary, toll-worn man,
 Said, "I will do likewise, the best that I can."

Our best! Ah, children, the best of us
 Must hide our faces away,
 When the Lord of the vineyard comes to look
 At our task at the close of the day;
 But for strength from above 'tis the Master's
 plan)
 We'll pray and we'll all do the best we can.

WANTED, at this Office, the address of Joseph Severn, William Davey, and Josiah Pilling.

DIED.

DUNN.—At American Fork, Utah County, May 23, Elizabeth Dunn, wife of W. G. Dunn, aged 34 years, 11 months and 13 days.—"Deseret News."

TRIMNELL.—In Ogden City, June 2, 1872, Elizabeth Trimnell, aged 72 years and 10 months.—"Ogden Junction."

ULLATHORNE.—In West Stanley, June 29, of small-pox, Ann, daughter of John and Elizabeth Ullathorne, aged 9 years, 5 months and 17 days.—"Deseret News" please copy.

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LIVERPOOL:

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 AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 29, Vol. XXXIV.

Tuesday, July 16, 1872.

Price One Penny.

APPEAL IN BEHALF OF THE POOR.

REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE BOWERY,
BRIGHAM CITY, SUNDAY, JUNE 9, 1872.

(Reported by David W. Evans.)

A short discourse to the Latter-day Saints concerning the poor. They have done a great deal to emigrate the Saints from foreign lands. I suppose that from six to eight hundred thousand dollars have been spent annually for a number of years. This was when we sent our teams to the Missouri river after the Saints. Now that we bring them by rail it does not require so much; but it requires cash for payment, and this season we want to bring a good many of our brethren and sisters and their little ones. Look at our friends in foreign lands, and what do you see? Many of our brethren and sisters lugging coal in pits, lugging iron ore for smelting; many in factories, some on farms, tugging and toiling continually, and hardly able to get enough of the most common necessities of life. We want to see our young sisters, who are spending their lives in this manner, here amongst us, that they can dress themselves up, something as you are here to-day. I am talking now to some that have had experience in these things, some who know that, with all their hard labor, it is pretty hard to

keep spirit and body together. Look at those who have been gathered here; you see them dotted here and there through the country, with a garden, a little house, a few chickens, a pig or two, or a cow. They have the butter, milk and bread to eat for the raising; they have a house to live in, for they have built it. They soon get a little money and are able to enter their land, and have them a good home. We want to bring others here that they may make themselves homes, and be comfortable, and live with the Saints.

I can not learn that our officers are doing much to gather means for the poor. They are "going to do it," they are "just going to do it;" but I want them to do it, and to commence to-morrow morning. We are not going to exact a dollar from each man for himself, and one for each wife and child; but I am going to exact of the brethren to put into the emigration fund a little of their abundance, according to their means, to help to bring home the poor Saints. I have headed the list every time that we have asked for means. I gave my trifle this season, as usual; I gave two

thousand dollars to begin with. Now, come up and give what you can. Some can give five dollars, others ten, fifty, or a hundred, just as well as I can give what I have. I have not asked that of my brethren which I do not do myself. I help to bear the burden, and I help to eat the "johnny-cake," and the pudding and milk when I can get it. I want you to follow the example of those who teach you. I exact of brother Snow, your presiding officer here, to be most liberal of any man in this county, and the Bishop next; and then go through, and gather up this means and let us have it within ten days, that we can send for the poor. And if the Englishman says, "I will send for a brother Englishman through the Perpetual Emigration Fund, and when he arrives here I will see that he pays or do without it," let him have the privilege. If ten Englishmen have a mind to make up a purse to send for some of their friends from England, let them have the privilege. If the Welsh or the Scandinavians are disposed to take the same course, and make up a purse of one, two or three thousand, and wish to send for their friends from Wales or Scandinavia, and say, "We will see to the collecting of this means that we furnish for gathering the poor," let them have the privilege of doing it.

That is my sermon on behalf of the poor; receive it into your hearts, and act upon it. Remember, we want your means, we do not want your prayers. I recollect a little circumstance which transpired in Canada. A certain Methodist class-leader would make the longest prayers for the widow and fatherless that were known of in the country—they would many times reach from Toronto to Quebec. There was a poor widow belonged to the society, who used to weave for a living, and this blessed class-leader said to her, "I am giving you too much, I find you have potatoes to eat every day." She stepped up to him one evening after prayers, "Look here," says she, "Deacon, I want you should let me have a peck of potatoes." Says he, with a long face, "I can't do it, I don't owe them to you." "Well," says she, "you pray for the poor and the widow, you make long prayers, but I want to say this to you, I would rather have a peck of potatoes than all the prayers you ever offered in behalf of the widow and the fatherless in your whole life." We would rather have your money than your prayers on this occasion, but we want you to offer up your prayers for the success of this means which you give for gathering the poor.

RELIGION A POLITICAL TEST.

On the 5th and 6th of June delegates from every State and Territory in the Union met at Philadelphia to represent the republican party in the choice of who should be President and Vice-President of the United States for the next term.

The Hon. Frank Fuller and the Hon. George A. Smith attended as representatives of the republican sentiment in Utah, having been chosen at convention in Salt Lake City, the principal city in the Territory, by delegates chosen by the people at large.

Messrs. Fuller and Smith were rejected because of the application of the religious test, a test expressly forbidden in the Constitution of the

United States. In this we have another indication that the dominant party in America fail to govern themselves by the spirit, or self-evident meaning, of that inspired instrument.

The following correspondence to the *Deseret News* is given to show at large the cause of the rejection, and also to show the material that was accepted to represent Utah:—

Philadelphia, Penn.,

June 6th, 1872.

Editor *Deseret News*—The rain of yesterday dampened but did not quench the enthusiasm of the delegates and their friends. To-day the weather is fine, and the sun shines with June

power, and its bright beams are accepted as ominous of victory for the candidates to be nominated to-day. Outside the Academy of Music the streets are crowded. Inside of the building almost every foot of available space is occupied. The heat of the weather combined with the heat of the lights, which burn brilliantly in every part of the building is very oppressive. The men who occupy the upper tier have taken off their coats, as many have in the tier below. After the convention had opened, it was expected by those not acquainted with the result of the labor of the committee on resolutions, that the first business would be the presentation of the platform. But that important instrument was not prepared. The committee had only separated at two o'clock this morning, and yet their work was in a very backward condition. The committee on credentials had only one contested case before it—that of the delegates from Utah. Considerable excitement prevailed in the committee room among the members in deciding which were entitled to seats in the national convention—the delegates elected by the republican non-office-holders, or those chosen by the office-holders. Several gentlemen took strong ground against the admission of the office-holders' delegates, denouncing their election as the work of a clique. Prominent in defending the rights of the Hons. Frank Fuller and Geo. A. Smith to seats in the convention as the regular delegates, was a colored delegate from Arkansas by the name of J. J. Johnson. Though ignorant of the merits of the case until he entered the committee room, he grasped the details very quickly—his experience among carpet-baggers doubtless enabled him to detect the class more promptly than a man from another section would have done. He was very outspoken in his utterances, and stood up manfully for the regular delegates. The contestants had a printed statement, which they handed around to the members, and in which they set forth reasons why the gentlemen elected by the convention held in Salt Lake City should not be recognized by the national convention. This was read to the committee. Probably no document of its size was ever

penned which contained so many falsehoods. Hon. Louis Hilliard of North Carolina, a member of the committee, heard this; but did not hear Messrs. Fuller and Smith's arguments. But he was so disgusted with it, especially with the endorsement of the office-holders which accompanied it, that he contended strongly for Messrs. Smith and Fuller's right to the seats, on the ground that the others were elected by the office-holders. He said he was with the people and against the office-holders every time when a conflict arose between them. Several other members held the same views, and voted for Messrs. Smith and Fuller; but they were in the minority. E. B. Stoddard, Esq., of Mass., said he would not exclude these men because they represented the "Mormons," as he did not consider the religious subject a proper one to introduce into a political convention; but as the other two men had the endorsement of the office-holders, he wanted them admitted. Thomas Fallon, Esq., of California, characterized the exclusion of Messrs. Smith and Fuller as an outrage. A proposition was made by Hon. L. D. Shoemaker, of Pennsylvania, to admit Mr. Fuller and one of the contestants as the delegates. But this was promptly declined by Mr. F. "If Mr. Smith could not be admitted as a delegate," he said, "he should decline to be. If one was entitled to a seat, both were. To exclude his colleague would be an indignity which he would not permit."

I have alluded to the endorsement of the office-holders which formed a portion of the circular printed and circulated by their delegates.

The readers of the *News* may take some interest in the perusal of this endorsement. I send it to you as it appeared in the circular, italics and all—

Salt Lake City, Utah, May 25, 1872.
To the President of the Republican National Convention, Philadelphia.

Sir—At a regularly called republican convention, at Corinne, Utah, on the 16th inst., Messrs. O. J. Hollister and A. S. Gould were elected delegates to represent Utah in the National Republican convention to be holden at Philadelphia on the 5th of June prox-

imo. O. G. Sawyer and Dennis J. Toohy were elected alternates. These gentlemen represent the genuine republican party of Utah. We understand that Thomas Fitch and Frank Fuller have been appointed delegates to said convention by the Mormons and a few Gentiles sympathizing with them. These men do *not* represent the republican party of Utah. They have allied themselves *with*, and have been appointed *by*, the Mormon Polygamic Theocracy, which is hostile, not only to the republican party, but to the laws and institutions of the United States. Thomas Fitch has said "that he had no doubt but that the Supreme Court of the United States would decide the law of Congress against polygamy unconstitutional and void, because polygamy was a religious faith in Utah." Fitch and Fuller were selected by the Mormon Priesthood, who believe in and practice polygamy, and who, *hypocritically*, just now *pretend* to be republicans, to deceive the party in power, hoping thereby to procure the admission of the State of "Deseret" into the Union; and Fitch and Fuller are their willing tools for the sake of the spoils of office which the Priesthood have promised them, for their aid in this behalf.

We, therefore, unitedly affirm that these men do *not* represent the republican party, but that they simply represent a tyrannical polygamic theocracy, which is condemned by the republican party as a "relic of barbarism." We, therefore, respectfully request the national republican convention at Philadelphia to recognize as delegates Messrs. O. J. Hollister and A. S. Gould as the true representatives of the republican party of Utah.

C. C. Clements, Surveyor General of Utah.

George R. Maxwell, Register of Land Office.

G. B. Overton, Receiver of Land Office.

M. Patrick, U. S. Marshal for Utah.

George L. Woods, Governor of Utah.

George A. Black, Secretary of Utah Territory.

J. H. Wickizer, Special Agent of P. O. Dep't.

J. M. Moore, Postmaster of Salt Lake City.

J. P. Taggart, Assessor of Utah.

This document leaves no reader to doubt the position which the office-holders of Utah occupy. Over their own signatures they here publicly proclaim their deadly enmity; but this is not all. If I am correctly informed, the "few Gentiles" of whom they speak, as being present at the convention at Salt Lake City, "few" though they might be, outnumbered the same class at their convention. This being the case, which did the office-holders, in signing the endorsement, intend to do? To write that which they knew to be false in saying that these gentlemen were not republicans, or to convey the idea that no one can be a republican in Utah who is not an office-holder? Charity would suggest that the possession of office is, in their view, the true sign of genuine republicanism; for the perusal of the names of the non-Mormon gentlemen who took part in the Salt Lake convention, would satisfy any person acquainted with them, that in every essential of true republicanism, they are at least, the peers of the office-holders who malign them. Mayor Wells, who was one of the signers of the call for the republican convention to be held in Salt Lake City, was, I know, before coming to Utah, an active, thorough-going, dyed-in-the-wool whig politician. I have understood that he has always been remarkable in Utah for his strong sympathies with that party, and since the formation of the republican party, for his predilections in that direction. Men who know him laugh at the idea of such persons as the signers of this endorsement accusing him of *pretending* to be a republican. They think that if there is any *pretence* necessary, it is on the part of those who sign this endorsement, and who are dependent for their bread and butter on that party.

The publication of this letter evoked considerable sympathy in various quarters. Numbers of delegates freely expressed the opinion that the rejection of Messrs. Smith and Fuller was a

great mistake. And without doubt it was a great blunder. If the rejection of delegates elected by the republicans of Utah was an inevitable determination, then I am pleased that they were the two gentlemen who are here; for two men possessing stronger claims to consideration could scarcely have been found among that party in Utah. The last vote Hon. Geo. A. Smith cast in a presidential election before moving to Utah was for General Taylor. One of the leading pioneers in locating Salt Lake City, and in founding and extending settlements throughout the Territory and even in the adjacent Territories: he has also been distinguished in political life as one of the most active in framing the laws and shaping the polity which have produced such magnificent and happy results in Utah, having for several years presided over the legislative council. He has been and still is a trusted and honored leader of the people.

Hon. Frank Fuller is of whig parentage, and from early life his sympathies have been with that party. In the first organization of the republican party he identified himself with it, and with ability and zeal has continued to act with it up to the present time. If he has had a fault, it has been his too entire devotion to his party in that he has allowed it to engross too much of his time. Appointed from the army, without solicitation on his part by President Lincoln to be Secretary of Utah Territory, he filled the office with credit to himself and to the government, acting a portion of the time as governor. While he did not sacrifice the dignity of his position in the least degree, he never forgot that he was an American citizen, and by his fair and gentlemanly conduct won the respect and esteem of the people.

These are the gentlemen who came to the convention as delegates, elected by a regularly organized convention—one, the second most eminent citizen of Utah Territory, against whose political or moral reputation not a word of condemnation can be breathed, except that he is a "Mormon;" the

other, without even the stigma of being a "Mormon" attached to him—a life-long republican of unquestioned standing with his party and a gentleman of ability and character. What better representatives could the republicans of Utah have selected to send to the national convention? If length of residence in, and thorough identification with all the interests of Utah, were the requisites, then Hon. George A. Smith possesses them. If life-long devotion to, and active exertions in, the cause of republicanism, were the requisites, then Hon. Frank Fuller possesses them. Combined, the two gentlemen had in their favor all the essentials necessary to entitle them to seats in the convention. At a regularly called and organized republican convention at Salt Lake City, they were elected in good faith, came to Philadelphia, in good faith, presented their credentials in good faith, and, in good faith did all that honorable men could do to obtain their seat; and because, as the office-holders say, they were elected by "the Mormons and a few Gentiles," they were refused their places. The impression has been prevalent that the republicans in Utah were not very numerous. The rejection of these delegates is not likely, I imagine, to add to their numbers. I know many leading republicans here who freely express their regret at the action of the convention in this matter; they think it, to say the least, very ill-advised. It is generally thought that your office-holders are not, as a class, such men as are likely to increase the respect for the republican party or to swell its ranks. The accusation has been made against the people of Utah that they took too little interest in parties and did not mix enough in politics. While the attempt of some of them to get represented in the convention at Philadelphia is remembered, it should not be again made against them. Such a rebuff will probably be thought a sufficient reason for any lack of activity that may be observable among your republican friends until the next fourth of March, when the terms of your office-holders will expire. *

Who will adhere to him that abandons himself?—*Sir Philip Sidney.*

INTERVIEW OF A UTAH SENATOR WITH THE PRESIDENT: WASTED ARGUMENT.

—o—

Under the above heading the Washington correspondent of the *Cincinnati Commercial* sends the following pen and ink sketch of the feelings of President Ulysses on the Utah question:—

Senator-elect Fitch, from the embryo State of Deseret, called upon the President a few days ago to talk over Utah affairs. He found the President enjoying a cigar.

"Mr. President," said the colonel, "I want to try and convince you of the advisability of admitting Utah into the sisterhood of States."

"I am unalterably opposed to the admission of Utah," answered the President.

"Yes, but you have been prejudiced against the people out there by unfair advisers," said Fitch.

"I am unalterably opposed to the admission of Utah," was the reply.

"But our population is sufficient; we have made a fair constitution, and it would be a great relief to the people out there to get into the Union."

"I am unalterably opposed to the admission of Utah," again replied the firm man.

"Under any terms?"

"Yes, upon any terms. At least they should not come in until they learn how to behave themselves."

"If you refer to polygamy, they will no doubt surrender that for the

sake of admission and peace, although it is one of the doctrines of their church."

"And murder is one of the doctrines of the church, ain't it?"

"No, indeed; there are less murders committed there than in any of the surrounding Territories. As I said before, you have been very much misinformed about the true condition of affairs. You surely don't believe everything you hear against the Mormons?"

"Where there is so much smoke there must be some fire," answered the President.

"Suppose we should say the same about all the lies told about you?"

Silence and smoke.

"By admitting us the troubles out there would be at an end."

Silence and smoke.

"It is of the highest importance to the welfare of her people and development of the rich resources of the Territory that Utah be admitted."

Silence and smoke.

"Is your mind, Mr. President, so firmly made up, that whatever arguments might be adduced would be useless?"

"I am unalterably opposed to the admission of Utah," replied our firm President, and the charming interview ended.

GEORGE C. BATES AND AFFAIRS IN UTAH.

—o—

This gentleman, long known to many in the West as a lawyer of ability, recently acquired national reputation in connection with his official action as United States Attorney for Utah in the Mormon cases. He was in Omaha yesterday, June 18th, and we had the pleasure of meeting him for the first time.

Col. Bates, it will be remembered, was appointed Attorney of Utah by the President, for the sole purpose of prosecuting the Mormons indicted for

murder and other offences by the judicial inquisition organized by Chief Justice McKean and the red-handed and self-confessed outlaw, the notorious Bill Hickman. Entering upon his duties as a lawyer of large acquirements and experience, he was confronted by a condition of things which exposed the utter lawlessness that had ruled in the McKean court in procuring these indictments, and in the revolutionary character of the proceedings which that malignant ignoramus

had instituted for striking down the rights and liberties of the people of Utah. It is to the credit of Colonel Bates when quiet remonstrance failed to arrest them, that he promptly resolved to appeal from the arbitrary mandates of a court organized to convict, to higher authority, against the foul aspersions of McKean and his subordinates, with what result is known to the country through the decisions of the Supreme Court upon the test cases so ably brought before that tribunal by Mr. Fitch, and through the universal odium which attaches to McKean who sought to crush him.

We learn from Colonel Bates that he now proposes to indict, and has declared his purpose and ability to do it, through four leading Mormons under the only law in existence for punishing the so-called crime of polygamy, the statute of 1862, according to law. This he will do with the approval of President Grant, through a jury composed of equal numbers of Mormons and anti-Mormons, and with the unanimous consent of the offenders, that they may demonstrate their perfect willingness to abide the decision of the

highest judicial tribunals upon their civil and religious rights and liberties.

How truly events prove the correctness of the *Herald's* views and position on the Mormon question is shown in every result which recent agitations have brought about. General Grant, imposed upon by the McKean and his allies from the start, and densely ignorant himself of all civil affairs, finds himself in a most awkward dilemma, but it may perhaps be set down to his credit, considering his stolid stupidity and blind stubbornness, that by the aid of the Supreme Court and a new universal public opinion, he has concluded to yield to a just administration of the laws in Utah. This done, and all will be order and peace in that community. No people in the world are more ready to submit to just lawful authority than those of Utah, and the outrageous charge, that they have ever resisted the laws, is now proven to have been a monstrous and groundless calumny upon one of the most peaceable and law-abiding communities on the face of the earth.—*Omaha Herald*.

WOMEN EMPLOYED IN THE MANUFACTURES.—In the United Kingdom they may be numbered as a total of 802,900, of which the principal sections are as follows:—Cotton manufacture, 259,074; woollen, 99,304; silk and ribbon, 71,527; lace, 45,107; straw, 44,228; gloves, 22,271; hose, 21,453; earthenware, 11,934; and in nail making, 10,761.

THE FUTURE.—Our disputes are vain or not, as we consider that we are either troubled about the present, the future, or both; if the present, it is easy to judge; the future is uncertain. It is foolish to be miserable beforehand for fear of misery to come: a man loses the present while he might enjoy it, in expectation of the future; nay, the fear of losing anything is nearly as bad as the loss itself. Be as prudent as you can, but not timorous or careless: it is well to bethink yourself, and anticipate what inconveniences may happen before they come. A man may fear, and yet not be fearful; he may have the affection of fear without the vice of it; but frequent admittance of it runs into a habit. It is unmanly to be doubtful, timorous, and uncertain—to set one step forward and another backward, and to be irresolute. Is it better to fall once than hang always in suspense.—*Seneca*.

All things attest the nobleness of personal independence, and all things attest the need of it. Why then should we not devote ourselves to its culture? Is it a thing hopeless of attainment? To judge what is right is no easy matter; and the individual verdicts might, very possibly, clash together in a manner most deplorable. But the way to learn swimming is not to stand shivering on the bank of the pool. No dread of the plunge will answer the purpose of the dip and struggle. The proper way to judge wisely is to judge as wisely as you can. Would you have light, use the light you have. Consciences, like limbs, are made strong by using them. Self-reliance comes from relying on self, in the hope that self will presently become worth relying on.—*O. B. Frothingham*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 16, 1872.

ELDER W. C. STAINES' LETTER, June 12, is published in this STAR, to enable the Saints to more fully understand why those who are not able to go through to Utah are requested to select any Wednesday they please, except the Wednesdays when through passengers to Utah are going, which, so far as now appointed, are July 31 and September 4. This gives passengers only to New York much greater choice in time of going than the companies have, with only the difference of crossing the ocean separate from a company instead of with one; and when the Saints learn the great extra labor and trouble caused at New York by mixing way and through passengers in the same company, it is confidently hoped that in future, unless otherwise advised by this Office, no passengers but those going through to Utah will come to Liverpool expecting to sail on the Wednesday appointed for a company. All the Saints, whether one at a time or a ship-load, are invariably well treated on the Guion & Co. steamships, an excellent reason why way passengers should be willing to relieve brother Staines and the Elders in charge of the extra burden they cause at New York by mixing with those going all the way.

Attention is also called to brother Staines' report in relation to over-weight. It was expected that enough had been said and printed on this point, but it seems not. It is sometimes a little inconvenient for the owner to learn the amount of his over-weight, but does that small inconvenience give him any right to throw the trouble and expence on to some one else? By no means. Therefore it is again specially requested that all who have over-weights be able, without fail or exception, to state the amount and have means of their own to pay for it. That all may know what luggage or baggage is subject to pay railway freight in the States, they are informed that American railway companies weigh all except what can be readily taken into the carriages by hand, without occupying much extra room, such as overcoats, shawls, or other wraps, and moderate sized bags or baskets, or light and small provision boxes; all the rest is weighed and counted as luggage, of which 100 pounds, or 7 stone and 2 pounds, is allowed free to each adult or full fare, and half that weight to a half fare, and none to those under five years old.

THE NEXT COMPANY, after July 31, will leave Liverpool for Utah on Wednesday, September 4, to be composed ONLY of those having means of their own for their fares and expenses from their homes to Ogden or Salt Lake City, and those who may be advised from this Office. All, as above, who intend going on the 4th of September, are requested to forward their names and ages to this Office at their earliest convenience, and be in Liverpool on or before the 3rd of September; they will not need any further notification.

All luggage should have the owner's name, and Ogden, or Salt Lake City,

Utah, especially the name and Utah, to facilitate handling at New York and other places, and identifying and forwarding if left or lost.

When over-weights are called for at New York, if the owners are not prepared to state them and pay for them, they will have to be searched out and left there.

ARRIVAL AT NEW YORK.—The *Nevada* steamship, which sailed from Liverpool on the 26th ult. with a company of the Saints, arrived at the port of New York on Monday, the 8th inst.

CORRESPONDENCE.

AMERICA.

New York, June 28, 1872.

President A. Carrington.

Dear Brother—The *Manhattan* company arrived opposite Castle Gardens at 5.30 p.m. on the 26th inst.; did not get our passengers ashore until 8.30 p.m. The parties booked only to New York, landed with their baggage mixed with that of the through passengers, just as it ALWAYS is. It being night, and three ships arriving at the same time, with nearly 3000 passengers, it kept the returning missionaries, with myself to help them, until a late hour to separate them. The two families, ticketed only to New York, left for Williamsburg that night, and, consequently, were not at their post to get their boxes, &c. I found that the brethren in charge of the company could not see to the luggage of those two families, and at the same time attend to the company in advising and instructing them, as all need when they arrive here, so I took it upon myself to see the luggage all overhauled, in order, if possible, to find that belonging to those stopping at New York; this took from 6 a.m. to 9 a.m., and is a business I do not want again, just to please parties who will not observe counsel, or who are unwisely advised by some Elder who thinks he knows better than any one else.

The brethren in charge of a company cannot while here look after the baggage of way passengers, and at the same time do their duty to the company. I cannot look after it, and also attend to what devolves upon me while a company is here, nor have I the strength to do so, even if I had the

disposition and time. Had it not have been that I was determined that those parties should not go on, I would not have seen to their luggage at all, but I knew you could not afford to pay for such persons, so I occupied three hours in doing what they had pointedly agreed with you that they would see to, but did not. Why don't the way passengers come on some Wednesday when there is not a company going, as the three young brethren did? They arrived here all right. I am sorry that some still appear determined to impose upon you in this way, hoping, no doubt, to be forwarded from here, right or wrong, money or no money.

The baggage was two thousand five hundred pounds over-weight, and in overhauling it I found some who had large bags of clothing, besides boxes which were full weight, and when I told them that they had over-weight, they said they did not think they would weigh bags, and then proposed to take them into the cars; there were several of the bags so large that one of them would take the room of two seats. This coming with over-weight, and not stating the amount and being able and willing to pay for it, is another imposition that I hope to see stopped, for certainly those who have over-weight should be at the trouble to learn the exact amount and be ready and able to state it and pay for it, or else leave it behind. The brethren in charge did all they could do. Brother Schoenfeld had more to do than three men ought to do when in this hot city; all the Swiss depended upon him to change their money, buy their

provisions, &c., &c., &c., and all had to be done in five hours. When he got through he was about used up, but felt first rate in spirits.

With best wishes for all at 42, I remain yours faithfully,

W. C. STAINES.

SANDWICH ISLANDS CORRESPONDENCE.

The following letter appears in the *Salt Lake Herald* of June 21—

Laie, Oahu, Sandwich Islands,
June 3, 1872.

Editors Herald—My last trip down was not so pleasant as some of my former ones have been. We had some very rough weather; however, we landed safe on the 17th of April last, and when I reached Laie (our plantation) I found my many native friends overjoyed to see me and everything possessing that spirit of mildness that seems so characteristic of this country.

Our numbers are increasing daily; some eight hundred having been added to the Church in the last eight months. The school in Laie has increased to one hundred little boys and girls, all full of life and play; but, strange to say, one-fourth more boys than girls. This is the case throughout the kingdom, as I see from the report of the superintendent of schools that there is twelve hundred more boys than girls reported. There is another extremely sad story to be told of the Hawaiian people—The report of the Board of Health show that the deaths exceed the births at the rate of one hundred per month. I am happy to say, however, that we have a brighter prospect for Laie, as we find that the births exceed the deaths in our settlement.

The last steamer brought us the regular files of the Semi-Weekly *Herald*, the last number being only twelve days old. We welcomed our young friend with hearty cheers, for it brought us the decision of the supreme court on the jury question of Utah, and the release of our friends from the hands of their enemies. The above papers, to reach us in twelve days, must have made good time; so we cannot complain of the mail facilities in this direction, and would advise our friend J. C. R., of Bear Lake valley, to have the mails for that portion of Utah sent via the Sandwich Islands.

In a business way everything is moving along nicely. We have some sixty men at work in the cane fields. The weather is fine and moderately warm, as the sun at noon is directly over our heads.

The legislative body is in session, but little is being done of much interest. It seems that the tax on horses and dogs which is one dollar per head, troubles the honorable body more than any other interest that pertains to the welfare of the great kingdom of Hawaii.

With kind regards to all in your office, I remain, yours, &c.,

GEO. NEBEKER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 442.

Almost every hour now brought news to Nauvoo of new and cruel depredations by the lawless and blood-thirsty mob in the suffering districts. The postmasters of Warsaw and Carthage and the treasurer and assessor of Hancock county, living at Carthage, were driven from their homes by force of arms, the first having but half a min-

ute's time allowed him to prepare to leave. These men were not members of the Church, but the rioters were displeased with them because they were opposed to the mobocratic spirit. They were men of good character, and had up to the time the persecutions commenced, been generally respected by all classes. A spirit of desperation

and frenzy seemed to have taken possession of a great portion of the people known as anti-Mormons, and they would scarcely hesitate at committing any act of outrage to wreak vengeance on the Latter-day Saints and effect their wicked ends. That the deeds they were committing were unlawful, they well knew, and hence they tried to elude detection in most instances. Generally, when engaged in house-burning, they kept horses stationed close at hand, on which they could make their escape if necessary.

When Sheriff Backenstos had seen his family safely started for Nauvoo, he and his small force of men proceeded towards Warsaw, but learning on the road that the mob were engaged in burning houses at a place known as Bear Creek, they directed their course towards where they saw the smoke arising. On nearing the scene of burning, the Sheriff's party divided, and attempted to surround the men engaged in the work of destruction, but in doing so they were discovered by the latter, who made off as fast as their horses could carry them. The Sheriff gave his men orders to pursue and arrest them if possible, and if they would not submit to arrest to fire upon them. His orders were obeyed, and the result was that two of the fleeing party were killed and others thought to be wounded.

This was, as stated in a proclamation by the Sheriff of the county, the first effort at open resistance to mob violence in that section. It now became apparent that a united effort must be made by the peaceable citizens at quelling those who seemed so determined on the destruction of life and property. The mob were reported in large bodies in different parts, and very threatening.

The Sheriff raised a company of two hundred men and again set out for the south-western part of the county, which had up to this time suffered most heavily from mob violence. When out about six miles from Nauvoo he sent back to that place for a heavy reinforcement of men and two cannons, and stated that he wished to attack the mob in their stronghold, and prevent their crossing the river by stationing men at the crossings. Pre-

sident Young immediately wrote to him, remonstrating against the course he was about to pursue, and advised him not to attempt to prevent them from crossing the river, nor hem them in there and compel them to fight, as it would doubtless result in much bloodshed, but instead, to allow them to cross the river to Missouri if they wished to, and then, by placing men at the passes of the river, prevent their return.

Several small parties were sent from Nauvoo to different parts of the county to protect isolated places, and in the meantime an answer from the Sheriff was awaited. All public work in Nauvoo was now suspended, except the building of the Temple, which President Young was determined should not cease, even though, as he stated, the workmen should find it necessary to carry the sword in one hand while they worked with the other. It had been decided that a cannon should be fired in Nauvoo, as a signal for the assembling of the citizens in case of emergency, and all possible preparations were made by the people for the protection of themselves and their friends in the surrounding districts. President Young instructed them in their duties, and urged them not to molest the property of the mobbers, in case they should run away and leave their homes.

At the time when the call for reinforcements was received from the Sheriff, the signal gun was fired and the citizens of Nauvoo assembled on the square, carrying such fire-arms as they happened to have in their possession, and expecting to have to march and meet the enemy. The men were reduced in strength by sickness and the hardships they had undergone, and were not in a fit condition for such service; so it was decided that they should remain where they were until further orders were received.

The news from the Sheriff was to the effect that he had concluded to act upon the advice of President Young, and save the shedding of blood if possible. He had learned that about eight hundred of the mob had fortified themselves in the vicinity of Warsaw, near the Mississippi river, were well armed and had one piece of artillery.

He now wanted four hundred armed men to be sent out in wagons to assist him. In his letter to President Young he asked him to pray that the blessings of heaven might rest upon him and his men in their campaign, that their enemies might not fall upon them in ambuscade. Mr. Backenstos was not a member of the Church, but it was evident from this that he was not without faith in President Young's favor with the Lord.

The four hundred men called for were sent. The Sheriff marched a part of them to Carthage and ordered them to surround the town, that he might arrest a number of men against whom he had writs, for being engaged in the house burning. On searching

the town he found that all for whom he held writs had fled except one. The Sheriff then addressed a communication to the mob assembled in the southwestern portion of the county, commanded by Col. Levi Williams, in which he reminded them of the crimes they had committed, called upon them to cease their mobbing and burning and deliver themselves up into his hands to be dealt with according to law. He also demanded of them the public arms in their possession, and stated that he would await a reply, which, if they failed to send, their silence would be considered as a refusal, and they must suffer the consequences.

UTAH NEWS.

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We give the following from the *Deseret News* to June 22—

It is pleasant information to state that City creek is lowering and its volume of water is decreasing. We can calculate from this fact that the high waters of spring all over the Territory will soon be reduced.

A citizens' guard has been established at Pioche to prevent any attempt at incendiarism. Thirty men patrol the streets from six to twelve p.m., when they are relieved by thirty others, who guard till six a.m. This is thought to be the most effective measure that could be taken for the safety of the town.

We understand that the patent for Salt Lake City has been received from Washington by his honor, mayor Wells. The municipal authorities can now give deeds under the patent for lots in the city, and the question of the validity of titles will be satisfactorily settled.

The city railway is being pushed along rapidly. It is now designed to run the line down East Temple to Third South and thence eastward one block, turning up State road, instead of running along Second South street as at first intended.

General Geo. C. Bates, U. S. District Attorney for Utah, left for Washington in accordance with instructions received from headquarters.

The first train for the accommodation of passengers on the Utah Northern R. R. was run on the 9th when about five hundred persons from Cache County were landed in Brigham city by it. Regular freight and passenger trains commenced on the 13th.

About one hundred of the editorial fraternity of Iowa arrived in Salt Lake City on the evening of the 16th. On the 17th they visited the Tabernacle and listened to the tones of the organ, under the manipulation of Mr. Ridges. They also drove up to Camp Douglas, where they were very kindly received by Gen. Morrow and lady. Mr. Bloomer, of the Council Bluffs *Odd Fellow*, made a speech in behalf of the party and the press of Iowa, which was responded to by Gen. Morrow, who extended a hearty welcome to them, and contrasted the prospect before them now with that which presented itself when the first settlers arrived in this valley. Speeches were also made by other gentlemen of the party. Many of them visited the theatre in the evening. On the 18th

the party went on an excursion on the lake. They left for home on the 19th. The party are highly gratified with the reception they met with, and expressed themselves as having had an exceedingly pleasant trip.

On the 16th the officers of the U. C. R. R. ran a special train to Ogden to meet the honorable delegates William H. Hooper, George Q. Cannon and Frank Fuller on their arrival at Ogden. Those gentlemen looked and felt highly pleased at the reception and seemed overflowing with good humor and happiness at returning after their prolonged absence.

On the 16th Neils Heiselt, jun., seventeen years of age, was killed by Shiverute Indians near the old Indian farm in San Pete, and his horse taken off. Friendly Indians gave the information. Considerable stealing of stock from the Sevier settlements has been done of late by Indians.

Two days' meetings continued to be held in different parts of the Territory, and were largely attended by the people.

On the 17th ground was broken at Corinne, and grading commenced on the Utah, Idaho and Montana railroad, recently chartered by act of Congress. An immense concourse of people gathered from the surrounding country, as far as Salt Lake City, to witness the proceedings. General P. E. Connor, president of the road, began the work in person. The company advertise for 500 laborers.

The academical year of the University of Deseret for 1871-2, closed on the 19th. The examination was very creditable, 662 students had been enrolled during the year, each sex being equally represented. Delegate Hooper, Regent R. L. Campbell and a number of others were present. Miss Cook acting principal, was the recipient from her pupils of a fine group photograph of a number of the latter.

The large granite blocks, quarried for the corners of the Temple, Salt Lake City, were being hauled by the contractors. The quarry is situated at Little Cottonwood, and the rock is transported by wagons from that point to the Utah Southern railroad, near Sandy Station. Four blocks weighing respectively 9,173, 9,093, 8,680 and 8,380 pounds, were hauled on to the Temple square on the 19th. There are 32 of these blocks to be hauled, and the contractors bring a car load daily from the quarry to the railroad, an amount which is expected to be doubled after awhile. When the track is completed, which is being built up South Temple street from the railroad depot to the Temple foundation, the transportation of rock for the building will be greatly facilitated.

A movement is on foot of which brother Charles R. Savage is the originator, to get up a children's jubilee in the Twentieth Ward, to come off on the 24th of July. Prizes will be given to those showing the greatest excellence in various scholastic and domestic education, and for the best specimen of mechanism or art by any apprentice boy or girl resident of the Ward. It is purposed to make amusement for the children by introducing a variety of suitable games, &c. The jubilee last year was a complete success and doubtless the one now proposed will be so also.

The morning train of the 22d landed in Salt Lake City a large number of visitors from abroad, quite a large proportion being from Australia, New Zealand and China. The Townsend House and other hotels were filled to overflowing.

The Sanpete people were busily engaged putting up new bridges to replace those carried away by the floods in the county, and repairing those damaged by the same cause.

By a dispatch from Wm. Holdin, Indian Interpreter, to President Young, we learn that the friendly Indians have informed him that it is the intention of the Shiverute Indians, who are located on the Sevier river, to make war on the settlers and steal their horses and cattle. The assigned cause of this is

the death of some of their leading chiefs. They wish, it seems, to show their grief for these chiefs in this manner, and to insure them a triumphant entry into their happy hunting grounds. This probably is the cause of the murder by them of young Heiselt. No care or vigilance should be spared by the settlers, such as past experience can suggest, to secure themselves and their families and flocks against their attacks.

About two weeks since another band of Indians ran off a number of horses from Glenwood, Sevier County. One of the horses, the property of the Bishop of Glenwood, was returned to the owner, but the others were not recovered. This action on the part of the Indians towards the Bishop was due to some acts of kindness on his part towards them, for which it appears they had a spark of gratitude.

A trial trip on the street railroad demonstrated that it works admirably. The cars will soon be running regularly on the line.

The *Ogden Junction* of the 12th has the following—

OFF TO WASHINGTON.—Yesterday we had the pleasure of an interview with District Attorney Geo. C. Bates, who is now on his way to Washington. Mr. Bates expressed his confidence that the Mormon people were willing to submit to the law, and that he would find no difficulty in obtaining grand juries who, if "Mormons," would find indictments against "Mormons" on evidence that they were guilty of crimes of any kind. He would like to see the anti-polygamy act of 1862 enforced, and then its constitutionality tested before the Supreme Court of the United States. He is not in favor of bigotry or persecution, but believes in the majesty of the law and that it should not be infringed upon either by judges, other officials or the people at large. He views the organic acts of the Territories as temporary Constitutions, unrepealable by Congress and conferring rights upon the people as inalienable as the Constitutions of the various States. Mr. Bates is sound on the legal aspect of Utah affairs, and a gentleman who will never stoop to fraternization with the low-lived and unscrupulous official pigmies who have tried to breed trouble in this Territory. We hope Mr. Bates will have a pleasant and prosperous visit to the Capital.

SUMMARY OF NEWS.

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JAPAN.—Advices received at San Francisco state "The seaport of Hamida, in the Japanese island of Sekishu, was visited by an earthquake, and 500 persons lost their lives."

TURKEY.—On July 4 an extensive fire broke out in a district of Scutari principally inhabited by poor persons, and 1000 houses had been burnt down. The fire still raging at the time the dispatch was sent.

ITALY.—The Rome correspondent of the *Daily News* telegraphs that fresh efforts are being made to induce the Pope to leave Rome. Mgr. de Merode has offered him a vast estate near Brussels. The Italian cardinals are endeavouring, however, to dissuade his holiness from going away, and hope to succeed in checkmating the intrigues of the Ultramontanians.

The *Fanfulla* asserts that the letter addressed recently by the Pope to Cardinal Antonelli condemning the course and policy of the Italian government, has been communicated to all the governments, and has evoked no observations on their part.

It is estimated seven hundred persons perished by the late overflowing of the river Po and several villages were swept away.

GERMANY.—Under date of July 10, the *Gazette of the Empire* promulgates the law excluding the Society of Jesus from the Territory of the German em-

pire. It also contains an ordinance for carrying out the above law, inhibiting the Jesuits from in any way exercising the duties of their order, especially in churches, schools, or missionary work. The dissolution of the society is ordered to be carried out within six months. Other regulations on this subject are left to the police authorities.

The Prussian government has announced with regard to license to be accorded the press throughout its dominions, "that in no case will it tolerate agitation hostile to the state." Which means that no free press will be permitted for an instant.

FRANCE.—At the Protestant synod in Paris recently the members passed through an animated discussion, which resulted in a schism in the church. Guizot, the leader of the orthodox party maintained the authority of the Scriptures, while the Rev. Coqueret and party justified certain divergencies, relative to the divinity and resurrection of Christ. The liberals demurred, at which the orthodox withdrew from the synod. On July 10th the synod adopted the conclusions of the committee in favor of the expediency of separation between church and state. These conclusions acknowledge that the principle of the independence of churches is inscribed in modern law, and declare, moreover, that the Protestants are disposed to accept the application of the principle when the state judges it necessary, and finally recommend the churches to prepare for this change. The synod has decided to hold a second session in Paris on the 15th of November. The moderator afterwards reviewed the labors of the synod, and closed the session.

CANADA, June 22.—A terrible railroad accident occurred on the Grand Trunk railroad in Canada. About eleven miles below the Belleville station the engine jumped the track, carrying death and fearful torture to the scores of passengers in the forward cars. The baggage car remained on the track and telescoped the smoking car and the second class passenger car, leaving them on top of the engine exposed to the escaping steam from the boiler. Here the poor creatures were helplessly penned for some time, breathing the vapors of death and suffering all the agony of immersion in a boiling cauldron of superheated water. Fifteen were killed on the spot and sixty-five fearfully scalded, many of whom have since died. Medical men say that not more than six or seven of the sixty-five injured persons will live. The suffering and appearance of the wounded is said to have been frightful.

AMERICA.—It is understood the secretary of the navy will soon issue an order for the distribution of the \$160,000 prize-money voted at the last session of Congress to the crew of the U. S. steamer Kearsarge, who, under Captain Winslow, sank the rebel steamer Alabama, in foreign waters during the war.

On July 4 the intense heat checked public enthusiasm in the celebration of the anniversary of American independence.

The Philadelphia correspondent of the *Times* says that intense heat has prevailed in the United States during the week. Along the Atlantic coast the thermometer has daily risen to 100°. There has been extraordinary mortality from sunstroke, particularly among young children. Over 200 deaths from sunstroke have occurred in New York, there being nearly 1000 cases. Thus the power of the sun has in a single week done as much havoc as would result from a considerable epidemic of cholera. Other cities show proportionate mortality. The heat moderated on Friday, the thermometer being at 90°.

The deaths in New York during the week ending July 6 have been 1569, three times the average number.

On July 10 the Baltimore democratic convention unanimously nominated Mr. Horace Greeley as the democratic candidate for the next presidency.

Mr. Brown is nominated for the vice-presidency.

The convention has almost unanimously adopted the Cincinnati platform unaltered, advocating a general amnesty, impartial suffrage, and civil service reform. It favors limiting the presidential term of office to one year, denouncing repudiation, and opposes railway land grants.

Don't fret, for fretting, instead of relieving from trouble, will lay on you heavier burdens.

Cato said, "I would much rather that posterity should inquire why no statues were erected to me, than why they were."

We may as well expect that God should make us rich without the least diligence or application, as make us good without the concurrence of our own endeavors.

If those who are the enemies of innocent amusement had the direction of the world, they would take away Spring and youth—the former from the year, and the latter from human life.

POETRY.

LET US MAKE THE BEST OF IT.

[SELECTED.]

Life is but a fleeting dream,
Care destroys the zest of it:
Swift it glideth like a stream—
Mind you make the best of it!
Talk not of your weary woes,
Troubles, or the rest of it;
We have but a brief repose,
Let us make the best of it!

If your friend has got a heart,
There is something fine in him;
Cast away his darker part,
Cling to what's divine in him.
Friendship is our best relief—
Make no heartless jest of it;
It will brighten every grief,
If we make the best of it.

Happiness despises state;
'Tis no safe experiment,
Simply that the wise and great
May have joy and merriment.
Rank is not its spell refined—
Money's not the test of it,
But a calm, contented mind
That will make the best of it.

Trusting in the Power above,
Which, sustaining all of us
In one common bond of love,
Bindeth great and small of us;
Whatsoever may befall—
Sorrors or the rest of it—
We shall overcome them all,
If we make the best of it.

DIED.

BREWER.—At Leytonstone, Essex, May 25, Henry Brewer, aged 65 years.—Utah papers please copy.

THOMAS.—At Burleigh Farm, Gloucestershire, July 8, 1872, of small-pox, Margaret Thomas, aged 63 years. She was born June 30, 1809, in the parish of Boughton, county of Worcester, and became identified with the Church of Jesus Christ of Latter-day Saints in the year 1840. Her life has been that of a Saint being devoted to good works.—Utah papers please copy.

ADDRESSES.

Erastus W. Snow, 26, Tenby Street, Birmingham.
Oliver G. Snow, }
Newell H. Clayton, } 56, Hall Street, Leeds Road, Bradford.
Thomas Dobson, }
John Mendenhall, } 61, Great Freeman Street, Nottingham.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR,

"Holiness unto the Lord."

No. 30, Vol. XXXIV.

Tuesday, July 23, 1872.

Price One Penny.

OBSERVE THE SABBATH DAY.

REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE NEW
TABERNACLE, SALT LAKE CITY, JUNE 2, 1872.

(Reported by David W. Evans.)

I have a request to make of the Bishops and Elders, of fathers and mothers, and of the brethren and sisters in general. There are a few points upon which I feel that I should like the people to receive a little counsel. One is, I would be very much pleased, and I do not think I would be any more satisfied than the Spirit of the Lord would, to have the Latter-day Saints pay a little more attention to the Sabbath day, instead of riding about, visiting, and going on excursions. There has been a great deal said upon this subject. We are continually teaching the people how to be saved, but they seem to forget the responsibilities that are upon them. I am as liberal in my feelings with regard to using the Sabbath for anything and everything where duty demands it, as any person living, and believe that the Sabbath was made for man, instead of man for the Sabbath. But it is a day of rest. The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week and call it our Sabbath. This is according to the order of the Christians. We should observe

this for our own temporal good and spiritual welfare. When we see a farmer in such a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God.

How many ears will hear this, and how many hearts will receive it and treasure it up? That is the question. Words go into the ear and are forgotten; but I say to you, Latter-day Saints, it is your duty and my duty to pay attention to the Sabbath day. When my brethren, my friends, and my family have business on hand and manage to start it on a Sunday morning, I head them off, if I possibly can, by throwing some obstacle or other in

the way, or by persuasion get them to omit it on that day. As far as I can, I also persuade my own family to observe the hours of meeting. Not that I can say that my family is as fond of meeting as I am myself. I like to meet with the brethren, and I like to go to a place of worship; I like to hear and learn, and to pay attention to the ordinances of the house of God. I teach my family in these respects, and I do not know that I have any more fault to find with my own family than others have with theirs; perhaps there may be some credit due to them. But I say to the brethren and sisters, in the name of the Lord, it is our duty, and it is required of us by our Father in heaven, by the spirit of our religion, by our covenants with God and each other, that we observe the ordinances of the house of God, and especially on the Sabbath day, to attend to the Sacrament of the Lord's Supper. Then attend the Ward meetings and the Quorum meetings.

Another thing—I do wish that parents would urge upon their children to cease playing in the streets as much as they do. There are sufficient places of resort in various parts of the city without the boys being compelled to play in the middle of the streets. Every time I travel through the streets I see children playing in them. And will they turn out of the way for a carriage? No, they will not, and some of them will sometimes even dare you to drive over them; and sometimes people have to stop their carriages to save the lives of children. We have been more fortunate, here, I presume than in any other city in Christendom where they drive as many carriages as we drive in our city, in having so few accidents; but this I attribute to the kind hand of Providence. But we see children in the street, daring teamsters to run over them, and whether they are in a carriage, wagon, buggy, or cart it is no matter, they will not give the road for a horse team. I will say this to all Israel, to every man that carries himself discreetly—as a gentleman, if one of my boys attempts to obstruct the highway, so that you cannot drive along and attend to your business, leave your carriage, take your whip and give him a good

sound horse-whipping, and tell him you will do it every time you find him in the street trying to obstruct the highway. I will not complain of you, although I can say this, I think, of a truth, that a boy of mine never did this, never. I have no knowledge of it at least. Look upon a community like ours, see the conduct of the youth in this respect, it is a disgrace to civilization; it is a disgrace to any people that profess good morals. Well, I wish to say this to the Saints, keep your boys from the streets, and from playing ball there. There are plenty of grounds for them to play upon and use at their pleasure, without going into the streets; and when we are so numerous that we have no place of resort for our boys to pitch quoits and play ball, there is plenty of ground on the earth, and we will thin out a little here and go where we can have a little more room. But we have plenty here at present.

Now, remember, my brethren, those who go skating, buggy riding, or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction. I really wish you would remember this, and tell it to your neighbors.

And furthermore, how many Latter-day Saints, who live in this city, and are perfectly able to go to meeting, are away to-day? We have people enough in this city to fill this small building to overflowing every Sabbath, if they liked to hear the words of life. In the morning, it is true, there are many in the Sunday school, and that we recommend; but in the afterpart of the day, where are these school children? Are they playing in the streets, or are they visiting? In going to Sunday school they have done their duty so far; but they ought to be here. In their youth they ought to learn the principles and doctrines of their faith, the arguments for truth, and the advantages of truth, for we can say with one of old, "Bring

up a child in the way it should go, and when it is old it will not depart from it." If we are capable of bringing up a child in the way it should go, I will assure you that it will never depart from that way. Many persons think they do bring up their children in the way they should go, but in my lifetime I have seen very few, if any, parents, perfectly capable of bringing up a child in the way it should go; still most of us know better than we do, and if we will bring up our children according to the best of our knowledge, very few of them will ever forsake the truth.

Now, I beseech you, my brethren and sisters, old and young, parents and children, all of you, try and observe good, wholesome rules! Be moral, be upright, be honest in your deal. I do not wish to find fault with the Latter-day Saints, but I assure you, my brethren and sisters, we take too much liberty with each other; we do not observe the strict order of right and honesty in many instances, as much as we should, and we have got to improve in these things. We have

been hearing, to-day, how the kingdom of God is going to prosper on the earth. So it is, that is very true. Do we think that we will prosper and abide in it, in unholiness and unrighteousness? If we do, we are mistaken. If we do not sanctify the Lord God in our hearts and live by every word that proceeds out of his mouth, and shape our lives according to the rules laid down in Holy Writ, and by what the Lord has revealed in latter days, we will come short of being members of this kingdom, and we will be cast out and others will take our place. We need not flatter ourselves that we are going to prosper in anything that is evil, and have the Lord still own us. It is very true that he is merciful to us and bears with us. "Wait another day," he says; "Wait another year, wait a little longer, and see if my people will not be righteous;" and those who will not, will be gathered to their own place; but those who will sanctify themselves before the Lord will inherit everlasting life. God bless you, Amen.

A RETURN TO FIRST PRINCIPLES.

The late decision of the Supreme Court of the United States in the Utah case, which was promulgated so near the anniversary of the birthday of the father of free government, was one of the most significant events of these times. When that court, raising its potential voice above the clangor of political faction and embittered partisan strife, influenced by religious hatreds, declared that self-government is the corner stone of freedom in the Territories, as well as in the States, of the American Union, it was but the echo of that of the immortal founder of democratic government on this continent, whose Inaugural Message in 1802 contained the creed by which alone true liberty can be maintained and perpetrated under it. Thomas Jefferson then proclaimed it in these words—

"Equal and exact justice to all men of whatever state or persuasion, reli-

gious or political. Peace, commerce and honest friendship with all nations—entangling alliances with none. The support of the State governments in all their rights as the most competent administrations for our domestic concerns and the surest bulwarks against anti-republican tendencies; the preservation of the general government in its whole constitutional vigor as the sheet anchor of our peace at home and safety abroad;—a jealous care of the rights of electors by the people—a mild and safe corrective of abuses which are lopped by the sword of revolution where peaceable remedies are unprovided; absolute acquiescence in the decisions of the majority—the vital principle of republics from which there is no appeal but to force—the vital principle and immediate parent of despotism; a well disciplined militia—our best reliance in peace, and for the first moments of war till regulars

may relieve them ; the supremacy of the civil over the military authority ; economy in the public expence, that labor may be lightly burdened ; the honest payment of our debts and sacred preservation of the public faith ; encouragement of agriculture and of commerce as its handmaid ; the diffusion of information and the arraignment of all abuses at the bar of public reason ; freedom of religion ; freedom of the press ; freedom of person under the protection of the *habeas corpus*, and trial by juries impartially selected."

Central to the safety of the superstructure in this political arch is the principle of self-government, which rests in "the support of the State governments in all their rights as the surest bulwarks against anti-republican

tendencies." It is this principle that is the sole and sure defence of all the rest, and it is this principle—the great principle of Popular Sovereignty— which the Supreme Court of the United States has proclaimed in the Utah case, which is the fundamental law of freedom to all men who live under the American charters—to Mormon, Jew, and Gentile alike. That decision means a return to first principles, and cannot fail to impart a powerful impetus to the national uprising which demands resistance to arbitrary encroachment upon the rights of the States, and the restoration of the country to the peaceful sway of constitutional restraints and guarantees.

—*Omaha Herald.*

PREVALENCE OF CRIME.

—o—

While in Great Britain the eyes of the reading public are constantly and uninterruptedly presented by the daily press with accounts of murders, suicides, and crimes of every form, on the other side of the Atlantic the New York *World*, *Tribune*, *Herald*, and other papers, bewail the murder mania and general tendency to crime that is prevailing in the United States, and the inefficiency of the administration of law to control the evils.

The *Herald* says—Under the influence of the summer sun the worst instincts of our vicious population seem to attain an extraordinary development and the seeds of crime to grow with terrible vigor. The murder of Augustus Brown by a gang of youthful ruffians has been followed by an outburst of violence during the past week almost without parallel in the criminal annals of our city. Murder appears to be an epidemic, for as soon as one crime has been committed which strikes the public imagination with horror and amazement, others follow in rapid succession, as if by the action of some natural law. The pent-up passions of individuals are aroused and they rush to inflict vengeance on their victims, often for some imaginary crime, with blind rage, maddened by the sight of

blood. There is something of the tiger instinct in some men, and no sooner do they smell the fresh blood than they are seized by a kind of madness to kill. This is the only way in which we can account for the frequent recurrence of epochs of murder. For a time the lava of passion slumbers, but at the most unexpected moments the volcano of pent-up human passion bursts forth in streams of blood, until law and justice seem to be in danger of being overwhelmed, and buried in the debris of society. The shocks which society receives from these constantly recurring outbursts of crime must in the end have the effect of sensibly lowering public morality, unless steps are taken to repress them, and to make an example of those who under any pretence take the law into their own hands. Much of the inclination to violence manifested by the criminal classes is due to the lax administration of the law.

Crime in nearly every form is rampant, and the law appears unable to check it, because to the popular mind the law has lost its majesty and certainty. Rowdism slays its victims on the corners, but Justice is blind and refuses to see the gang of ruffians, all of whom are morally guilty of the

killing which one has done with the tacit approval of his companions. If there are crimes which the law does not adequately punish, and if the general conscience demands a stricter measure of justice to be dealt out to certain classes of offenders, then let the law be changed to meet the public

sentiment; but the appeal of individuals to the wild justice of revenge ought to be suppressed at all hazards in a society like ours. Or if we are to regard personal vengeance as justifiable in certain cases, let the law say so, and the same demoralization will not follow.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 460.

The determined course taken by J. B. Backenstos, Sheriff of Hancock County, had the effect of producing fear among the mob. Not only those of Carthage for whom he held writs, but also many guilty ones in other places fled from the county and State with all possible haste.

While awaiting a reply to his communication to the assembled mob, the Sheriff directed his men at Carthage to collect from the citizens of that place all arms, ammunition, etc., belonging to the State, in their possession. While they were thus engaged an incident occurred, which we relate, as it shows that the Sheriff was a man of justice and fine feelings. Two of the men collecting the arms either misunderstood or willfully acted in opposition to his order, by taking possession of three guns, the private property of individuals; one man also quarreled with a lady and used ungentlemanly language in her presence. For their conduct, the Sheriff ordered these men under arrest, placed a guard over them and sent them home in disgrace, while the guns were returned to their owners.

On the 20th of September four citizens of Macomb, the capital of McDonough County, Ill., arrived at Nauvoo as a committee from their city to ascertain whether the Latter-day Saints still intended to leave the State in the Spring, according to their former proposition to the mob under command of Levi Williams. They were replied to by the First Presidency of the Church, who met in council, to the effect that the Saints were under no obligation to leave, according to the stipulations of that proposition,

as the terms of it were not acceded to by the mobbing party; still, they would not hesitate to leave, as proposed, if the people of the surrounding counties would by their influence assist them in disposing of their property, and staying the unwarranted and vexatious lawsuits which were continually being brought against them. If the Saints could have the assurance of peace for a short time, they would devote their time to preparing to remove, and they would not only leave the State, but remove so far away that their peculiar religious tenets need not furnish the people of Illinois any pretext for further complaint. They stated, also, that they were willing to buy out the citizens who were opposed to them, if that would suit them, and the Saints and their friends could be left in full and peaceable possession of the county. A. W. Rabbitt, Daniel H. Wells and E. A. Bedell were then appointed a committee to return home with those from Macomb, and confer with the citizens of that place in regard to the terms proposed.

After waiting from the 18th to the 20th for a reply from the assembled mob commanded by Levi Williams, the Sheriff and a part of his force started for the place where they were encamped, determined to arrest or rout them. They had not proceeded far, however, when they learned that the whole force of the mob had fled and crossed the Mississippi to Missouri.

Since the party engaged in burning property at Bear Creek were fired upon, no cases of house-burning had occurred; yet it was evident that the mob were not content with what they

had done, for they were reported in different parts, trying to rally their forces to commit further outrages.

On the 23d, fifteen of the leading Elders of the Church were summoned to appear at Carthage for trial on the charge of treason. The next day they proceeded to Carthage, accompanied by President Young and others. The witness against them, on whose testimony the warrant was issued, was a Dr. Backman, who, on being sworn in court, stated that he was not acquainted with the prisoners, and that he, personally, *knew* nothing against them; but that he made affidavit on the strength of the rumors in circulation, and that he *believed* them guilty. It was clearly evident that there was no foundation for the charge, except in rumor, and the prisoners were discharged. This is a fair sample of the charges for arrest and trial by which the Saints were being continually harassed. A person, as in this case, totally unacquainted with the men against whom he made oath, except by false rumors, *believed* that they were guilty of treason, and on his making affidavit to this effect, fifteen of them must be arrested and appear for trial.

While at Carthage, the party visited the jail, the scene of the late martyrdom of the Prophet and Patriarch. The stains of blood, yet fresh on the floor, where Hiram Smith fell and breathed his last, told a solemn tale of that most cruel tragedy which had robbed a people of the leaders whom God had chosen, and a nation of two of the noblest men and best citizens that ever lived. There, too, were the bullet holes in the wall, showing the wicked strife which had attended the shedding of the blood of the Lord's anointed. Carthage now wore a desolate aspect, many of the inhabitants having removed to other parts. The scene within and without the jail must have been extremely gloomy to those men as they contemplated the acts of their relentless enemies, who not content with slaying those men who were

dearer to them than their own lives, now sought to kill them also.

The committee sent to Macomb to attend the meeting of the citizens of that place, returned without accomplishing much. On their arrival there they found the people excited and hostile in the extreme. They were threatened with violence until it was not considered prudent for them to venture out of doors. Such was the feeling of animosity, towards, not only the Saints, but also those who were thought to favor them; for two of the members of this committee—Daniel H. Wells and E. A. Bedell—were not at that time connected with the Church. They were unable to confer with the people in mass meeting, but watched from an upper window the movements and heard the threats of the rabble below. They were finally advised by a committee that their only safety depended on their immediate departure from the town. They accordingly returned without accomplishing the object for which they were sent.

The people of the State were now fairly aroused to a sense of what was transpiring in Hancock County and the surrounding districts. The citizens of Quincy, the capital of Adams County, who had on a previous occasion shown much friendship for the Saints, held a public meeting to consider what should be done, and appointed delegates to wait upon the citizens of Nauvoo and learn the facts in relation to their proposition to leave the State. The delegates from Quincy arrived at Nauvoo on the 24th. A council was called, composed of the leading men of the city, and propositions were submitted similar to those given the committee from Macomb. The committee from Quincy acknowledged that the propositions, if carried out in full faith, ought to be satisfactory to all concerned. Yet they thought, all things considered, that something more unconditional would have to be offered by the Saints before peace could be secured for them.

A man incarcerated in the Tombs has been figuring in chalk on the walls of his cell—"In New York city the spires of 342 churches, worth \$41,100,000, point heavenward. I'm here for stealing a loaf of bread for my starving child."

L A P S E D .

Under this heading the *Salt Lake Herald* of the 27th ult. says:—

That is what is the matter. Our blessed old District Court has lapsed. It seems that when brother McKean went east to explain the "Mormon problem" to Congressmen, he stipulated that his seat should not be filled and his memory overshadowed during his absence, by the obstinate and envious Hawley. Governor Woods thereupon appointed the gentle and unambitious Strickland as judge *pro tem.* of the Third Judicial District; and the gentle and unambitious aforesaid at once proceeded, in the language of a worthy admirably lawyer of our acquaintance, to "play hell on his watch." Either through ignorance of law, or in consequence of a telegram from missionary McKean, he "lapsed" his brother's court. He did it in this wise: he failed to attend court in Salt Lake on the day he appointed therefor, but telegraphed the marshal to adjourn the institution until the first of July. Now, it seems that in the absence of a statute authorizing the sheriff or marshal to "recess" a court, it requires the physical presence of a judge in order to make a legal adjournment. It cannot be done by telegram; it cannot be done by proxy; and the only result of the attempted adjournment was to cause the court to "lapse" for the term.

There are those who do not scruple to say that this apparent blunder was

really a "put-up job." That McKean, finding he could not hold court his way, determined not to hold it at all; that he made a cat's paw of Strickland for that purpose; and that our mission jurist prefers to enjoy the salary of his office without the labor and discomfiture of presiding over Mormon juries. In the meantime his chancery and other powers remain. He can *habeas corpus* his clansmen, and *certiorari* the "Mormon" justices, and prohibit the enforcement of "Mormon" ordinances, just as well as if court were in session; and can devote himself to chancery business, dabble in injunctions, and operate in "Silver Shield" and "Emma" stock with much more assurance of profit than if the court were in session. When September comes other excuses for giving the court another "lapse" may, perhaps, not be wanting; and in December next brother McKean can resume his missionary labors at Washington.

This, however, is but the street talk of disappointed lawyers and angry litigants. The people at large are not seriously exercised about the "lapse." A little of McKean's court will go a great ways with this community. We have no particular fault to find with the result of the blunder, or conspiracy, whichever it was; and to our despairing legal friend who gloomily said to us, "the court has lapsed," we reply with indifference, "Well, let her lapse!"

Never be ashamed of confessing your ignorance, for the wisest man upon the earth is ignorant of many things, inasmuch that what he knows is merely nothing in comparison with what he does not know.

"Do not many women—good women as the world goes, congratulate themselves upon being free from the care and annoyance of children? Do they not invoke all aids, both lawful and unlawful, to ward off what they deem so great a calamity? Is there not an ever deepening, ever widening Ganges—cutting its dangerous channel through the very meadow land of society, uprooting every blossoming spray or tender plant that meets its course? Is there not a horrible juggernaut rolling through the land, in ghastly, self-asserting splendor, wherein these smiling, purple-robed assassins sit enthroned? Is it not time the clarion note of alarm was sounded from every housetop and billock? The emphasis of the pulpit, the energy of the public lecturer, the influence of the social "conversazione," the counsel of the medical adviser, the pleading earnestness of the press, the trenchant pen of the writer, should all be directed against this corroding curse."—*Overland Monthly*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 23, 1872.

SO-CALLED CHRISTIANITY A CAUSE OF INFIDELITY.

In this professedly Christian land, and day of Bibles, it is a lamentable fact, that infidelity prevails to a very wide-spread extent. The term infidelity is herein restricted to those who question the divine origin of modern Christianity.

That this stern fact exists is established by the frequency of controversy carried on in the public press of the country, between secularists and religionists, and between religionists themselves, as well as by the frequent "Discourses" of Deans and Bishops, "in Defense and Confirmation of the Faith," and the long "Courses of Lectures designed to meet current forms of unbelief among the educated classes," which courses of lectures are delivered under the supervision of "The Christian Evidence Society".

Thoughtful, candid and honest ministers are, themselves, as fully aware of this as other observers. The Rev. Dr. White, in preaching recently in the Presbyterian Church in Islington, Liverpool, said—"the present times, ecclesiastically, are serious. In the national church especially, efforts are being made in two opposite directions. The ritualists are seeking insidiously to bring the nation back to Rome by familiarizing the people with the ceremonies, expressions, and practices of that system. The rationalists, on the other hand, are doing their work and bringing the people to national infidelity, to indifference to all religion, to the condition of the Sadducees of old, denying the possibility of the Bible miracles and facts, and the credibility of its doctrines. The success of this 'school' cannot be denied, *especially amongst the clergy and laity* in influential circles. These two act and re-act upon each other as they have always done, and together, are *fast driving the people to national atheism and disbelief* in all religion, for they see the two extremes in the same church, and both parties subscribing a creed and articles which neither believe."

He further said—"in this state of things the church herself is helpless. She seems anxious only to conciliate and comprehend all parties, instead of pleasing her Master and maintaining his truth. She ignores the distinctive characteristics of a New Testament church, and assumes the attitude of a political institution governed by human policy and worldly wisdom. The clergy will do nothing, the bishops nothing, the supreme court of appeal nothing."

The Rev. Mr. Spurgeon, in a discourse delivered a few days ago, boldly charged the Established Church as being "full of schism, and in which both the clergy and laity seem to hate each other fervently. There are at the least three distinct sorts in that church in a state of unfraternal disaffection, and by its own internecine strife it is spreading unbelief in the land and hastening its own downfall".

That unbelief also exists in the forms of religion among the members themselves of the "Church as Established by law," is strikingly evident in the endorsement recently given to a document sent out by the Earl of Shaftesbury, who is himself acknowledged one of the staunchest of churchmen. This document was a declaration respecting what is known as the "Athanasian Creed," and was published in a prominent place in the London *Times*. The Earl feels that it is impossible without serious peril to true Christian faith to have this "creed, with its damnatory clauses read in public," but maintains his allegiance to it by asking the Arch-bishops and the Parliament that its public reading be no longer compulsory in the churches. In a subsequent letter published in the *Times*, the Earl states that the declaration had received no less than 5593 signatures, among which were numbered those of 81 peers and members of the House of Commons, 180 justices of the peace, 13 mayors, 52 masters of public schools, 10 judges, and 101 churchwardens. He concludes by stating, "this result has been obtained in one month by a very small machinery, nothing more in fact than a temporary office, whence circulars were issued and answers received; and that many had refused to sign the paper because the proposition did not ask the removal of the creed altogether."

In addition to these charges of schism and unbelief, and evidences of internal dissatisfaction, it is boldly asserted of *all* the sects, that Christianity exhibits signs that, like many preceding religious systems, it is doomed to final extinction except as a mere tradition; and statisticians proclaim as an established fact that one-third of the adult population of this country rejects the ministrations of all the sects.

That unbelief in modern Christianity should exist outside of the churches may not so much cause surprise; unbelief has always existed. But there is unbelief and division, multiplied division, in the churches constituting what is known as the Christian Church. Where there is so much division, there is no wonder that unbelief exists both in and out of the Church.

That Christianity is divided—it is sufficient to point at the hundreds of sects, that make up what is anomalously called the Christian Church. May not the multiplicity of these sects have something to do with the existence of so large a body of unbelievers? Is it any wonder that thoughtful men "reject the ministrations of all the sects" when they read in the words of Jesus in the New Testament, claimed by all the sects to be their rule of faith and practice, "Holy Father, keep, through thine own name, those whom thou has given me, that they may be one, as we are. Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 11, 20, 21. What evidence does modern Christianity, with its hundreds of different sects, present of that one-ness or unity that Jesus prayed to be manifested, that the world might believe that he was sent by the Father?

When the same "rule of faith and practice" teaches the early Saints to keep the unity of the spirit in the bond of peace, because there was but one body, and one spirit, even as they were called in one hope of their calling; there being but one Lord, one faith and one baptism. What can the votaries of divided modern Christianity say, with their many faiths, and different kinds of baptism? May not many of them exclaim, with an eminent divine, in speaking last Sabbath of the prevalence of unbelief among Christian congre-

gations and throughout the land, "I am not sure but God on the Great Judgment day will hold me responsible for some of the unbelief of my congregation and perhaps of others."

The sects composing modern Christendom are divided against each other. Internal division exists in the sects themselves; and unbelief stalks through the land increasing its numbers.

Is this state of things characteristic of the Church of Christ, of the unity of the Gospel, or of the efficacy of the perfect law of the Lord that converteth the soul? Verily no.

The Church of Christ is not responsible for the division manifest by multiplied sects, neither is it responsible for the unbelief that is in the land. Can this be said of modern Christianity? The Christianity of the nineteenth century is itself a system of division, division in faith, division in practice. One-ness of faith, one-ness of practice, one-ness of obedience to the Gospel, does not exist in it. It is not led by that one spirit that must of necessity lead a united Church, but it is "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." In fact, modern Christianity exhibits but a continuation of that departure from the unity of the Church of Christ which commenced soon after the ascension of our Lord himself, even while Apostles and Prophets lived. A departure referred to by Paul in different parts of his writings, wherein he refers to many who had made "shipwreck of their faith," and "turned aside to vain jangling," giving "heed to fables," "doting about questions and strifes of words, whereof comes envyings, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." A departure that became so general that Paul declares to Timothy "that all they which are in Asia be turned away from me;" he further states "there are many unruly and vain talkers and deceivers," "teaching things which they ought not for filthy lucre's sake"; "they profess to know God, but in works they deny him."

These departures have not lessened under the ministrations of uninspired men during the last eighteen hundred years. They have increased. We see the result, in divided Christianity of to-day. God has not authorized any of these sects. They affirm that He has not spoken to any of them, that there is no necessity for him to speak—"that the canon of Scripture is full and complete." It may be said of them as the Lord said by the mouth of Jeremiah to Israel of old: "they have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, that can hold no water."

No wonder that division abounds and that consequent infidelity is rampant.
J. G. B.

CORRESPONDENCE.

AMERICA.

S. S. Nevada, Off New York,

July 8, 1872.

President Albert Carrington,

Dear Brother—Our voyage has been

rather a lengthy one; during the first few days the weather was as disagreeable as in mid-winter, cold, showery and rough with a strong head-wind. The vessel rolled badly and most of

the folks were sea-sick. On the 3rd instant it cleared up, since which time it has been gradually improving, though what wind there has been has been unfavorable, but the last two or three days have been warm and pleasant and the sea smooth.

The health of the Saints has been very good, and a most excellent, cheerful, kindly spirit has prevailed. I have not heard a cross word or a murmur of complaint since we left Liverpool. The good feeling has been universal, and the officers of the vessel and the stewards have done their utmost to make the Saints comfortable. The midships have been kept very clean, and when the warm weather set in, wind-sails were lowered into the compartment to increase the ventilation.

Several meetings have been held by the Scandinavian Saints, and one by the English portion of the company, when instructions suited to the circumstances of the people were given by the Elders.

A little girl belonging to one of the Scandinavian families died during the night, one other is quite sick and feverish.

We passed Sandy Hook at 8 20 a.m. to-day, and expect to leave for the West at noon to-morrow by special train.

All the returning missionaries are well, and with brother R. Grix join in kind remembrance. My health has much improved.

Your brother in the Gospel,

GEO. REYNOLDS.

GREAT BRITAIN.

Glasgow, July 15, 1872.

Dear Brother Carrington—I am pleased to inform you that, with slight exception I am enjoying very good health. So is my son.

Since I came to Scotland I have traveled nearly 1,500 miles, and have enjoyed many good opportunities of conversational preaching to editors, merchants, manufacturers, ministers, and others of the middle classes, all of whom have treated me with consideration, and some with the greatest personal kindness. They have all expressed themselves highly delighted in having had an opportunity of learn-

ing the true condition of the past and present affairs of Utah, and highly pleased to know that a people who have suffered so much, and have displayed such a high order of morals, industry and good government, are again triumphant over their enemies. Some have admitted that our religion has more power for good than theirs—that while we are making people better citizens—morally, physically and industrially, they with all their preaching power cannot stem the current of corruption and sin that is flooding the country and threatening the destruction of many of its inhabitants. It was very gratifying to me to listen to such expressions of admiration of our people. I realize that much good can be done in conversational preaching; because we can speak direct to the individual case—their questions bring all the information they want.

I have visited a number of the Branches of this Conference with brother Leishman. The Saints as a general thing are trying to do right, but I think there is too much whisky and tobacco used for their good temporally and spiritually.

I enjoy the spirit of my mission very much indeed, for which I feel truly thankful.

David George is doing some good in his way. He is quite a favorite with the Saints. His simple story to all with whom he comes in contact has a good effect—He had to come to this Christian country to see for the first time in his life drunkards in the streets, men abusing their wives and children, and men, women and children worse in filth and appearance than the Indians.

God bless you, dear brother.

I am, yours as ever,

DAVID O. CALDER.

Manchester, July 19, 1872.

President Albert Carrington.

Dear Brother—I arrived in Manchester on Thursday, the 11th inst. In leaving the kind and warm-hearted Saints who compose the Bristol Conference, it was almost like leaving a second home, for there are those who have assisted me with their scanty means, and have administered to me in their poverty, and no sacrifice on

their part was too great that they might conduce to my comfort and happiness; in return for these many acts of kindness I can only say—"Brethren and sisters, please accept my warmest thanks, and may the God of heaven bless you and multiply your income that you may never miss that which is given for the assistance of his servants, or the rolling forth of his purposes here on the earth."

In my travels I found a few who are not so anxious about emigrating as I could wish to see them; I am confident if they could realize the blessings to be derived by obeying this commandment of the Lord, they would not wish to linger in Babylon.

From what I have seen of brothers Cazier and Gardiner, I conclude that they have the interest of the people at heart, and if they will adhere to their counsels and instructions, it will

be for their interests both spiritually and temporally.

I, in company with brother Ward, have visited several of the Branches in this Conference and held meetings with the Saints; I have been received very kindly by them, and as a whole find them trying to live up to their duties and the requirements of the Gospel. I trust that my time may be as agreeably spent as it was in my former field of labor.

Praying the Lord will bless each and every one of us with his Holy Spirit, likewise all those who wish to see truth and righteousness triumph over error and wickedness, and with kind regards for all at "42," and those who are laboring for the upbuilding of Zion, I remain your brother in the Gospel of truth,

ELIJAH A. BOX.

THOSE ANTI-STATE PETITIONS.

The *Deseret News* of 24th ultimo says:—

If such a sentiment as shame were known to the parties who have been instrumental in getting up the anti-State petitions which were forwarded to Washington, and which we have published in our columns, they would be overwhelmed by it in reading the statements which have been published by many of those whose names were appended to those petitions. A more contemptible and disgraceful attempt, among the many which have been made to blacken the characters and slander the motives of the citizens of this Territory, has never been brought to light. Letter upon letter have been forwarded to us for publication, explaining the disreputable means which were resorted to, for the purpose of obtaining signatures to this petition, so replete with false statements. "Mormons" and non-"Mormons" have alike joined in exposing the deception that was practiced upon them to obtain their names. Children's signatures were attached to the petition, who are incapable of understanding the merits of the case in which they are made

contestants. How some of these were obtained has been explained by our correspondents. But how the names were obtained of those who deny ever having signed the petition, but whose names are appended thereto, is not yet explained. The public are left to imagine the process by which they were signed. It is safe to say that had the persons who were active in getting up this petition and affixing names to it, ever thought that it would have been published here, there would have been a much shorter list of signers, unless, indeed, they had considered that "the end justified the means," and that it would be no wrong to attach bogus names to such a petition.

A person, who styles herself one of the committee to forward the women's petition to Washington, has evidently been galled at the exposures which have been made here respecting this petition, and has rushed into print in the *Washington Evening Star* to defend the position and to assail the *Deseret Evening News*. The *Star* contained an article, which gave to the public an explanation of the manner in which some of the names were obtained for

the petition. It was a truthful article, and therefore severe. We published it. The committee woman saw it. She also saw an opportunity to advertise herself. She wrote a letter containing mis-statements, which the editor of the *Star* courteously published, though he corrected some of her assertions. In the letter she tells falsehoods about the *Deseret Evening News*. These we would not have noticed, did we not wish to inform the *Star* that what was said about that petition was but a small portion of what might be said. There have been many new developments about that, as well as the men's petition, since the *Star's* article upon the subject was published. It would be difficult to exaggerate the disgraceful means used to obtain names for these petitions. New evidence of their character comes to light every day. In our Friday's issue a letter upon the subject appeared from a gentleman at Providence. It shows how the names were swelled.

The explanation this letter has to offer for some of the denials which the *Star* alluded to, is terribly lame. The "Mormon" women who signed the petition were visited, she says, by teachers. They were told they must choose between withdrawing their names and being cut off from the Church. Eight or ten chose the former; but some others stood firm, she says, and were excommunicated. How the denials of the non-Mormons, whose names were attached to the petition, were obtained she does not explain. Whether they, too, were waited upon by "Mormon" teachers and threatened with excommunication from a Church of which they were not members, we are left to imagine.

If the members of an orthodox

Church were to assail the Church, to defame its ministers, to falsify its principles and to consort with its enemies, would their fellow-members sustain and hold them in fellowship? Certainly not. It would be an unheard of proceeding. The petition sent from Utah was a mass of falsehood. The people whom it assailed had the right to say that they would not hold in Church-fellowship the members of their Church who signed it. The teachers only did their duty in waiting upon those whose names were appended to the petition, and asking them if it contained their real sentiments. Those who signed the petition and were ignorant of its contents had a right to say that they were deceived. They did say so. Those who signed it, knowing its contents, and still remained connected with the Church which it assailed, were guilty of an act of infamy and ought to be excommunicated.

The facts are—Women were induced to sign this petition who knew nothing of its contents, others were deceived by false statements into signing it, others whose names appeared never signed it at all, and children whose names are attached to it are incapable of understanding its merits. These cannot truthfully be denied. Other women may assert that they signed it in good faith, that they believed its statements; but this cannot conceal or justify the iniquitous means used to obtain other names. Dust of this kind cannot blind the eyes of reflecting people; this committee woman cannot bolster up this lying petition by any such statement, nor make the public believe that it is a crime for a Church to excommunicate its members for telling lies. Such an explanation to the *Star* is entirely too thin.

UTAH NEWS.

—o—

We give the following from the *Deseret News* to June 29—

By dispatch received by President B. Young from Moroni, Sanpete County, we learn—"The Indians coming in from the settlements report that the Elk Mountain and Green River Utes and the Navajos are gathering over the mountains east of the Sevier settlements and have hostile intentions. The reservation and scattering Utes are gathering on the divide between Fountain

Green and the head of Salt Creek Canyon. They now number one hundred and thirty lodges and are increasing every day. The Indians prowls about the settlements at nights trying to steal horses. We are desirous to get Tabby and others here to-morrow for a talk, and will try to get him to send a party out to talk with the Indians and have the murderers of young Heiselt captured." The dispatch also states that the people are being urged to vigilance. This is exceedingly necessary. Energy and vigilance properly exercised just now may avert serious trouble. The people of every settlement should put themselves in a posture of defense. No stock should be suffered to run at large upon the range without efficient and sufficiently strong guard, and proper precautions should be taken by men and boys going to the canyons or to other exposed places, or in traveling between the settlements to go well-armed and in companies of such strength that attacks can be repelled. No measure that can be taken by the settlers will be more likely to preserve and insure peace than to be prepared for war. Indian nature can readily appreciate the hopelessness of engaging in a contest where plunder and scalps are to be obtained only by hard fighting. But a few successes in robbing and murdering will embolden them, and make a peace much more difficult to effect.

One of the women fined by Justice Clinton the other day for prostitution, was taken before Judge McKean on a writ of *habeas corpus*. The Judge did not sustain the writ and the woman was remanded to the custody of the city authorities. Is this the first time that this *habeas corpus* business has been treated sensibly in the higher courts? If it is, then we wish to give due credit for the inauguration of this kind of treatment of such cases.

On the evening of the 25th about nine o'clock, Mrs. Vincent, the well-known midwife, who resided in the Tenth Ward, was seized with apoplexy near her home and immediately expired.

It was reported in town on the 29th that two men were killed and a number of stock run off in Sevier County, a few days before by Indians. We trust that, like several other late rumors of similar import, the report is untrue. Rumor also says that if the Indians in that direction assume and continue a hostile aspect, troops will be sent there to keep them in check.

It is announced that the bondholders of the Utah Central and Utah Southern railroads can have the coupons on their bonds taken up and paid for on presentation at the bank of Deseret, in Salt Lake City, on and after Monday, July 1st.

June 25th, 1872—Editor Deseret Evening News—In your "Local" of Monday evening in relation to Indian troubles South, you think the people should resist the encroachments of the Indians, and be prepared to defend their homes and families, &c. I wish to ask you if you have forgotten a "Proclamation" issued by the Governor of the Territory some time ago, forbidding all persons the right to carry arms under penalty of law, &c. Being a "military man," I have always been taught to obey orders of superior officers, and do you not think that it is much better for our wives and children to be tortured and slain by the savage red man than for all of us to be thrown into prison?

A CAPTAIN OF MILITIA.

We feel thankful to the Captain for reminding us of the governor and the proclamation. We had almost forgotten both of them. With regard to the question of the communication we leave others to form their own opinions. We know what ours is.

The crops in Sanpete look remarkably well, there never having been better prospects for a heavy yield of grain in any previous season.

In San Pete there are about 150 lodges, numbering about nine hundred Indians in all. They are friendly and seem well disposed towards the whites. The people of Sanpete have furnished them with provisions, for which they feel

grateful. They say they will visit Juab and Utah counties and Salt Lake City this summer.

The following are from *Salt Lake Herald* to the 30th—

NEW MEETING-HOUSES.—The First, Tenth and Eleventh wards are making considerable efforts to erect larger houses for meeting in, the present summer, and are expecting to have them covered in by winter. The two former wards contemplate erecting brick structures and the latter a rock one. They are not moving in this direction a moment too soon, as their present meeting houses have been too small for some years, and with the contemplated rapid growth of the city in that direction we suggest to the residents there to make their halls large enough to accommodate the growing number of worshippers who may obtain residences in that region. It is time some of the other wards took steps in the same direction.

Mr. W. H. Branch, in from St. George, says the people there were busy cutting wheat when he left, the middle of June, barley having been cut. The harvest prospects were good; and apricots and early apples were ripe.

A few minutes after 8 o'clock on the night of the 25th, people in the neighborhood of the post-office were startled by the report of a pistol shot in the building, followed by four other shots in rapid succession. A large crowd hurriedly collected, to see one man taken away to the city hall, and another lying on the floor opposite the delivery window, dying. The dying man was Charles L. Dolson; the other was Oliver C. Obey. Both have been in this city for some months, and had been partners in the gambling business, we believe. Last winter Obey had domestic difficulties, which, it appears, were mainly caused by Dolson, though of this Obey appears to have been ignorant at the time. Subsequently he and his wife parted, and she is now in St. Louis. From which place his wife wrote to him enclosing letters written to her by Dolson by which Obey discovered that Dolson had been working to have his wife procure a divorce when he desired to marry her. She refused to do so, and upon her refusal it is alleged that Dolson proceeded to traduce her reputation. The ill-feeling between the two men became intensely bitter. Dolson wrote out a card which he showed in manuscript to some of his acquaintances, and proposed having printed and circulated. They endeavored to dissuade him from so doing, but he carried out his purpose. A copy of this was mailed by Dolson to Obey, to which the latter wrote a reply calling for a retraction so far as he was personally concerned. The retraction was not made, and the parties met in the post-office, where the fatal rencontre took place. Obey continued shooting until he lodged four balls in his opponent, three in the left side of the back and one near the right side. Obey was immediately taken to the city prison. Dolson died in a few minutes. The inquest and consequent preliminary examination resulted in Obey filing bonds in the sum of \$2,000 to appear before the Probate Court.

The Miller mine and Sultana Smelting works, American Fork canyon, has been sold for three millions of dollars. The mine has an immense body of ore in sight, and is unquestionably a valuable piece of property.

The regular term of the Probate Court for Salt Lake County was in session, Judge Elias Smith presiding. The grand jury was busily engaged in their room. A number of important cases are on record for trial during the term.

Judge J. C. Hillyer was in town. This is the judge's first visit since he argued the Engelbrecht case on behalf of Salt Lake City, before the Supreme Court. When he denounced the style in which juries were drawn at Salt Lake last summer, who of the circular combination known as the "ring" heeded him. But when the Supreme Court also denounced it, "what a change was there my countrymen!"

Twelve car loads of iron for track-laying on the Utah Southern railroad passed down the line on the 28th ult.

He is not only idle who does nothing, but he is idle who might be better employed.

Every man deems that he has precisely the trials and temptations which are the hardest of all for him to bear; but they are so because they are the very ones he needs.

Take away the feeling that every man must depend upon himself, and he relaxes his diligence. Every man comes into the world to do something.

When do we begin to love people? When they begin to let us look into their hearts, and their hearts are found to be worth looking into.

There is often in one kind word, one look of sympathizing affection, or one small act of disinterested love, more of real nobleness of spirit than in actions which have rung in the ears and found an echo in the hearts of admiring thousands.

POETRY.

TOO LATE.

[SELECTED.]

Too late, too late was never said
Of morning sun, or bud, or flower;
The light is true to hill and glade,
The rose bud opens to the hour;
The lark ne'er asks the day to wait,
But man awakes too late, too late!

Too late, too late our anger burns—
The sun goes down, before the flame
To gentle words of kindness turns.
And we are scourged with inward shame
To think our breasts have harbored hate,
And pride bowed down—too late, too late!

Too late, too late for public prayer,
The words of worship have begun—
Our cheeks are flushed with hastening there,
We enter as the chant is done:
And pausing at the temple gate,
We stand and say—"Too late, too late!"

"Too late, too late!" who has not said?
The post is off—the train has gone—
The time is fled—the debt not paid—
The aid not sought—the work not done:
Neglect makes up life's weary freight,
And then we cry—"Too late, too late!"

DIED.

STRINGFELLOW.—In the 3rd Ward, Salt Lake City, on Sunday morning, June 23, of canker, Lucy Jane, daughter of Samuel and Jane Stringfellow, aged 4 months and 6 days. The funeral took place the same afternoon.—"Deseret News."

JEFF.—At Farmington, Davis County, June 27, of inflammation of the lungs, Samuel Jeff, aged 83 years. Deceased was a native of Gloucester, England. He emigrated to Utah in 1871, and died in full faith of the Gospel.—"Deseret News."

ADDRESS.

E. A. Box, 3, Wilna Terrace, Liverpool Street, Salford, Manchester.

WANTED to know the whereabouts of George Gardner Fidler, by his brother Henry Fidler, West Malvern, Herefordshire, England.—Utah papers please copy.

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LIVERPOOL:

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"Holiness unto the Lord."

No. 31, Vol. XXXIV.

Tuesday, July 30, 1872.

Price One Penny.

SALT LAKE CITY AND THEREABOUTS.

BY AN OUTSIDER.

—O—

Mr. S. H. Kaufmann, President of the *Washington Evening Star* company, and editor of that paper, which is a warm administration journal, while on a visit to Salt Lake City recently, wrote about Utah matters and things, thus:—

If any one thinks that because Salt Lake City stands in the midst of desert wastes, her people are denied the comforts and luxuries of civilized and fashionable society, he or she is greatly mistaken. The stores of all kinds will compare very favorably with those in most eastern cities, and a lady well qualified to judge assured us that she could shop quite as satisfactorily, as regards both quality and variety of goods, in Salt Lake City as in New York. On account of the great distance and cost of transportation, prices are as a rule somewhat higher than on the seaboard. But we found, by actual purchase and comparison, that the price of many articles, particularly in the line of light and fancy dry goods, is no higher here than in Washington for the same style and quality.

Standing in Salt Lake City, and seeing what has already been done by the Mormons in the way of railroad building, without government subsidy or

any outside aid whatever, it sounds strangely enough to read that an effort is being made to rush through the Senate, without reference to either of the proper committees, a bill to incorporate a company to build a railroad from Salt Lake City to the Colorado river, some three hundred miles in length, with authority to issue \$40,000 of bonds per mile—this to be followed in due time, doubtless, by another bill giving it large grants of public lands and an enormous subsidy of money. In view of what has already been and is still being done by the people of Utah in this direction, the schemers who are making such an effort must have iron-clad cheeks. Under the lead and counsel of Brigham Young, who seems to show even more sagacity and foresight in comprehending and developing the material resources of the Territory than in spiritual affairs, the inhabitants of the city and valley have already surveyed and are now engaged in building a road (the Utah Southern) over almost the identical route that one built by the contemplated company would be obliged to take. Cars are now running over about twenty-five miles of the line, some fifty additional miles are

graded and nearly ready for the iron, and they hope to have the cars running over about one hundred miles in all before next winter sets in. As in the case of the Utah Central road (from Ogden to Salt Lake City), all this has been done and is being done, not only without a government subsidy of lands or money, but without any outside aid, and actually without having first obtained the right of way through the government domain. These facts must place the Mormons in a new light before the people of the country. Charged with being narrow, and opposed to every form of public improvement and progress, it will be seen that they are, of their own motion and at their own expense, engaged in developing their country and building railroads at a rate considerably in advance, all things considered, of the people of almost any other Territory. Indeed, so anxious do they appear to be to push forward these works, that, as intimated above, they have not waited to procure the formal right of way from Congress. This course was pursued in regard to the road from Ogden to Salt Lake City, and the right of way was subsequently granted; the men who are engaged in building the new road have faith, therefore, that after they have invested their money and done so much to develop and improve the country, the representatives of the people will not refuse the customary privilege granted to all other roads, even before a dollar is invested or a shovel full of earth turned over. * * * *

And what is said here in regard to the Utah Southern road applies with nearly equal force to the Utah Northern. This is a narrow or three-foot gauge line, which is now being built from a point on the Central Pacific road west of Ogden up Bear River valley to Idaho Springs, in the northern part of the Territory, and to be continued on beyond that point northward, as the future interests and requirements of that section of the country may demand. The construction of this road is in the hands of one of Brigham Young's sons, a gentleman of rare energy and enterprise, and the work is to be pushed forward as rapidly as possible. * * *

It is quite the custom for visitors to Salt Lake City, who usually arrive one day and leave the next, to thoroughly comprehend the general condition of Utah affairs, and to solve in a very short time and off-hand manner the difficult problem which the Mormon question presents. Now, I have spent very much more time in Utah than the average traveler, but I do not think I am yet equal to this undertaking, and I shall not attempt to. After careful observation, and hearing more or less of both sides of the subject, I believe I have had, one way and another, a pretty fair insight into Utah affairs, but to discuss them properly would require more time than I care to give to letter-writing, and more space than the *Star* can well afford. It is certain, however, and it needs to be said, that the Territory is cursed with as vicious a set of carpet-baggers as ever infested any Southern State. Some of these are in official position, others are business adventurers, while still others belong to that class of social jackals who infest the outskirts of decent society to snap up and snarl over the scraps left by their superiors in position or intelligence. As their profit lies in a disturbed condition of affairs, the business of most of them is to stir up dissension and strife by misrepresentation and intermeddling. The natural result of this is that bad feeling and sometimes quarrels are engendered. Out of these often grow false or highly colored reports, which find their way to the government offices or to eastern papers, and hence both public men and private citizens frequently entertain erroneous and unjust impressions on the subject of Utah affairs, which a visit to the Territory or a careful study of the whole subject would quickly dispel.

There is much in their code of religion which does not commend itself to my judgment, and there is that in the relations existing between the people of Utah and the general government which may well vex the statesman and puzzle the political economist; but I cannot help thinking that on the whole the Mormons have been more sinned against than sinning. It is beyond dispute that as a community they are not only industrious and frugal in their

habits, hospitable and polite in their manners, but scrupulously honest in their transactions not only between themselves but with those who are not of them. They are also moral and upright in their deportment, and in the highest degree devotional and religious in sentiment and practice. There may be, and doubtless are, as in all communities and sects, shortcomings to offset these virtues, or some of them, and some tenets of their religious faith are obnoxious to our moral sense; but the more one sees and knows of them, the less does an intelligent and fair-minded person find to object to, or condemn—the doctrine and practice of polygamy always excepted.

Then, again, the Mormons have been grossly misrepresented in the matter of alleged intolerance and proscription. It is well known that preachers of all denominations can have the free use of the tabernacle—a courtesy that how many of them stand ready to return? When other doctrines are being preached in the city, the leader of the Church does not hesitate to advise his people to go and hear for themselves, telling them he has no fear for the result. But Mr. Young's tolerance often assumes a more positive and creditable form than mere passiveism. He contributed gratis the lot upon which the lately erected Catholic Church is built, and toward building the very handsome Episcopal Church, which has been erected since my last visit, he gave five hundred dollars in money.

And not only this, but I am assured by reliable Gentile authority, entirely competent to judge, that there is no proscription practiced towards strangers who visit the city either temporarily or to engage in business. Any person who comes with good feeling in his heart and who deports himself and minds his own business alone, as he would be required to do in any other

community, is sure not only of a warm welcome but of social attention, and of sympathy, and assistance as well in case of need. I think that every casual visitor to the city can confirm this testimony so far as it applies to his own experience. There is much of interest to be seen in and about the city which would be lost to the stranger except for information and advice which can only be gained from some one familiar with the place and its surroundings. There are no paid guides here, as in most localities of public resort, so that the sole reliance of visitors in this respect must be upon old citizens of the place, who, as a rule, have about all they can do with constant work to make both ends meet. Besides those drawn hither by the hope of easily and quickly gained wealth from the newly discovered mines, the city is constantly thronged with sight-seers and pleasure-seekers, and the demands of these upon the people in the way of information and personal attention make in the course of the season a pretty heavy tax in lost time; yet I challenge any one to say that he or she ever failed to get from man, woman or child a polite answer or a courteous assent to any reasonable request. Indeed, so far as our own experience and observation go, editors seemed both willing and ready to leave their sanctums, merchants their ledgers, and artisans their implements to contribute to the comfort and enjoyment of visitors to the city.

These things may not count for much with that large class of self-styled Christians whose proscription and bigotry surpass even those charged upon the leaders of the Mormon Church; but they are nevertheless strong evidences of good instincts and sound teaching, and they cannot fail to have weight with unbiassed and candid minds.

PRESIDENT SMITH IN THE EASTERN STATES.

The *Deseret News* says:
President George A. Smith, in a letter to President Young under date

of the 19th June, from New York, writes:—

"I have visited Topsfield, Mass.,

and the graves of three great-grand-fathers of the Smiths and four of the Goulds, examined the Hocsoc Tunnel and spent a day riding with Dr. Humphrey Gould around the hills near where you were born. It is truly a romantic country. I have avoided contact with men whose conversation would be likely to agitate my mind, as I wish my absence from home to be a complete rest of the brain. I am well, and feel that my journey and change of air are having a beneficial effect upon me. I have been told by persons whom I have visited, that you did not know how many hearts were made glad when you were delivered from your detention. Brothers John Sharp, and Dwyer and myself were in the Coliseum at the opening of the Boston Jubilee. There were more singers than auditors. Twenty thousand voices made "Old Hundred" roar. There were probably 50,000

who stood outside the building, and who either would not pay the five dollars admission fee, or were afraid the building would fall upon them. The roof is sustained by over five hundred posts. The timber and braces are light. The sound of the organ, in my judgment, is brassy and coarse. Buildings and improvements are being pushed rapidly ahead in the cities of New York and Boston. When you and I were in Boston in 1843, they were driving piles in the Bay with a hammer weighing 640 pounds; I now find them at the same business with a hammer weighing 1,280 pounds, and a corresponding improvement in the rapidity of the blows. This is an index of the improvement made in other directions. I everywhere meet gentlemen whose feelings are warm and kind to you, and who take great interest in your prosperity."

PUNISHMENT FOR ADULTERY IN TURKEY.

"Degradation of women" is one of the favorite stock expressions of those who make it part of their business to talk against the peculiar institution of the "Mormens." How any man, acquainted with the social system of the civilized nations, can make invidious comparisons reflecting on "Mormonism," so far as the degradation of the sex is concerned, we never could comprehend; but with the inconsistency of those irrationally opposed to anything, they will do so, and they sometimes refer to nations in which polygamy has long been practised to sustain their diatribes.

Mr. J. Farley, an English author, has just written a book entitled "Modern Turkey," in which, as might be expected, the practice of polygamy by that people is referred to. One notable feature in their system, Mr. Farley says, is the utter absence of the "social evil" and adultery, both of which are acknowledged by Christians themselves to be so fearfully prevalent amongst them. On the subject of adultery and its punishment, Mr. Farley has the following, which is well worth a peru-

sal, and especially by those whose tongues are so glib in railing against the practice of plural marriage:—

"It requires four witnesses to convict a woman of adultery; but as the honor of woman constitutes the principal element of Mussulman society, that honor is naturally guarded by the severest penalties of the law as well as of public opinion. The punishment for adultery is death. While this doom, however, is recorded against infidelity, it stands rather as the expression of public abhorrence than as a law which is to be carried into execution. The annals of the Ottoman Empire record but a single instance of punishment for adultery inflicted by an indignant multitude or rabble, who gathered stones at the wayside to cast at the adulteress. If a woman amongst the Druses, however, be guilty of conjugal infidelity (an occurrence which is extremely uncommon), she always pays the penalty with her life. The husband sends his wife back to her father's house, and, with her, the khanjar or dagger which he had received on his marriage, but without the sheath. This

notifies her dishonor, which attaches, not to the husband, but to the wife's relations, and can only be washed out with her blood. The father and brothers sit in solemn judgment on the wife at her husband's house, and if the evidence be sufficient, her doom is pronounced. A father's love is of no avail, a mother's shrieks cannot stay

the hand that strikes, nor a sister's tears mitigate the punishment. The executioner, generally the eldest brother, severs the wife's head from her body; and the tantoor, with a lock of her hair steeped in blood, sent to the husband, testifies that punishment has been inflicted."—*Deseret News*.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 470.

The committee from Quincy, after receiving the propositions in writing, returned home, promising to present them to the citizens of Quincy who would assemble in mass meeting for their consideration.

On the 25th of September, 1845, Sheriff Backenstos issued his fifth proclamation, in which he detailed many of the cruel and atrocious acts of the mob, and stated that though they had not returned to commit further outrage in the county, they were "brawling about the adjoining counties, the State of Missouri and Iowa Territory, circulating all kinds of falsehoods and misrepresentations, for the purpose of getting aid in order to recommence burning and mobbing". He also stated that many complaints had been made to him by "Mormons and anti-Mormons" of cattle and other property having been stolen from them. He had exerted himself to ferret out the truth in regard to these cases, and though rumors were abundant that the Saints were guilty of these deeds, he had invariably found that they were the sufferers and not the depredators. Of this, he said:—"Every one of those persons who report property stolen, who are not Mormons, are by no means regarded as enemies by them; but on the other hand, they have all denounced this mobbing and burning as most infamous. It is nothing more than reasonable to suppose that men who will burn houses, barns, grain and other property, and who will drive and exterminate the United States postmasters and other officers from their offices and homes with force of arms,

under the penalty of death, are none too good to steal cattle, horses, and sheep too. Men who are guilty of such damnable outrages, are hardened against all the tender feelings of human beings; the savages would shrink with horror at such base and cowardly acts as are characteristic of this mob faction. Again, why is it that the stealing of cattle and horses is confined in nearly every instance to those who are opposed to the mobocrats? If the Mormons are guilty of these depredations complained of, is it not a remarkable circumstance that not a single hoof of all the cattle and horses that are alleged to have been stolen, were taken from any of those engaged in the mobbing; in every case, so far as I can learn, they were taken from persons opposed to this wicked proceeding of the mob party".

The Sheriff also denounced Thos. C. Sharp, editor of the *Warsaw Signal*, as a villain of the worst dye, and the statement of proceedings in the county published by him in the *Signal* as infamous falsehoods.

This same Sharp was without doubt one of the worst enemies the Saints had in those days. All the time during their troubles the columns of the *Signal* were replete with the most glaring falsehoods concerning the acts of the Saints, and the editor, through this medium did much towards urging on the mobbers to commit their deeds of crime. Many of the statements made by him as also many of the rumors in circulation against the Saints gained credence even with many honest persons who were not personally acquainted with the facts. In fact, the

popular prejudice against the Saints was so strong that no amount of argument was required to convince thousands of such persons that the "Mormons" were guilty of every imaginable crime.

Families were now constantly arriving in Nauvoo from La Harpe and other isolated places for protection, and in Nauvoo arrangements were being made for emigrating. Companies were being organized, and committees appointed for deciding on what outfit would be required by those who should sally forth for the region west of the Rocky Mountains.

Governor Ford ordered that all bodies of troops in the State should be discharged except a small force to be commanded by General J. J. Hardin; and accordingly, on the 28th the small force of militia left at Carthage by the Sheriff to maintain peace were ordered home.

On the 30th General Hardin, with four hundred troops, arrived in Nauvoo and awaited on the public square an interview with President Young, the Twelve Apostles and leading men of the city. Judge Stephen A. Douglas and Sheriff Backenstos, who also came with General Hardin, waited on President Young and informed him that it was hard to convince the public that the Mormons were not really the persons who had been doing the house burning in Hancock County, and that on this point they wished him to talk to General Hardin. He accordingly visited the General, who was surrounded by his troops and staff officers on the square. General Hardin read his orders from Governor Ford, which were to the effect that he was to keep peace in Hancock County, even if it was necessary to place it under martial law to do so. He also stated that he wished to search for the dead bodies of two men who were last seen in Nauvoo, and who were supposed to have been murdered there. President Young assured him that he was welcome to search for dead bodies or anything else if he chose to. The General then inquired if he knew anything concerning them, or of any crimes having been committed in Nauvoo. President Young replied that he knew of nothing of the kind, but that he

had reliable information that some hundreds of houses had been burned and other property destroyed in the southern part of the county, and that if he would go there he would probably find the perpetrators. He tendered the General the hospitality of the city and invited him to stay at his house. The General, however, did not accept the invitation, but answered that he always stayed in camp.

The Temple, the Masonic Hall, the Nauvoo House and the stables of the Mansion House were then searched by General Hardin and his troops, for the ostensible purpose of finding the dead bodies spoken of. They found in the Masonic Hall, not dead bodies, but—about forty barrels of wild grape wine, which they fondly lingered about and devoted considerable attention to. While searching the stables of the Mansion House, they found where a quantity of blood had been spilled, and immediately summoned the landlord and demanded an explanation. He readily explained that a sick horse had been bled there, and showed them the horse. The General and Judge Douglas then thrust their swords into the manure, as if they expected to find dead bodies buried there. A. W. Babbit, who stood by at the time, asked ironically if they thought the people of Nauvoo were so foolish as to bury dead bodies in the manure, when they could so easily throw them into the Mississippi river, which was but a few rods distant.

After the General and his troops had given up the search, they marched out and encamped on the south side of the city. Shortly afterwards a citizen named Caleb Baldwin was arrested and taken to the camp to be questioned in regard to crimes committed. Most of the questions asked him seemed to indicate that the officers were very anxious to learn where the bodies of Joseph and Hyrum Smith were buried. This would go to prove, as was doubtless the case, that one object of their visit to Nauvoo was to really find out the place of their burial.

On the 1st of October General J. J. Hardin, Judge Stephen A. Douglas and J. A. McDougal, Attorney General for the State, met in council with the leading men of Nauvoo. They

conversed freely on the subject of the proposed removal, and Vancouver's Island and Oregon were suggested by the visitors as suitable places for the Saints to remove to. These officials afterwards requested by letter that the propositions be made out in writing that they might lay them before the Governor and people of the State. In reply, the council in Nauvoo sent them a copy of the propositions submitted to the committee from Quincy, and added, that preparations were being made to remove previous to the late disturbances, and that companies had been organized for that purpose; but they were hindered in their operations by the mobbing; that they were determined to go to some place so far distant that they should neither infringe nor be infringed upon; they would not sacrifice their property, nor give it away, nor suffer it to be illegally wrested from them, though they should not find purchasers. In conclusion they said—"If all these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken—WE WILL LEAVE THEM.

General Hardin received a communication from Governor Ford in which he said:—

"I wish you to say to the Mormons for me, that I regret very much, that so much excitement and hatred against them should exist in the public mind. Nevertheless, it is due to truth to say that the public mind everywhere is so decidedly hostile to them that public opinion is not inclined to do them common justice. Every bad report against them is greedily swallowed, whilst nothing can be heard in their

favor; under these circumstances I fear that they will never be able to live in peace with their neighbors of Hancock and the surrounding counties. There is no legal power in the State to compel them to leave, and no such power will be exercised during my administration.

"The spirit of the people, however, is up and the signs are very evident, that an attempt will be made by the surrounding counties to drive them out. Such an attempt may fail once or even twice, but if undertaken in earnest and persevered in it must finally succeed. Those who may think it wrong to drive out the Mormons cannot be made to fight in their defense and indeed the people of the State will never tolerate the expense of frequent military expeditions to defend them. The Mormons may think themselves strong enough to defend themselves; but do they want to live in a state of continued war? They may overcome their enemies; but those enemies will rally again, and murders will be committed and mischief done from this time out, as each party may find itself able.

"I desire that you will impress these facts upon the Mormons, and that you will counsel and promote peaceable means of accommodation whereby the Mormons may be induced to leave the State. It is acknowledged by me that the State has no power to insist upon their removal, that it is a great hardship on them to remove from their comfortable homes and the property which they have accumulated by years of toil; but is it not better that they should do so voluntarily than to live in a state of continual war?"

Struggle on to victory. Never give up when you are right. A frown is a muscular contraction, and can't last long. A laugh of derision is but the modified bark of a cur. If you can be laughed out of good, or the good out of you, you are weaker in intellect than the fool, whose argument is a guffaw, and whose logic is a sneer.

YOUTH.—A straw will make an impression on the virgin snow; let the snow remain there but a short time, and a horse's hoof will not penetrate it. So it is with the youthful mind. A trifling word may make an impression upon it; but after a few years the most powerful appeals cease to influence. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 30, 1872.

KNOWLEDGE OF THE GOSPEL.

A DISTINGUISHING peculiarity of the people of God has always been that they knew they were engaged in the service of God. Whenever and wherever God has had a Church on the earth, from the days of father Adam to the present time, this has been the case. Uncertainty has always been deplored and reprobated by those who taught the ways of eternal life; and for the best of all reasons, that this knowledge is absolutely necessary, so that as believers in God they might have that assurance in serving him which would enable them in the midst of temptation, suffering and privation to keep their covenants and triumph over every adverse power.

To be without this knowledge has always been productive of evil, and is to-day perhaps as much as in any period of the world's history, the cause of that general turning away from God that is characteristic of the nineteenth century. While men strive after and are daily attaining knowledge in science, and are eliminating truths pertaining to earthly things, as they are called, the weightier matter of gaining a knowledge of the way to serve God is neglected. Theory, speculation and opinions abound, to be sure, on the subject of God and the right way to serve him; and these being the rule, one person has as much right to his chosen opinion, as another has to his; and, advantage being taken of this right, gives us between six and seven hundred distinct sets of so-called Christians, entertaining different codes of belief, and practicing different ordinances because of their difference of opinion. Yet uniting in this, that they pray to the same God, believe in the same Bible, and all hope to attain the same heaven in the end. These differences are viewed in themselves and entertained in each other with the utmost complacency, as though the great plan of salvation, that perfect law of the Lord which was matured in the councils of heaven, and which was rendered efficacious by the shed blood of Jesus, should be rendered, applied and obeyed, according to the dictum of poor frail human opinion.

Absence of the knowledge of how to serve God is unquestionably the cause of this division of opinion and its attendant multiplicity of religious denominations. Speculative opinions divide scientists, so do they also divide those who make religion their study.

The absence of the knowledge of God and of his ways among the Israelites residing in Palestine in the days of Jesus, was productive of the same class of division as we see in modern Christianity. When our Lord came, he found those united by the ties of kindred, identical in ecclesiastical history, all being descendants of Abraham, Isaac and Jacob, heirs to the same promises, bound together by every tie that can exist on the earth; having the same law and

history of God's dealings with their forefathers in their hands, and yet, divided in faith, practice and ordinances; split up into different sects, the most prominent of which were the Pharisees, the Sadducees and the Essenes; and all the sects rejected by God, though of Israel, to whom pertained the promises.

This part of the house of Israel had, because of their disobedience and hardness of heart, been without a Prophet or the word of the Lord by revelation for four hundred years, the result was, they lost the knowledge of God and of his ways, they had committed two evils; they had left the fountain of living waters, and they had hewed out to themselves cisterns that would hold no water. These, because they had no Prophet or inspired men, fell into doubt on principles of religion, then into unbelief, and arraigning those principles before the bar of human opinion, they divided into sects. Further, when God did speak to them by the mouth of John the Baptist, and afterwards by Jesus and his Apostles, they, in their self-sufficiency saying, "We have Abraham to our Father," rejected the counsel of God against themselves being not baptized of him."

If these Israelites had listened to the voice of inspiration they would have ceased their divisions, and their disputations and have become a united church, knowing as did the faithful among their forefathers that they too served the God of Israel.

The rule given in that day to obtain this knowledge is yet within the reach of all. It consists of believing and obeying the Gospel. As Jesus said in addressing the Jews, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself". As the Apostle John says, "hereby we do know that we know him, if we keep his commandments".

Here we find a rule that applies to the one who has not obeyed the Gospel of Christ and also that applies to the one who has. It may be said to the first, believe on the Lord Jesus Christ, repent, and be baptized in the name of Jesus Christ for the remission of sins, and receive the gift of the Holy Ghost by the laying on of hands; having this Gospel administered by a servant of God called and ordained to officiate in these ordinances, and you shall know of the doctrine whether it be of God or not. By this means the honest in heart, the sincere believer in Jesus becomes born again, born of water and of the spirit, enters into the kingdom of God, and has a claim to the spirit that taketh of the things of God and will reveal them to him. He has been buried with Christ in baptism and has risen to newness of life and has the indefeasable right to know whether the doctrine is of God or not.

That this knowledge can be so obtained thousands of Latter-day Saints will testify. They will testify more, they will testify that after receiving the knowledge that these first principles of the Gospel were true, they received line upon line, precept upon precept, until they could declare that God had again spoken from the heavens and had unfolded the plan of salvation to a Prophet named Joseph Smith, obedience to which had brought to them salvation in proportion to the degree of obedience they had rendered to it, and that all who received their testimony and would comply with the same ordinances should receive the same knowledge.

To those who have obeyed these first principles, we say cleave unto the truth, seek diligently unto the Lord in all faithfulness, keeping the commandments; searching diligently the words of life contained in the Bible, Book of Mor-

mon and Doctrine and Covenants. Attending to the assembling of yourselves together to hear and speak good of the name of the Lord ; attending to your prayers, family and secret, in the season thereof. "And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".

J. G. B.

RELEASE.—Elder G. W. Wilkins is released to return to Utah with the September 4th company.

ABSTRACT OF CORRESPONDENCE.

SWITZERLAND.—President John Huber in writing from Berne on the 18th instant, says—"I have just returned from Interlaken where I baptized several persons and the prospect is that we shall soon have a "respectable" branch there. I commenced where I left off ten years ago, and found many who believed the truth. You see I am making for the mountains, where I can find a few honest souls yet. Brother Keller has baptized several in east Swiss. Brother Reiser is in a less promising field of labor as he is where he has the French element to contend with, consisting of the combined influence of drinking, prostitution and bigotry. For my choice I take the mountains where are many good people yet ; though they are rough as the rocks, they are as solid also.

Elders Keller, Reiser, Leuba and myself are well. The Saints are at peace. A general inquiry after the truth makes itself manifest among the better classes. The downfall of McKean and ring has not failed to do good.

Our pamphlets are in nearly every town and village of the protestant part of this country. I find printers' ink to be a good antidote to the prejudice which has been planted among the people by the priests, or, the devil and the priests".

BEDFORD CONFERENCE.—President George W. Wilkins, writing under date of 21st instant, says :—"We have good meetings in some places—in others we can hardly find enough to form a meeting, and this too in places where formerly large Branches flourished, but the Saints have gathered home in obedience to the command of the Lord. The majority of the Saints in this conference are alive to their duties ; most of them are poor, and though they toil early and late yet they will walk miles to get to the meetings. There are quite a number of men and women in this conference sixty years old and upward, poor but honest souls, that must be assisted before they can gather. I often wish I had the power to lift the Saints out of their poverty and place them in the goodly land of Zion, the heritage of the faithful".

BRISTOL CONFERENCE.—President David Cazier under date of 22d instant writes—"On last Sunday the 21st, we held two district meetings in Gloucester for that part of the conference formerly called the Cheltenham Conference. Five Branches were represented, which are reported to be in a fair way of

advancement considering the scattered condition of the members. The meetings were addressed by Elders Jesse Gardiner, Joseph Wadley and myself; a good spirit prevailed, and much valuable instruction was given".

BIRMINGHAM CONFERENCE.—Elder Erastus W. Snow under date of 23d instant writes—"During last two weeks I have been actively engaged in traveling among the scattered Saints in this Conference. While at Coventry on the 15th, I had the pleasure of baptizing three persons. My general health is very good and I rejoice in the spirit of my mission".

CORRESPONDENCE.

AMERICA.

Ogden, Utah, July 3, 1872.

President Carrington,

Dear Brother—Since you and the brethren left for England we have had bountiful rains. A large quantity of grain will be produced without irrigation, in this and adjoining counties. Truly we see the hand of God over his people for good.

The Home missionaries, of whom I have the honor to be one, are holding two days' meetings in every settlement. One part of the burden of the word of the Lord is for the Saints here to assist in gathering the poor from Babylon. President F. D. Richards, Bishop Herrick and the missionaries are doing all they can to obtain means to send back for the poor. A good spirit in this respect prevails.

I see by Brother Robert McQuarrie's letter that some one has been writing back to the Durham Conference and telling them that Brother George Lake was on the eve of apostacy. This I desire to contradict, as I know him to be a good man. Let me say to the Saints of the Durham and Newcastle Conference, and also to all that are acquainted with Elder Lake, that he is as full of faith in the Gospel and does his duty as willingly as he did when he was among them on his mission.

When speaking to the people here on the subject of assisting the gathering, I think of the poor in Babylon, among whom I made many warm friends, and wonder if they are doing all they can to assist themselves. If I were with them again I should say to them, deny yourselves of everything you can, and put the means in the

Fund, and show to God and his servants that you have a desire to gather to Zion; for remember that "God helps those who help themselves". Some may say that they cannot do anything, but pennies will make shillings, and shillings will make pounds, and thereby some can help themselves considerably.

I feel thankful that the Durham Conference has been blessed with good men to preside over it. I am as much interested in the British mission now as when I was laboring there, and pray continually that the God of Israel may bless it, and prosper it, and all who labor therein and deliver the poor.

Yours in the covenant of peace,
JOHN I. HART.

GREAT BRITAIN.

Birmingham, July 24, 1872.

President Albert Carrington.

Dear Brother—Previous to my return home to Utah, I desire to state that I have had great satisfaction in visiting among the Saints and preaching during the fourteen months I have been on my mission in this land. My own imperfect health through the past winter has been the only cause of complaint.

Since Elder Erastus W. Snow's arrival, I have been introducing him to the Saints in the different parts of the Conference. Brother Snow has entered upon his duties in good earnest, having already baptized a few persons. I have informed him in regard to the working of matters pertaining to the Office and Conference generally. I am pleased to state that the Saints feel well, and there is an increase in numbers as well as good works. Our congregations have generally been

small, but we have had spirited meetings.

During my sojourn in Europe, I have been invariably treated kindly by the Elders and Saints, for which they will please accept my increasing love for them. I shall look back upon my mission as one of the most important and pleasant episodes in my life's history. On my return to Zion I hope to continue to labor and plead for the

deliverance of the Lord's poor. May we all soon meet on Zion's thrice sanctified shores.

Pres. Carrington, for your wise and fatherly counsel I thank you, and pray God to bless you, and those associated with you in the Office, with every blessing commensurate with your high and holy callings.

I am yours faithfully,
BEN. W. DRIGGS.

JUAREZ, THE DECEASED PRESIDENT OF MEXICO.

Benito Juarez, a descendant of the Indian race of the Tapatecos, was born in the year 1802, near the village of Ixtlan, near Oaxaca. He graduated at the college of Oaxaca, in 1830 was elected member of the Institute of Arts and Sciences of Mexico; in 1833 he was chosen a member of the State Legislature; in 1834 admitted as a counsellor-at-law, and elected to the chair of canonical law in the Institute of Oaxaca. From 1834 till 1844 he became secretary of the Supreme Tribunal of Justice; substitute-judge of the same tribunal; civil judge of the first instance, in the city of Oaxaca; fiscal judge; a second time member of the legislature; and finally attorney-general of the Supreme Tribunal of Justice of that department. In 1846 he was elected a deputy to Congress, and strongly advocated the secularization of church property to meet the heavy demands on the treasury consequent on the war with the United States. From 1848 till 1852, as governor of his native state, Oaxaca, he effected many substantial reforms, and left a balance in the state treasury. In 1853, when Santa-Anna was again raised to the dictatorship, Juarez, with other Liberals, was banished, and resided at Havana and New Orleans until May, 1855, when he joined the insurrection of Alvarez against the government of Santa-Anna. Alvarez having been named provisional president, Juarez became minister of justice. Under Comonfort, the next president, Juarez was secretary of state and president of the High Court of Justice, and on the overthrow of Comonfort in 1858, Juarez became presi-

dent of the republic. He endeavored to summon a Congress, but having been defeated in the field, was obliged to betake himself to Vera Cruz. There were thus two governments in Mexico; the church party, headed by Zuloaga, and afterwards by Miramon, having its seat in the city of Mexico; and the Liberal party, with Juarez as its chief, supported mainly by the import duties of the port of Vera Cruz. The government of Miramon was recognized by European powers, and with some difficulty Juarez obtained a recognition of his authority by the United States. Miramon was defeated at the battle of Siloa, August 14, 1860, and having sustained a series of reverses in December, he escaped to the coast and fled the country. Juarez re-entered Mexico, January 12, 1861, summoned a Congress, which elected him president, and was formally installed June 1. His first act was to decree the dissolution of the religious orders and the secularization of the church property. A more dangerous measure was the decree of June 17, by which all payments to the creditors of the State (including foreigners) were suspended for two years. This caused the British and French ambassadors to suspend their functions, and Great Britain, France, and Spain entered into a convention for intervention in Mexico, October 31, to enforce the claims of their respective subjects. The Spanish forces landed December 17. Juarez issued a proclamation, in which he justified the obnoxious law on the ground of urgent necessity, December 18. General Doblado, Juarez's plenipotentiary, met the repre-

representatives of the allied powers at Soledad, January 19, 1862, the result of the negotiations being the withdrawal of the British and Spanish forces. The French army, however, remained—eventually, as it turned out, to support the project of placing the Archduke Ferdinand Maximilian on the throne. A provisional government was, meanwhile established, of which General Almonte was the nominal head. Juarez offered a vigorous resistance to the invaders and inflicted a severe defeat on the French troops at Puebla. But, shortly before the capture of Mexico (May 31, 1863), he removed the seat of government to San Luis de Potosi. The Assembly of Notables invited the Archduke Ferdinand Maximilian of Austria to accept the crown, which, after some hesitation on his part, he consented to do, and entered the capital, June 12, 1864. In the meantime Juarez, who had been driven from place to place, obtained aid in the United States, and on the withdrawal of the French troops from Mexico, was enabled to make head against the imperial forces. He had issued a proclamation calling upon the people to resist foreign invasion, January 1, 1865, and after a desultory war-

fare, his generals succeeded in defeating the imperial forces early in 1867. The Emperor Ferdinand Maximilian, who refused to abandon the cause he had espoused, was betrayed into the hands of the Juarists at Queretado, and was shot by the express order of Juarez, June 19, 1867. The greatest efforts had been made by the ambassadors of the foreign powers and others to induce Juarez to spare the Emperor's life, but his determination could not be shaken. Juarez, who entered the capital July 15, took measures to obtain the national sanction for his restoration to authority. His re-election a few months ago to the presidency occasioned a rebellion, and the country is now in a state of anarchy. The probability is that his death will put an end to the insurrection, for it is only a few weeks ago that the friends of Porfirio Diaz, the leader of the revolution, were intriguing to replace Juarez by Tejada. The intriguers began by disseminating the idea that, as the last election of Juarez to the presidency was illegal, Lerdo de Tejada, by virtue of his office as chief justice, was president *ex officio* of the republic, and they attempted to form a party in the Congress to act upon this view.

UTAH NEWS.

The following are from the *Deseret News* to July 3—

UTAH NORTHERN.—Twenty-three miles of this railroad are completed, and two trains run daily each way. In a few days the Montana stages will connect with the present terminus, which is near Hampton's, Bear River Bridge. There is a large fill to be made at a place called Cottonwood Hollow, which will shortly be completed, and when finished there will be nothing to prevent the cars running to Mendon, Cache Valley. Two more engines and a number of passenger cars, for the use of the road, are on the way from the east and are expected shortly to arrive.

During a two days' home missionary meeting at Washington, convened by Elder Erastus Snow on June 22d and 23d, the weather was very warm, the mercury attaining 112° in the shade.

A NEW FIRE COMPANY.—A meeting of citizens was held at the City Hall on the 1st instant, for the purpose of taking steps for the organizing of a new fire company. Mr. H. B. Clawson was appointed chairman, and Mr. H. R. Mann secretary. The latter stated that \$7,800 had been subscribed by citizens towards the purchase of suitable apparatus. The company will number 200 men and will be entitled the "Pioneer Fire Company."

A telegram from Mount Pleasant under date of July 1st, says—The mountains are entirely covered with a new coat of snow this morning, and some

even fell in the valley yesterday. Heavy frost last night. Weather quite chilly and appearance of more storm to-day. W. S. Seely, superintendent of Indian matters for the north part of the county, starts this morning with a peace offering or present of three beeves and thirty sacks of flour for Tabby, Douglas, Labona, and other chiefs with their Indians near the head of Salt Creek canyon.

Harvest is about to commence in Salt County, also in Davis County.

The Grand Jury of the Probate Court adjourned till the 9th instant.

ANOTHER UTAH RAILROAD.—Judge John Leisenring accompanied by his wife and daughter from Pennsylvania, is in Salt Lake City. This gentleman is president of the Salt Lake, Sevier Valley and Pioche railroad company, and we understand from H. S. Jacobs, Esq., who is the vice-president of the same road, that it is the intention, while Judge Leisenring remains here, to break ground on that road.

President George A. Smith and Bishop John Sharp were expected to reach Salt Lake City from the East on the evening of the 4th.

Salt Lake Herald to the 4th says—

The Utah Central railroad has received and forwarded for the month ending June 30, sixteen million, two hundred and thirty-six thousand, eight hundred and fifty-one pounds of freight.

On the 2d, D. F. McKim was fined in three cases, \$100 each, for running billiards without license. Complaints were made and warrants issued and served, in six cases, against G. L. Tucker, for running billiard tables and selling liquor without a license.

THE STREET RAILROAD.—But a few days have elapsed since the street cars commenced running, and the way they are patronized has taken a good many people by surprise. From four to five hundred persons daily have used them for locomotion, a larger number by far than was expected in the time. The fare is only ten cents, and a hundred tickets can be obtained for seven dollars.

SUMMARY OF NEWS.

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AMERICA.—UTAH MATTERS.—Utah District Attorney Bates had arrived at Washington to consult with the Attorney General in regard to Utah matters. Mr. Bates is very confident that he will be able to indict the leading Mormons for polygamy under the law of 1862 by a grand jury composed almost entirely of Mormons. The Grand Jury has been summoned and will sit in Salt Lake on the 12th of July. Mr. Bates expects that a number of indictments will be found, and it is his intention to make one test case and carry it to the Supreme Court to get a decision on the point whether the treaty made with the Mormons, and which they claim recognizes polygamy, is not set aside by the law of 1862, which prohibits it. The President has given assurances that after the November elections, he will make changes in several of the Territorial offices in Utah.—*Chicago Post*.

A LETTER FROM COMMISSIONER DELANO TO BRIGHAM YOUNG.

Washington, July 8.—The following letter was written by Secretary Delano, and addressed to Brigham Young to-day:—Department of the Interior, Washington, July 8, 1872.—Sir—I have very satisfactory information of the existence of considerable discontent among the Indian population in your Territory, and I am apprehensive that there are some evil-minded white persons who are, and have been, contributing their influence to produce this dissatisfaction. My information is so full and reliable as to induce the belief

that all proper measures should at once be resorted to on the part of the government to allay this dissatisfaction and prevent, if possible, any unfriendly or hostile action by the Indians referred to. I must also express the opinion that I deem it wise for the government at once to take such preliminary steps as will insure the prompt punishment of any Indians who are guilty of disturbing the peace, as well as such white persons, if any, as may contribute their influence to the same end. I have a high appreciation of your knowledge of the Indian character as well as your desire to promote the public peace and the welfare of these savage men. I have, therefore, in the absence of the President, and without any opportunity of conferring with him, deemed it advisable to present to you the facts herein referred to, and I most earnestly solicit your aid and assistance in removing this discontent, as well as the causes which have produced it. I must also tender you my sincere thanks for your courtesy and kindness during my recent visit to Salt Lake City, which acknowledgment I should have made some time since but for the pressure of official duties since my return. I have the honor to be, very respectfully, your obedient servant,

C. DELANO, Secretary of the Interior.

—*N. Y. Tribune.*

MEXICO.—Juarez, president of the Mexican republic, died of apoplexy on the 18th instant. Lerdo de Trejeda, chief justice of the supreme court, has been appointed his successor.

NORWAY.—A private letter announces that the whole town of Namsos, situated on the coast of Norway to the north of Drontheim, has been destroyed by a terrible conflagration. The buildings were all constructed of wood, according to the custom of the country, and everything has been consumed—docks, woodyards, sawmills, down to the vessels in the port.

TURKEY.—Monsignor Hassoun appointed Patriarch of the Armenian Catholics by the Pope, having been deposed by the Turkish Grand Vizier was afterwards ordered to leave Turkish territory. He left Constantinople on the 17th.

According to reliable intelligence from Broussa, two agents of the British and Foreign Bible Society have been ordered by the Caimakan to leave Quembek, the seaport of Broussa. Their books have been seized, and the sale of all Protestant works prohibited. Complaint having been made to the Governor of Croussa, the latter approved the action of the Caimakan, from whom he had received a report accusing the Bible Society's agents of insulting the Greek religion.

SPAIN.—A villainous attempt to assassinate King Amadeus of Spain and his Consort has happily been frustrated. At midnight on the 19th their Majesties were returning to the Royal Palace at Madrid. The carriage was fired upon by a band of five miscreants. The King and Queen escaped unhurt, but one of the assassins was killed on the spot by the infuriated attendants of the king and two more were captured. It should be mentioned that Madrid is a city for keeping late hours, it being common for the cafés and places of public resort to be crowded as late as two or three in the morning.

We are said to be civilized; but there is a custom common among us which ranks us with the savages. We refer to the clothing of girls of tender years—from infancy upward, say to ten or eleven years of age. In cold mornings a strong man, with thick pants and boots, feels rather chilly around his lower members; and yet we have little tender girls with no other covering from their knees, downward, than thin stockings and shoes. How these poor creatures get along the Lord only knows. We have often wondered, but never having been a girl we can't tell from experience. There is a society for the prevention of cruelty to animals, but none for the protection of little girls. Let us have one; and for punishment let the mothers be compelled to attire themselves in as scanty apparel as their children's.—*Saucelito Herald.*

What is fashion, Annie? Fashion is something that causes Betsy, who goes bare-headed all week, when the sun is shining, to wear gloves and carry a parasol on Sunday, when it is cloudy.

A friend once visiting an unworldly philosopher, whose mind was his kingdom, expressed surprise at the smallness of his apartment. "Why, you have not room to swing a cat!" "My friend," was the serene answer, "I do not want to swing a cat."

POETRY.

BE CAREFUL.

[SELECTED.]

Be careful, ye whose wedded hearts
Are lovingly united :
Be heedful lest an enemy
Steal on you uninvited.
A little wily serpent form,
With graceful, luring poses :
Or, coming in a different guise,
A thorn among the roses.

Be careful, ye whose marriage bells
Now merrily are ringing :
Be heedful of the bitter word,
The answer keen and stinging :

The sharp retort, the angry eye,
Its vivid lightning flashing,
The rock on which so many hopes
Are daily, hourly dashing !

"Bear and forbear," the only way
To tread life's path together :
Then come, and welcome, shining sun,
Or come, dark, cloudy weather :
Two loving hearts dissolved in one,
That cannot live asunder,
Have put Love's golden armor on—
Oh, world, look on and wonder.

DIED.

REECE.—Of heart disease, at Payson City, U.T., June 17, 1872, Rebecca, wife of brother James Reece, and daughter of James and Ann Clark. Deceased was born at Santury, England, November 17, 1832, was baptized into the Church of Jesus Christ of Latter-day Saints when very young, and died full in the faith of the Gospel and beloved by all who knew her.—"Deseret News."

KIRBY.—At Jersey City, U.S.A., June 29, 1872, of chronic asthma, Eliza, the wife of Joseph Kirby, formerly of Birmingham, England.

JONES.—At Rose Clare, Hardin County, Illinois, May 29, 1872, of inflammation of the lungs, David Jones, aged 58 years. He was the third person that embraced the Gospel in North Wales, and has been a faithful Saint for 26 years.—Utah papers please copy.

MARRIED.

PURDY—SIGSWORTH.—By President F. D. Richards, at his residence in Ogden City, on the 29th ult., Mr Thomas Purdy and Miss Louisa F. Sigworth, late of Stepney, London, England.—"Ogden Junction."

ADDRESSES.

David Casier, 11, Harding Street, Lawrence Hill, Bristol.
Jesse Gardiner, 4, Naunton Crescent, Bath Road, Cheltenham.

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"Holiness unto the Lord."

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Price One Penny.

NOTES OF UTAH.

BY AN UNCOMMERCIAL TRAVELER.

A correspondent of the *Omaha Herald*, in writing to that paper, gives the following reflections and sketch of a short experience in Utah:—

As many other travelers have been, I was much struck with the appearance of the Salt Lake Valley. Whatever may be said of the Mormon people in a religious sense, all who see this valley must admit that temporally they are models of thrift. None of the farms are large, but they are all under a state of cultivation, the sight of which would put our own Nebraska farmers to shame for their slovenly ways.

The first night I spent in this valley was ten miles from the city at the house of a misguided though very near and dear relative (that is, an intimate friend of my uncle's wife's sister). I had not met the family for twenty-five years, eighteen of which they had spent in this valley. The good wife recognized me at once as a friend whom she had not met for many years, of the name of Burnham, and advanced to meet me in a caressing manner on that basis. I escaped the embracing situation by interposing my own "card" vigorously between our two persons. In spite of this little

episode my visit was a pleasant one, and in course of conversation the poor deluded woman (?) declared that wealth could not bribe her to take up her residence again in the States, though she has no "sealed" sisters to assist her in her matronly duties. They have grown at once healthy, wealthy and happy under nineteen years of Mormon rule, and do not look *much* older than myself, though they were man and wife before I was born, and one of their grandchildren was seated at their table when I entered. Their greatest care has been the want of schools for their children, but speak hopefully of the future prospects in that direction.

Since my arrival here I can say with the *feted* Irishman, that I was "never treated so well in my life—nor so often." The first I derived principally from Mormons, the latter entirely from Gentiles. The first day I visited most of the places of interest, including the great Tabernacle. The building has a capacity for seating thirteen thousand persons, and is so well provided with means of exit, in case of an accident, it can be emptied in three minutes. I walked around and into the great organ, the largest in the

United States, with a single exception. Of course I asked a great many wise questions about it—its dimensions and its cost, examined the bellows and the stops, but forgot to inquire how many there were. (I know about as much about a church organ as a guinea pig knows about a gin cocktail; with all my numerous follies I have never yet been guilty of a tune).

I have been here now three days, and have as yet scarcely formed an opinion. In fact, I have rather busied myself in finding out the opinions of other people, and allowed my own to run to waste. There is a great diversity of ideas among the people. Even Mormons do not cordially agree on all questions of public policy, but there is one point on which Jews, Gentiles and Mormons are pretty much unanimous, and that is in denunciation of brother McKean. His return to the Territory at all after his recent judicial and legislative repulse at Washington, is quite surprising to everybody. Mormons claim to hold *some* of that peculiar kind of capital called "cheek," but frankly admit that McKean can see their pile and go them "one better."

There is continually more or less strife here between the Mormon and anti-Mormon factions and both endeavor to play strong cards.

Several Omaha ladies residing temporarily here, are also taking great interest in Utah politics (Utah politics are founded entirely upon a theological basis), and some of them have drawn a long breath and plunged headlong into a whirlpool of print. For the present they afford us but a dissolving glimpse of their literary heels, as they disappear in search of treasures of very black mud which they promise to bring up from the bottom. As a friend of these embryo female politicians I could wish that they might find nothing but the sediment of which they are in search; for should they discover beneath the surface of Mormon life one single shining pearl, be it ever so small, their disappointment must be deep and bitter and their happiness destroyed forever.

Twice since I have been here I have charged upon the headquarters of Brigham Young, but the President

of the Mormon Church was out on both occasions. * * * * I attended service in the great Tabernacle yesterday. The sermon was preached by M. B. Shipp, a clerk in the Zion's Co-operative Mercantile Institution. The speaker was a young man about thirty-five years of age, and intellectually was worthy to grace any metropolitan pulpit in the country. His fire was directed principally against the Methodist faith, and in the course of his sermon he managed to pitch some pretty heavy shots in their direction. These people are all preachers at times and none preach exclusively, all preach extemporaneously, and any man when he enters the congregation is liable to be called on to deliver a discourse.

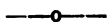
The Church has an organization equal in efficiency to a regiment of infantry of the British line. It has its commander-in-chief, its field and its staff officers in their departments, its captains and its drill sergeants, with a host of little corporals, file leaders and file closers, though I cannot say whether the stern order to "close up" is familiar to their ears or not.

During the service Brigham Young entered and took his seat among the leaders of the Church. I looked earnestly to discover traces of his reputed blood-thirsty disposition, but failed. A little child, just old enough to totter along, came near him and looked wistfully at a pitcher of water that stood on the table, and when he raised his seventy years of corpulency to assist the little one to quench its thirst, I could not see wherein his action was less kind or gentle than that of any ordinary christian.

Comparing the original with the present length of my soft pointed Faber, warns me to close. I have written you but a small portion of what I have observed, and tried to write only of things that might be new.

Time and space have put a limit to my present wanderings, and to-morrow I turn my face homeward. I am reluctant to leave these pleasant mountain scenes and the many pleasanter friends I have made, but deliberately and without regret apply the snuffers to my nondescript literary work, and exit.

A LACK OF HONEST MEN.



On the 9th of June H. W. Beecher, in Plymouth church, Brooklyn, N. Y., preached from the text—"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Psalms XII, 1. The following are reported as some of Mr. B's remarks—

If manly character diminishes into selfish purposes, what is gained by the exchange? It is quite possible for men to be religious—and wicked. It is quite possible to make religion susceptible subservient to ethical rulings. Men are becoming more and more untrustworthy with every allowance. I still feel that we are losing ground in that respect. Looking at the tendencies, I cannot but fear that the growing feeling in our time is the laxity of men in fidelity. In the matter of truth, there is a certain digression from that path. I am not speaking of this invention of his. I mean simply heedless statements—things caught up, the want of sense and sensibility in the matter. I do not mean exaggeration, though that does a great deal of mischief, I mean giving your personal statement of things that you know nothing about. There is a want of judicial honesty in speaking of things. Carelessness of truth indicates a want of conscience. Truth is the back-bone of life itself. I apprehend, too, that besides this carelessness, there is a tendency to misrepresent the truth, and it is the more dangerous because it is done dexterously. A bungler at it is a vulgar fellow, but if he can do it neatly he is a fine fellow. More and more men allow themselves to use truth as an instrument. They degrade it till it becomes a mere matter of currency.

Promises are not kept, and that is a portion of truth. The number of men whose word is as good as their bond is not great. Men make more promises and keep fewer every ten years. They swear to their own heart and don't keep when they can get away from it. Trustworthiness under assumed obligations seems to be relaxing. We have an army of clerks to whom we are

obliged to give a certain part of our business. In these times it is the habit for a man to do what is for his advantage to do, and nothing else. So soon as selfishness interprets itself to the young and controls them, so soon the decay takes place which utterly destroys them. The superior and inferior are knitted together, and should look out for each other's interests. But it is the general complaint that there is a scarcity of young men who are faithful in their obligations to their employers. I hear the same complaint in respect to men who fail to perform promised work. It is true, I hope the tendencies are temporary, that work is not performed as faithfully as it should be. They say the employers are selfish and grasping, and so they have a right to be. However that may be, eye service is getting to be too common. The price demanded is higher, and the work not so good. I am very sensitive upon this point, for I sprang from workmen, and I am proud to own that I could get a living by my hands if I fail to get it by my head. It is a thing to be mourned over when working men have lost the soul of fidelity and are eye-servants. I am afraid that their fault-finder cannot always throw the first stone with propriety.

Is the grocer always honest? Is the druggist, the market-man, the store-keeper, always honest? Is there not a current of deceit running through society and honey-combing it? Men know it and talk about it, but say, "Well, it's the way of the world". So when we drink milk we don't drink it, and when we take medicine we don't take it. Men say, "Well, we can't live unless we do those things". Well, then, it is time for you to die. How is it with offices of trust? I will say that within the last twenty years all manner of official dishonesty has largely increased, and relatively more people fall under the temptation than formerly. We have had terrible examples in this respect, but I don't believe that they alone are guilty, and no one should think that his duty is done by

damning these culprits. We have need to have a reformation in the courts. They have fallen below concert pitch. Our legislature, our eminent positions, all over betray the infidelity to honesty. If this be so, how shall we meet this growing tendency to infidelity. I remark first that law alone is inoperative. The moment that you make a law to stop dishonesty the dishonesty runs across it. You cannot correct any public evil in any other way than by teaching the public itself. It has got to be the result of application of ethical principles. It is not enough for a man to teach his children that to amass wealth is the

only object in life. He must teach them truth for the truth—nobleness because it inspires nobleness. It must be done when you are kneading the batch. There are many things that when you are cooking you can't season after it is done, but while it is cooking. And so it is in the family. The truth must be kneaded into them. Then, too, this is a point where the Bible can be taught in the common schools without any objection. You can introduce truth, purity, honesty and benevolence. These elements are not sectarian; they are universal.—*Deseret News.*

MARRIAGE AND THE DEATH RATE.

The death-rate in the married and unmarried was the subject of a paper recently read by M. Bertillon before the Academy of Medicine in Paris. The results are based on statistics derived from France, Belgium and Holland, and are as follows:—Of married men between the ages of 25 and 30, the death-rate was 4 per thousand, unmarried 10 per thousand, widowers 22 per thousand. Of married and unmarried women, the rate was the same, viz., 9 per thousand, while in widows it was 17.

In persons from 30 to 35, the death-rate among married men was 11, the unmarried 5, and the widowers 19 per thousand. Among the women it was 5 for the married, 10 for the unmarried, and 15 per thousand for the widows, from which we obtain the following tables:—

MEN.			
Age.	Married.	Unmarried.	Widowers.
25 to 30	4	10	22
30 to 35	11	5	19
Total for decade	15	15	41

WOMEN.			
Age.	Married.	Unmarried.	Widows.
25 to 30	9	9	17
30 to 35	2	10	15
Total for decade	11	19	32

Which demonstrates that while in the case of men the death-rate was the same throughout the decade for the married and unmarried, there was a great fata-

lity among the widowers. We may, therefore, conclude that while the married state does not actively improve the sanitary condition in men, the relapse into the unmarried state is attended by a great fatality. The apparent explanation of this result is the reduction in the tone of the system from the mental affliction that follows the loss of the wife, and doubtless a critical examination into the diseases which carry off widowers in such large proportion would support this hypothesis.

This singular fatality among widowers might be advanced as an argument against the married state for men, for it is not attended by any corresponding advantage, since the rate is the same both in the married and unmarried; but this is only a superficial view of the case, for it must not be forgotten that the very increase in the death-rate among widowers show how much they have lost in losing their companions, and that loss is an indirect but no less certain evidence that there was a gain, although it may appear to be obscure.

Among women, on the contrary, marriage reduced the death-rate nearly one-third during the decade; it had, therefore, an excellent sanitary effect. On relapsing into the single state of widowhood a great increase in the death-rate is again seen, although in a

less degree than in men. Applying, in this instance, the same argument as in the case of the men, we are driven to the conclusion that while the loss of the companion increases the death-rate

among women, the results are not as fatal as among men, in the proportion; as the table shows, of forty-one in the men, to thirty two in the women.—*Scribner's Monthly*.

BEER AND WHISKY IN AMERICA.

There is no doubt that the consumption of malt liquors is constantly increasing in the United States. Mr. Henry Clusen, in the opening address before the Brewers' congress, lately in session in New York, stated that in the United States there are more than three thousand breweries, giving employment to thousands of people, and representing \$100,000,000 of capital. These breweries consume 23,000,000 bushels of barley, and 18,000,000 pounds of hops, which require for their cultivation over a million acres of land, thus becoming an important item in our agricultural interests. The direct and indirect revenue paid into the Treasury through the manufacture and sale of malt liquors has steadily and rapidly increased:—in 1863 it was \$1,500,000; 1870 it was \$6,600,000; and last year it had reached the enormous sum of \$7,800,000.

In addition to this, the New York *Herald* of the 31 July says:—

We learn by an official statement of the Internal Revenue office that the number of distilleries at work in the U. S. is two hundred and fifteen,

and that their daily capacity is two hundred and seventeen thousand six hundred and eighty-two gallons. Reckoning the whole voting population in round numbers at five millions, this would be over a third of a pint of spirits a day for each male adult in the United States. This is nearly all whisky, for the proportion of other spirits distilled is small, comparatively. Admitting that the women and male youngsters under age drink some, there are as an offset to these a vast number of men who never drink spirits. Nor is the amount exported to other countries considerable. At the rate of production as stated above, one million seven hundred and forty-one thousand four hundred and fifty-six pints a day, we may calculate a half pint daily on an average for every moderate drinker and toper. There is, no doubt, a great deal manufactured in small quantities and secretly in a domestic way, in addition to this vast production of the tax-paying distilleries. Who will say, after this exhibit, that the Americans are not a whisky-drinking people?

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 487.

On the 1st of October, 1845, General J. J. Hardin wrote to President Young, requesting him to have a list made out in schedule form of the property of different kinds and its valuation, belonging to the Saints, which had been destroyed by the mob. A communication was also received by the council in Nauvoo from J. J. Hardin, Stephen A. Douglas, W. B. Warren and J. A. McDougal, stating that a meeting had been held in the State

by the delegates from nine counties, the day previous, for the purpose of considering the case of the Latter-day Saints. At this meeting they had understood the proposition of the Saints to remove in the spring had been accepted. They stated that they were convinced that affairs had reached such a crisis that it was impossible for them to remain in the country. They confidently hoped and expected that the whole community would re-

move; but should they fail to do so, they added, "we are satisfied, however much we may deprecate violence and bloodshed, that violent measures will be resorted to, to compel your removal, which will result in most disastrous consequences to yourselves and your opponents, and that the end will be your expulsion from the State."

Such were the expressed opinions of these officers of the State, for such they were, General Hardin and Judge Douglas being members of Congress, and the former in command of the armed forces of the State; while W. B. Warren was a major in the militia, and J. A. McDougal was attorney-general for the State. Because the religious belief of the Saints did not accord with that of the community generally, the State could afford them no protection, but the whole body of them must be banished. The worst feature of the course taken by these officials was, that by avowing their belief that the State government was unable or not disposed to protect these law-abiding citizens in their rights, they encouraged and gave license to the reckless and blood-thirsty mob who had up to that time persecuted the Saints, burned their property, driven them from their homes, slain their leaders, and now sought to commit still further crimes. At the same time no one knew better than those same officials that the hundreds of desperate mobbers throughout the country only needed to have the assurance that their crimes would not be punished by law to cause them to continue with redoubled violence their wicked acts.

In the Quincy *Whig*, a paper published in Quincy, of Oct. 1st, a number of resolutions passed by a mass meeting of citizens in that city were published, which were to the effect that they were willing to accept the proposition of the Saints to remove from the State in the spring; that they believed the Saints to be a persecuted people, but that they considered their grievances "to be the legitimate consequences of their own conduct; that it was too late to attempt to settle the difficulties in Hancock County, except by causing the Saints to remove from the State; that in their opinion the desired progress could not be made

in preparing the way for the removal of the "Mormons" while J. B. Backenstos remained Sheriff of the county, and that he ought to resign his office; that the people generally should be advised to suspend all legal prosecutions for alleged offenses during the state of excitement which then existed; that in order to manifest their sympathy for the poor and suffering, a committee should be appointed in Quincy with a treasurer to receive subscriptions from all citizens disposed to help with their means, to aid the Saints in removing; that they should expect the old offending citizens of Hancock County to be allowed to return to their homes in peace without being arrested by the Sheriff and prosecuted for their crimes," &c.

From this it will be seen that though the people of Quincy doubtless entertained more real friendship for the Saints than did those of any other city of the State, opposed to them, they did not possess that determination to see justice maintained and innocence vindicated that they should have done. In fact they took the very course to encourage the enemies of the Saints to re-enact their bloody deeds on the first imagined provocation. The fiends in human form who had burned the property of and driven innocent women and children from their homes, while sick and suffering, without any means of shelter, and caused by it the death of many, were now to be allowed to go unpunished, while justice would have demanded as a penalty for their crimes that hundreds of them should have suffered imprisonment and others even death.

Notwithstanding the troubles through which the Saints were passing, they felt generally remarkably cheerful and united. They felt that they were in the hands of God, and they were willing to leave the State and journey forth into the wilderness, as they should be led, though they knew not where they should go to. About this time Elder Orson Pratt issued two messages from New York to the Saints in the Eastern and Middle States, announcing the end of American liberty, as indicated in the movement to expel the Saints from Illinois. Enumerated their sufferings and fer-

vently appealed to all connected with the Church in those parts to gather out and assist in the defense of their brethren and sisters, and in relieving their sufferings.

On the 5th of October the Temple in Nauvoo was so far completed as to admit of a meeting being held in it. Just five and a half years had elapsed since the corner-stone of the structure had been laid, that having been done on the 6th of April, 1841. In that time the Saints in their poverty had accomplished a most marvelous work in rearing it. Now it was entirely enclosed, with windows in, temporary floors laid, and pulpit and seats arranged to accommodate five thousand persons who assembled that day in general meeting within its walls for the first time. No General Conference of the Saints had been held for three years, the Prophet Joseph Smith having ordered that there should be no more baptisms for the dead until the ordinance could be attended to in the font of the Lord's House, and that the Church should not hold another General Conference until they could do so in that house.

The Saints were now overjoyed at the prospect of meeting in Conference on the morrow, and the Temple so far as completed was dedicated to the Lord as "a monument of the Saints' liberality, fidelity and faith".

On the following day the Saints assembled in General Conference in the Temple. It was continued for three days during which time much good instruction was given, the Saints were stimulated to prepare for their removal and the necessary steps taken to or-

ganize in companies for traveling. In presenting the names of the authorities of the Church to the people for their acceptance, William Smith as one of the Twelve Apostles and Patriarch was objected to by Elder Parley P. Pratt, who felt that he could not sustain him while he continued in the course he had lately been taking. William Smith was a very aspiring man and not very sincere withal. Though his brethren connected with him in the Priesthood had done all in their power to encourage him in remaining steadfast in the faith, he had persisted in trying to create disunion in their midst, and by advancing false doctrine had caused many to be disaffected. In fact his conduct for some time previous had been anything but such as a Saint's and especially an Apostle's should be. The motion to sustain him in his office was put to the assembly and no one could be found to vote for him. His office was therefore by unanimous vote taken from him, and on the following Sunday, proof having been received in the meantime of certain acts of his, he was cut off the Church.

President Brigham Young was continued as President of the Quorum of the Twelve Apostles, and the others of the Apostles, namely—Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John E. Page, Willard Richards, Wilford Woodruff, John Taylor, George A. Smith, and Lyman Wight were each presented and sustained with the exception of Lyman Wight, whose case was laid over until some of his actions could be investigated.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthy his morning, how sober his night, how moist his mouth, how joyful his heart—they would never admire the noises, the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.

CHEERFULNESS.—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of passion, the sun-worshipper of clear self-possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up—and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 6, 1872.

THE LABOR MARKET IN NEW YORK.
—o—

The Saints who have not sufficient means to take them through to Utah, have been frequently advised that it is better for them to stay in these lands where they understand the business and customs of the people, and where they have relatives, friends and acquaintances, rather than to go to New York or other place short of Utah. This advice has been given because of a knowledge of the condition of the labor market in the large cities on the Atlantic sea board.

The time was when it was advisable for the Saints short of means to go to New York, Philadelphia, St. Louis, or almost any part of the United States, because labor was in demand and there was a better prospect of obtaining means to complete the journey to Utah. Now, however, this prospect is past; the market is glutted with laborers, and it is unwise to leave this land unless to go to *certain* employment secured through the kindly offices of a friend already in the States.

Elder W. C. Staines in writing from New York under date of July 15th, says—"One of the brethren who came here two weeks ago, returns on a steamer, as a stoker; working his passage. He is a sign painter. He did his best, but could not get work of any kind. It is so with most of those who come here. Such as have a little money when they arrive, go west; how they get along I know not, for I never hear from them. As for the Saints in Williamsburg, most of them have all they can do to get along and live. Those who are doing better are leaving, and the others are preparing to leave for Utah this season. They do not feel like taking in and providing for those of our people who cross the sea, for by so doing they would have to spend what they have saved to emigrate. The strikes have made it worse than it would have been. All feel (who come only to New York) sorry they left the 'old country' half an hour after they land".

It is to be hoped that the personal knowledge and experience of Brother Staines will aid the Saints in taking a judicious course in this respect.

ANOTHER COMPANY GONE.—On July 31st, Messrs. Guion and Co.'s fine ship *Wisconsin*, of 2,500 tons, steamed from Liverpool for New York, having one hundred and seventy-nine souls of the Saints on board. These go in charge of Elder Geo. P. Ward, who is returning to Utah. Elders Ben. W. Driggs, Joseph Wadley and David M. Duncanson, are also returning to Utah by this ship.

These Elders and accompanying Saints were in excellent health and spirits;

the Saints evidently greatly rejoicing that the time of their deliverance from Babylon had come.

All their friends wish them a safe and speedy journey to the land of Zion.

CORRESPONDENCE.

GREAT BRITAIN.

London, July 27, 1872.

President Albert Carrington.

Dear Brother—On Monday the 8th inst. I took leave of the good people of Nottingham Conference, with whom I have labored for the last thirteen months with much satisfaction to myself, and I hope with profit to them.

On my arrival in London I received a kind welcome, and was soon inducted into the business of the Conference by Elder Robison.

I, in company with Elder S. S. Jones, have visited several Branches and held meetings, the Saints as a whole, so far as we have visited, feel well and enjoy a good portion of the Spirit of the Gospel. They receive us very kindly and listen attentively to our instructions. I hope to have a happy time with them while I remain here.

Elders Kelsey and Wells have come in from a tour among the Saints and report favorably. We have thought it best to divide this Conference into three districts, as near equal as possible, and have them centre in London, and to let the Elders labor separately in those districts; we thought they could visit the Saints oftener and hold more meetings, and consequently do more good. Elder Kelsey was appointed to labor in the Kent district, Elder Jones in the Reading, and Elder Wells in the Essex. If this arrangement meets your approbation, we will let them labor in their several districts for two or three months at least.

I think the spirit of Zion is beginning to flow through this part of the body, and the Saints are feeling its influence and will take hold of the work with renewed diligence. We had a general Priesthood meeting of the Conference yesterday evening in the North London Branch, had a very good attendance of the Elders, and had the privilege of giving such general instructions as the Spirit directed.

The brethren seemed fully satisfied and went home rejoicing.

This morning Elders Kelsey and Wells started out for their fields of labor, Elder Jones will remain in and about London till next Wednesday. We would be very much pleased with a visit from you at any time. The brethren join in kind regards to you and all at 42.

I remain, as ever, your brother and fellow-laborer in the Gospel,

JOHN B. FAIRBANKS.

Manchester, July 29, 1872.

President Carrington,

Dear Brother—In closing my missionary labors in this land I feel to express my grateful remembrances of your kindness to me while under your presidency. I pray the Lord to continue the spirit of wisdom to you in all your administrations; and may the work of God increasingly prosper under your presidency.

I can truly state that my labors have been very agreeable to me, and have, I trust, under the Divine blessing, been productive of good to the people to whom I have ministered. It has been the continued burden of my prayer that the Almighty would direct, own and bless my efforts for the spread of truth. I feel that my prayers have been answered.

I am happy in stating that upwards of sixty have emigrated from Manchester Conference during my fourteen months' labor there. About this number have been baptized during the same period, which leaves the Conference, numbering about the same as when I commenced.

The financial condition of the Conference is improving, particularly so during the last three months.

I am pleased to have the opportunity of returning to my mountain home; and trust that my future labors, in whichever way they may be directed,

will be in the interest of Zion and for the salvation of the honest in heart.

Praying for your continual success, as well as for that of all associated

with you in the ministry.

I remain, your brother in the Gospel,
GEORGE P. WARD.

MINUTES OF A DISTRICT MEETING

HELD AT BOLTON, SUNDAY, JULY 28, 1872.

—o—

Utah Elders on the Stand—Albert Carrington, President of the European Mission, James G. Bleak, George F. Gibbs, George P. Ward, Elijah A. Box, Charles H. Wilcken, and in the after part of the day Newel H. Clayton.

10.30 a.m.

After singing and prayer, Elder Ward expressed his satisfaction at seeing a full representation of the seven Branches composing the District, and also at seeing such a goodly number of the Saints present at the morning meeting, and called for Branch reports.

Elder Basnett reported the Bolton Branch as being in a very fair condition; some few, however, were dilatory; the Sunday school in connection with the Branch was also in a fair condition.

Elder Scowcroft represented the Tottington Branch to be in a very good condition. Good lively Saints there.

Elder Unsworth reported the Bury Branch in a fair condition; had baptized eight since last district meeting.

Elder Schofield represented the Radcliffe Branch as being in good condition; their finances improving; a very good spirit among the people. The Sunday school in connection with the Branch in a fair condition.

Elder Stones represented the Pendlebury Branch to be in a fair condition; some were in the back ground, slack and dilatory. Had a Sunday school in good condition. Had baptized six since last district meeting.

Elder Boydell reported Halsehaw Moor Branch. Saints in good condition, enjoying the Spirit of God. Had

out-door meetings in fine weather; baptized two since last district meeting.

Elder James Davis represented the Leigh Branch in a fair condition. The Priesthood united, endeavoring to spread the Gospel. Had Sunday school and night school in good condition and well attended.

Elder Ward reported the other portions of the Manchester Conference as being in a similar condition to those already reported. He was happy in stating that the Priesthood of the Conference had labored faithfully during his administration. Some sixty members had emigrated during his presidency, and about the same number had been baptized into the Church.

The remainder of the time was occupied by Elders G. F. Gibbs and C. H. Wilcken.

2.30 p.m.

The afternoon was occupied by Elder J. G. Bleak, President Carrington, and Elders E. A. Box and N. H. Clayton, in imparting instruction to the Saints.

6 p.m.

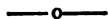
President Carrington occupied most of the evening in a very edifying manner, after which some concluding and farewell remarks were made by Elder G. P. Ward, who is about to return to Utah.

The good Spirit of the Lord was poured out upon speakers and hearers during the meetings, and when parting time arrived, all appeared to feel that the day had been profitably spent.

R. J. WARBURTON, Clerk.

No process is so fatal as that which would cast all men into one mould. Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Our common nature is unfolded in unbounded diversities. It is rich enough for infinite manifestations, and to wear innumerable forms of beauty and glory.

THE EXPULSION OF THE JESUITS FROM GERMANY.



Bismarck has played his game against the Jesuits and won, though not without a fight in the Reichstag. Ever since the "blood and iron" chancellor was thwarted in his scheme of having Cardinal Hohenlohe as the representative of Germany at the Vatican, he resolved to be even with the Jesuits, whom he regards as the real cause of his favorite's rejection. At first he found it no easy matter to carry his point. The Emperor did not wholly agree with the newly created Prince in his crusade against the members of the Society of Jesus. His Majesty hesitated to enter even where the Chancellor would boldly dash in. Bismarck's daring has ceased to be a matter of surprise. In war, in politics, or religion, it matters little, for he plays his part boldly and undisguisedly and ever with that determination which distinguishes his whole public career. It is questionable, however, if he would have been able to reach success in this late measure had he not been backed by the Emperor, and it is more than probable that the Emperor would not have sanctioned Bismarck's arbitrary course towards the Jesuits but for the collision between the Roman Catholic Chaplain General of the Army, Bishop Naueczanowski, and War Minister Von Roon, about the Panthaleon church in Cologne. This was so manifestly a breach of military discipline to the old Kaiser's mind that he not only allowed Bismarck to have full sway, but even favored the arbitrary measures resolved upon against the Jesuits. The bill against the followers of Loyola, as originally prepared by the Federal Council, was returned back for amendment, owing to the opposition of Prussia in that body,

and in its amended shape was introduced into the Reichstag, where it passed after a fierce fight. The debate on the question was most intense, and the unmistakable language used on the occasion shows how keenly the different parties in the empire feel on the subject. Deputies Malinckrode and Windherst fought the ultramontane cause in the House and denounced those who advocated the bill as the instruments of Bismarck, who, they claimed, wanted war, and he should have "war to the knife". Among those who strenuously upheld the measure was Deputy Wagner, Bismarck's friend. Notwithstanding the determined fight made by the Catholic members the bill passed, and the Jesuits are placed under the surveillance of the police. Bismarck in this fight has worsted his opponents; but it is not at all improbable, now that he has fairly outlawed the Jesuits, that they may become worse, more implacable and more energetic workers against his schemes than ever. The extraordinary vitality of the Society of Jesus finds a parallel only in the history of the Jews. Like the Israelites, the Jesuits, too, have been driven from almost every European country; but what does it avail in the long run? For a time the crusade is upheld, then a relaxation succeeds and the persecuted ones regain their former positions and work with greater zeal. Having outlawed the Jesuits, Bismarck can go no further. Where his battle ends theirs begins afresh, if they desire to continue the warfare. How it will terminate time alone will reveal, and we doubt very much that the religious difficulties in Germany will end with the expulsion of the Jesuits from the empire.

CLIMATE FOR CONSUMPTIVES.



Dr. E. Andrews, professor in the Chicago Medical College, has compiled from the late census an interesting statement of facts relative to the mor-

talidity from consumption in the different U.S. States and Territories. It appears that consumption and cancer are similarly affected by the same climates,

and prevail in the same regions, and that the laws governing the prevalence of these diseases are—

First—These two diseases are most abundant near the sea, and diminish as you recede from it.

Second—At equal distances from the sea they prevail most at the north, and diminish as you go south.

The maximum mortality from consumption appears to be 25 per cent. of the deaths from all causes, in Massachusetts, and the minimum, going westward, is 6 per cent. in Utah. The figures increase in California to 14 per cent. From north to south the scale ranges from 16 per cent. in Michigan, to 6 per cent. in Alabama. The minimum in the whole Union is 3 per cent. in New Mexico.

From this data Dr. Andrews reasons that the best resort for a consumptive or cancer patient is some point as far south and as far from the sea as possible, such as New Mexico, although he thinks that the uplands of old Mexico may be still more preferable.

According to this rule and to the census, Minnesota, contrary to the popular idea, is less favorable than Illinois, the percentage of mortality from consumption in the former State being fourteen, and in the latter eleven. Possibly the influx of consumptives in Minnesota, on account of its superior reputation as a favorable resort for persons of that class, has somewhat increased the mortality from this disease over the normal rate in that State,

and a similar observation may be made with reference to Utah. A result of like character is claimed for the Southern States, for, comparing the census of 1860 with that of 1870, there appears to be a considerable increase of the proportional mortality from consumption in the Southern States and a diminution in the Northern. This change in the relative proportions of mortality from the above named disease is attributed to the moving of invalids southward in search of health, which only a part of them succeed in obtaining.

As a guide for the consumptive invalid seeking the most favorable locality is the following table showing the percentage of deaths from consumption as compared with the total number of deaths from all other causes in each State and Territory—

Alabama	- - - - 6	Missouri	- - - - 9
Arkansas	- - - - 5	Montana	- - - - 9
California	- - - - 14	Nebraska	- - - - 9
Colorado	- - - - 8	New Hampshire	- 20
Connecticut	- - - 20	New Jersey	- - 20
Dakota	- - - 12	New Mexico	- - 3
Delaware	- - - 20	New York	- - 20
District of Columbia	20	North Carolina	- 8
Florida	- - - - 6	Ohio	- - - 16
Georgia	- - - - 5	Oregon	- - - 12
Illinois	- - - 11	Pennsylvania	- - 16
Indiana	- - - 14	Rhode Island	- 25
Iowa	- - - 12	South Carolina	- 5
Kansas	- - - 8	Tennessee	- 12
Kentucky	- - - 14	Texas	- - 6
Louisiana	- - - 8	Utah	- - 6
Maine	- - - 25	Vermont	- - 25
Maryland	- - - 16	Virginia	- - 2
Massachusetts	- 25	Washington Territory	16
Michigan	- 16	West Virginia	- 16
Minnesota	- 14	Wisconsin	- 14
Mississippi	- - 6		

—*Deseret News*.

UTAH NEWS.

MINING EXCITEMENT IN UTAH.—The *New York Herald* of July 17, gives the following :—

Salt Lake City, July 12, 1872.

A body of mineral, said to be the greatest in extent ever discovered, has recently been located by two men from Illinois, named McHenry and Hughes, in the Wasatch Range, about seven miles south of Kimball's Hotel, in Parley's Park, and about five miles from Echo, on the Central Pacific Railroad. The ledge crops out several feet in length, with an average width of thirty feet. Numerous assays have given results in silver of \$250. to \$1,100 per ton. Visitors to the ledge estimate that there are 25,000 tons of ore in sight, and that the value is over five million dollars. Old mining experts and prospectors are greatly excited by the discovery.

The following are from the *Deseret News* to July 9—

In Salt Lake City the Fourth passed off very quietly. The day was observed as a general holiday by nearly all classes, and flags floated gaily from all the

principal buildings. There being no public demonstration many of the citizens betook themselves to the various places of pleasure resort in and around the city. This national day was celebrated with more or less spirit in all the settlements in the Territory. The report from Provo states—"The Fourth passed off quietly. We had a prayer meeting in the morning, being *fast day*. Had a good time. The Spirit of God was there and the Saints rejoiced."

GOOD.—Two hundred dollars were paid on the 5th in behalf of the Ephraim Female Relief Society to aid in emigrating the poor. This is the second donation of the Society this season. The first one amounted to \$500. This is highly creditable to the ladies of Ephraim. Besides donating to many charitable purposes the Society, in connection with the co-operative association of Ephraim, is having an excellent hall erected, which, when completed, will cost about two thousand dollars.

INDIAN AFFAIRS.—We are informed by a gentleman who had a conversation a day or two since, with G. W. Dodge, Esq., Superintendent of Indian affairs, that the latter gentleman does not apprehend any Indian difficulty in the South. Mr. Dodge has had a consultation with the Indians, and says they manifest a very friendly disposition, and appear willing to do as they are advised, and it is expected they will soon be again on the reservation. Mr. Dodge requested our informant to impart this information to anybody here who made any inquiries in the matter. Brother Gardner Snow, of Manti, called this morning and his ideas on the subject coincide with those of Mr. Dodge. He states that at the consultation held by Messrs. Jos. A. Young, George W. Bean, A. K. Thurber and W. B. Pace with the Indians, the latter promised to send out a party to bring in the murderers of young Heisel, and to deliver them, together with the horses stolen from them, by yesterday. A week ago to-day Brother Snow, when fifteen miles this side of Manti, met a band who said they were going on an expedition to carry out this promise, and one of the party, named Sandpitch Joe, asked him if he was going to Salt Lake, and on being answered in the affirmative said—"Tell Brigham we will bring in the Indians who killed Heisel". We have good reason to believe that the pacific ideas of Mr. Dodge and others are correct, yet it should be kept in mind that the Indians' stealing and murdering proclivities will not generally bear much temptation, and it is well, therefore, as we have previously stated, for people to be guarded.

There are some grasshoppers at Coalville, which are damaging the crops to some extent. Grasshoppers have visited Morgan County. The grain crops there do not have a very promising appearance, but there will be a fine yield of potatoes. At Kamas Prairie, the grasshoppers were also destructive.

Elder Joseph F. Smith and Bishop Sheets had been holding meetings in Summit and Morgan counties; a good time was enjoyed, and the people manifested great eagerness to give substantial assistance in emigrating the poor from the nations.

The *Salt Lake Herald* to the 9th July gives the following—

EFFORTS TO CHECK WICKEDNESS.—Annie Nordeck and Emma Clensay, sad to say mother and daughter, were fined \$50 each for a crime not in consonance with the marriage contract. It is said they will leave town. Murphy and Orr were charged with selling liquor without license, and their case set for hearing this morning. C. A. Loomis was similarly charged; case to be heard to-day. Kate Flint paid \$100 for a violation of the matrimonial license system. Clara Conway was fined in a similar amount for like practices. C. W. Tappan was charged with keeping a house of ill-fame and fined \$100. He gave notice of appeal. G. L. Tucker was fined \$100 in each of five cases for selling liquor and running billiard tables without license. He also gave notice of appeal.

ARRIVAL.—The company of immigrants expected at Ogden on July 4, from

Europe, arrived that evening, and in this city the same night. Bishop David Brinton, Elders Edward Schoenfeld, John Pyper and David John, returning missionaries, were with them, the first named gentleman being in charge. Mr. Robert McEwan, brother to Messrs. Henry and Joseph McEwan of this city, for the past seventeen years a resident of Liverpool, and Mr. Henry Orr, a compositor, who left this city a few months ago on a visit to his relatives in Scotland, were in the company.

MORE IRON.—Two more car loads of iron arrived on the 8th for the Southern Utah Railroad.

SUMMARY OF NEWS.

AMERICA.—The report of the German Immigrant Society of New York shows that during the month of June 21,890 German immigrants were landed at that port, an increase of 10,000 as compared with the corresponding month of last year. Total of arrivals since the first of January last, 48,851.

Senator Trumbull, in a speech to his constituents last week, said the expenses of the United States government in 1860 were \$63,000,000, and in 1871 they are stated at \$292,000,000.

FRANCE.—In consequence of the death of Juarez, the French government have resolved to take steps towards re-establishing diplomatic relations between France and Mexico.

RUSSIA.—In St. Petersburg, the total deaths from cholera up to the 11th of July were 249; and in the week ending 14th, 126. In Moscow the fatal cases in the week ending 6th were 32, but the prevalence of the disease has since declined. Cholera also prevails at Odessa, and 84 deaths were referred thereto in the week ending 3rd. In other parts of South Russia the fatality recently reported has decreased.

ITALY.—**THE POPE AND THE GALWAY PROSECUTIONS.**—The Rome correspondent of the *Daily News* telegraphs that the Pope has given instructions to the English and Irish Roman Catholic bishops to protest by means of pastoral letters against the determination of the British government to prosecute the priests concerned in the Galway election petition.

THE POPE AND THE GERMAN AND ITALIAN GOVERNMENTS.—The following telegrams come from Rome:—The German charge d'affairs has verbally communicated to Cardinal Antonelli a note of the German government. The note states that the Imperial government is unable to understand the reason why the Pope is so annoyed by measures which are intended to promote the welfare of the empire without compromising the real interests of the Catholic Church.

The *Voce Della Verita* (an organ of the Vatican) says that the Pope, on receiving recently the former members of the pontifical police, said—"The policemen lately had to interfere to put an end to seditious disturbances. It is possible that on the occasion of the municipal elections these disturbances will be renewed. In that case, I recommend the guardians of the public peace to repress disorder, so as to give us the liberty and the guarantee promised us to be able to express our opinion and to give our vote. It has been said that we desired an armed reaction. This is a calumny and an absurdity. The only reaction that I wish for is to have honest men elected, who will see that youth is brought up in morals and faith. God will then do that which seemeth good to him. We have letters from all parts of the world telling us that we have no other resource but to pray to God, because we have little to hope from men. To God, therefore, we pray. For my part, I would wish to see the cause of justice and religion again triumph, that I might finish my days in peace and tranquillity."

A joiner at Milan has been arrested for beating a Madonna statue, to which he had in vain prayed for the recovery of his wife.

GERMANY.—PROSPECT OF BAD CROPS IN EUROPE.—From Austro-Hungary comes intelligence which renders it probable that a great demand will be made upon the wheat crop of America for this year. In various portions of the monarchy, the prospect of the crops has been completely destroyed. Hungary has been termed the granary of the world; the black, fertile soil of the Banat is so well adapted to raising wheat that frequently from 30 to 40 bushels of choice wheat have been raised to the acre. Now this region is completely inundated with water. Over a wide extent of territory nothing can be discovered but fish-ponds and marshes; the eye of the railroad traveler meets with water on all sides. More than 4,000,000 of acres are now under water. Somewhat similar has been the experience of Bohemia. Toward the end of May there were heavy falls of rain accompanied with waterspouts, so that the rivers Elbe, Moldau, Eger, and Beraun overflowed their banks and inundated the country with such fearful rapidity that in most of the flooded districts the waters rose four and five feet in a minute. Great disaster was the result, more than 200 persons were drowned, and an immense number of houses have been destroyed; in some places whole villages are in ruins, while to use the language of an official report, "millions' worth of property have been destroyed, whole tracts of cultivated land have been converted into a desert, and covered with sand and mud to a depth of from two to three feet, in addition to the property destroyed in crops, houses, roads, bridges, and stored goods. It will not be possible to cultivate any of that land this year, portions of it not even in the next; and many acres will be utterly lost for agricultural purposes, the expense of restoration being too great to be borne by the poor people". A direct consequence of this failure of the markets which have supplied a great portion of Europe with grain, would appear to be the necessity of drawing large supplies from other countries.

EAST INDIES.—*The Indian Daily News* shows that the burning of widows with the bodies of their deceased husbands is not yet abandoned. It says—"A case of suttee is said to have occurred recently in Bickaneer, one of the Rajpootana States. The woman was paraded openly through the village, followed by crowds of people, and burnt on the funeral pile amid the plaudits of the surrounding multitude."

The number of separations between husbands and wives taking place in France has led to the formation of a society to agitate for the recognition of divorce, as alone calculated to prevent marriage from ceasing to be an institution. Ninety per cent. of the applications are said to come from wives.

THE PRECISE DATE OF CHRIST'S CRUCIFIXION.—A distinguished German scholar, Herr Kelk, in a recently published work, considers that he has settled the true date of the crucifixion. He shows that there was a total eclipse of the moon concomitant with the earthquake which occurred when Julius Cæsar was assassinated on the 15th of March, B. C. 44. He has also calculated the Jewish calendar to A. D. 34, and the result of his researches confirms the facts recorded by the Evangelists of the wonderful physical events that accompanied the crucifixion. His astronomical calculations also show that on the 5th of April, A. D. 61, there was a total eclipse of the sun, accompanied, in all probability, by the earthquake spoken of in Mathew. This mode of reckoning is verified by another calculation, made by calculating backward from the great total eclipse of 1818, which also gives April 5th as the date of the new moon A. D. 31. As the vernal equinox of the year fell on March 26th, and the Jews ate their Easter lamb and celebrated their Feast of the Passover on the following new moon, it is clear April 6th was identified with Gisan 14 of the Jewish calendar, which moreover was on Friday, the day of preparation for the Sabbath, and this agrees with the Hebrew Talmud, so that astronomy, archæology, traditional and Biblical history seem to unite in fixing the date of the crucifixion at April 6, A. D. 31.—*N. Y. Evening Mail*.

It is generally true that we judge too bitterly and harshly the faults of every office which we do not ourselves hold.

Love is the noblest and most generous principle of obedience ; but Fear commonly takes the first and fastest hold of us ; and, in times of violent temptation, is perhaps the best argument to keep even the best of men within the bounds of their duty.

Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies and a prudent liberality. There is hardly a year in any man's life, in which a small sum of ready money may not be employed to great advantage.

POETRY.

THE WORLD IS WHAT WE MAKE IT.

[SELECTED.]

Oh, call not this a vale of tears,
A world of gloom and sorrow ;
One-half the grief that o'er us comes,
From self we often borrow.
The earth is beautiful and good ;
How long will man mistake it ?
The folly is within ourselves ;
The world is what we make it.

Did we but strive to make the best
Of troubles that befall us,
Instead of meeting cares half-way,
They would not so appal us.

Earth has a spell for loving hearts ;
Why should we seek to break it ?
Let's scatter flowers instead of thorns—
The world is what we make it.

If truth and love and gentle words
We took the pains to nourish,
The seeds of discontent would die,
And peace and concord flourish.
Oh, has not each some kindly thought ?
Then let's at once awake it ;
Believing that for good or ill,
The world is what we make it.

DIED.

DEAN.—At Beaver City, July 1, of pneumonia, John Dean, aged 61 years and 4 months. Deceased was baptized into the Church of Jesus Christ of Latter-day Saints at Burnley, Lancashire, England, in 1842, and immigrated to Utah in the year 1866.—“Deseret News.”

WRIGHT.—In the 2nd Ward of Salt Lake City, July 5, of cancer, Agnes Wright, born May 1, 1814, at Pollockshaws, Renfrewshire, Scotland. Deceased was baptized May, 1841, at Thornebank, Scotland, and emigrated to Utah in 1868. She died firm in the faith of the Gospel.—“Deseret News.”

SLOCE.—At her residence, opposite W. H. Folsom's, 14th Ward, Salt Lake City, July 10, Sarah Sluce, in the 77th year of her age. She lived and died a faithful Latter-day Saint.—“Salt Lake Herald.”

INFORMATION WANTED.—David W. Leaker wishes to hear from his father, James Leaker, or from any of his brothers or sisters. His father, mother and brothers lived in Bridgewater, Somersetshire, some 16 years ago. His sisters lived in Cardiff, Wales.

His address is—David W. Leaker, care of Chas. Denney, *Deseret News* Office, Salt Lake City.

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"Holiness unto the Lord."

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Price One Penny.

THE "RICH" FAMILY GATHERING.

—O—

According to programme the reunion of the Rich family took place at Truro, Massachusetts, on June 26 and 27. Elder Charles C. Rich and his son Joseph C. Rich, who had been invited, were present to represent themselves and that portion of the family residing in Utah.

The Norfolk Co., Mass. *Gazette*, in reporting this large family gathering, says—

Upwards of twelve years ago Mr. John F. Rich of Ware, Mass., began the preparation of a genealogy of the Rich family. During all these years he has spent much of his time on the work, and by dint of hard work, and at large expense, he has at last completed his arduous labors. Having accomplished this he conceived the idea of holding a family reunion, and accordingly invitations were extended to every known person by the name of Rich in the United States. It was decided that Truro, Mass., should be the place of meeting—a spot made sacred to the hearts of those glorying in the name of Rich, from the fact that it was here that their early ancestors first landed in this country.

On the first day of the gathering, at three o'clock, a large number of the party assembled at the Town Hall,

where they were furnished with a genuine Cape Cod dinner, which was partaken of with a zest known only to famishing humanity. At four o'clock the exercises were opened in the Orthodox Church, and commenced with prayer by the Rev. J. A. L. Rich of Maine. The church was densely packed with the Riches, the citizens of the town very considerably remaining outside in order to give the visitors an opportunity of gaining admittance, so far as the church would accommodate them. Then followed the old and familiar tune of "Nearer, my God, to Thee." The Chairman of the Selectmen of Truro, Mr. Smith K. Hopkins, followed in an address of welcome, and extended the hospitalities of the town to the visitors.

On the second day the exercises were opened in a large tent erected on the historical spot where the Riches were supposed to have first pitched their tent in ye olden time. After the singing of a familiar hymn in which the audience joined, Mr. John F. Rich delivered the genealogical address; among other things saying—

"Tracing out my immediate family, I found myself in a labyrinth of facts and information; the task became a pleasure and gradually developed itself

into the present fruition. From one common ancestry, through a long line of marriages and inter-marriages, we have become familiar with nearly fifteen thousand individuals of our blood, and of them all there is not one whose name we should care to blot from the records. * * *

"My whole aim has been to make our genealogy perfect and reliable, and I am free to candidly state that the bulk of authority gives our name a Norman origin, and that RICH means powerful or wealthy, rather than an abbreviation of Richard. * * *

Of all the hardy colonists of Dover Neck, whose names come to us to-day, we are especially called to revere that of Richard Rich, "mariner," a man of substance and influence, and from whom, since 1633, we have all sprung. His wife was Sarah Roberts, daughter of Governor Thomas Roberts, who died between Sept. 27, 1673, and June 30, 1764, leaving the bulk of his property, as his will expresses it, "to Richard Rich, husband of my daughter Sarah." Their children were Richard, John, Thomas, Samuel, Sarah and Lydia, and in following out their branches we strike almost 15,000 people and about all the States in the Union."

At the conclusion of the address Mr. Rich was warmly applauded, and then followed five minutes speeches by several gentlemen, mostly clergymen. Letters from invited guests, including one from Governor Washburn, and a large number from absent ones, and also one from Josh Billings, a member of the Rich family, expressing their regret at being absent, were read, and then followed the report of the committee on Publication, which was read and accepted, and 500 copies ordered to be printed.

After the morning services the whole family group was photographed.

Dinner was then served in the Town Hall and in several tents outside.

The afternoon services consisted of prayer by A. J. Rich, of Brookfield, Mass., an original humorous poem by Dr. Stove, of Wellfleet, and speeches from Elder C. C. Rich, of Utah, M. D. Rich, of Boston, and others.

The evening services were held in the Orthodox Church.

A family sermon was delivered by the Rev. A. J. Rich, of Brookfield, from the text, "That they may be one," John 17, 21; an Original Hymn, by Mrs. Helen Rich, of New York; a Farewell Poem, by Hiram Rich, of Gloucester; a Parting Song, by John F. Rich, of Ware; benediction by Rev. Mr. Noble, Methodist pastor, Truro.

On Thursday the 27th there was between 2,000 and 2,500 persons on the ground.

Thus ended one of the largest and most successful family gatherings on record. Everything connected with the affair was conducted in the most unexceptional manner, and reflects the highest credit upon those having its management in charge.

Boston sent the largest delegation, which included several well-known and respected citizens, including Isaac B. Rich, of the Howard Athenæum, and D. B. Rich, Superintendent of the Cary Brick Company.

Utah has sent her representatives in the persons of Elders C. C. Rich and son, who has *only* six wives and *fifty* children—27 boys and 23 girls—all told. The son was accompanied by his wife, and the three were the "lions" of the occasion. Their autographs were largely sought, and they received the marked attention of every one present, especially from the ladies.

The oldest person was eighty-five years of age, who looked on all that transpired with a lively interest. She was the recipient of many congratulations. Her presence was looked upon with surprise, she having traveled nearly two hundred miles to attend the convention.

The genealogy, written by John F. Rich, of Ware, is to be published at once. It will make a volume of some six hundred pages, and Mr. Rich has been engaged in its preparation for the past twelve years. It has been traced as far back as 1371, and will contain the names of fifteen thousand descendants of the Rich family.

The *'Deseret News'* gives the following—

"SAXEY."—Our friend Joseph C. Rich, who with his father, Gen. C. C. Rich, is now on a visit to their relatives in the States, has written to his

mother, and we are permitted to make extracts from the letter. It may be interesting to "Saxey's" friends to know that he comes honestly by his habit of spelling the English language and of getting off funny things in such style as he does, for another member of a collateral branch of the great Rich family, in the person of "Josh Billings," is guilty of similar atrocities in orthography and wit. Blood will tell. He writes from Boston, June 29th:—

"This leaves us well. The meeting of the Rich family is over, and was attended by nearly fifteen hundred of the family. It was a grander affair than I anticipated. The Mormon delegation were the heroes of the occasion, and we have done much to allay prejudice and acquaint them with our doctrines. Truro is situated over 100 miles from here, at what is called the

"jumping off place" on Cape Cod. We were treated splendidly by all, notwithstanding the fact that we believed in polygamy and told them all about wives and everything else. They nearly talked us to death. Eliza [Mrs. Rich] is becoming a pretty good preacher, especially on polygamy. We will go to the Jubilee to-day, and leave for Albany, N. Y., this evening, on our way to New York and Philadelphia. From New York father will go into Kentucky, where I may meet him; if not, we shall be separated till we get home. In this family gathering we have had a better opportunity to preach to the people than I ever had before.

"Sister Sarah Jane's letter was read to the assembly of over 2,000, and warmly applauded; also one from "Josh Billings," who, with Ben Butler, are relatives of ours."

AMERICAN EXTRAVAGANCE IN PARIS.

In *Blackwood's Magazine* for June are printed some letters from the late Mr. Thackeray to Mr. Wm. B. Reed, of Philadelphia, in one of which, dated from Neufchatel, the great novelist says:—"The European continent swarms with your people. They are not all as polished as Chesterfield. I wish some of them spoke French a little better. I saw five of them at supper at Basle the other night, with their knives down their throats. It was awful. My daughter saw it, and I was obliged to say, 'My dear, your great-grandmother, one of the finest ladies of the old school I ever saw, always applied cold steel to her wittles.' It's no crime to eat with a knife, which is all very well; but I wish five of 'em at a time wouldn't." Of the Americans now journeying in Europe, not a few would come under Mr. Thackeray's slash. I saw at a table d'hôte two American ladies and a gentleman, the former dressed with a prodigious extravagance, eat fish with their fingers. The fish were small, like our whitebait, but the action of the fair ones considerably disturbed the effect produced by their looks. The hotel at which I was stop-

ping contained four Americans for every Englishman or Frenchman. You met them in the reading-room, billiard-room, on the stairs, and in the square on the sides of which the hotel is built. The accents in most cases were very pronounced indeed. The rooms at the Exposition were half filled with your country people, and I confess that the remarks which fell from their lips in criticism of the pictures amazed me as proceeding from folks who were able to cross the Atlantic on a European tour. The Paris ladies assured me that the American ladies far surpassed them in expenditure and dress. People at Paris and London are astounded by the lavishness with which American ladies delight to decorate themselves. "It is for a rich American," says, with a smile, the Paris milliner, when questioned concerning an article particularly costly. A fashion just now is to wear a bunch behind—a sort of exaggerated "bustle," a camel's hump—which is tied around the body. It is a hideous custom, but the American ladies have taken to it with great unction. I admire the faces of American women, and though I will not pretend to enjoy their accent, I

highly appreciate the pith and temper of their ordinary conversation. All the more does one wonder at the rage for expenditure which vexes their souls when they settle for a little while at Paris. I assure you there was a constant train of dress-making girls with dresses passing in and out of the hotel solely for the behoof of the Americans. But I should care less as a looker-on, did they leave the little children alone. To see little mites of girls from six to ten dressed at nine in the morning within an inch of their lives, in white muslin dresses and wearing ornaments, and actually in some cases even rings—this aroused not only pity for the children but wrath toward their parents. It was

painful to observe the young creatures led about the square and round the flower-beds by their nurses, afraid to move in any other way than a walk; with no play in them; hurried up to a woman's gravity without knowing childhood's delights. The French know but very little about the United States, but they are beginning to learn that the sympathy of the Americans was not with them in the war. They have no *Alabama* to complain of, but of the "moral injury" they profess to be perfectly sensible. Perhaps they are taking their revenge by lending to American travelers the French love for display, without adding to it their exquisite taste.—*Paris Letter*.

THE MORMONS.

In industry, frugality, peacefulness, mutual helpfulness, and abstinence from some of the grosser vices of modern society, the Mormons might serve as models to the age. Idleness, extravagance, gambling, drunkenness, prostitution, and litigation are forbidden by public opinion, and are very rare. Gin shops are few, and are sustained almost entirely by Gentiles. The use of even tobacco, tea and coffee is discouraged and the consumption is small, perhaps mainly because for a long time the people were too poor to purchase them, though the use of tobacco was forbidden by the articles of faith. There is very little crime among the Mormons. In 1871 there were only five Territorial convicts, or one felon for nineteen thousand inhabitants, while in California, at present, there is more than one felon in the State prison for each 1,000 inhabitants. It might be suspected that the difference was due to the inefficiency of the courts in Utah; but the peaceful condition of Mormon society refutes such a suspicion. Mormons have as little litigation among themselves as the Quakers, and live together in a spirit similar to that of the rural communities of "Friends". If two Saints disagree about property rights, the question is submitted almost invariably to arbitrators, usually church

officials. A church rule prohibits lawsuits. When a Mormon loses his property by fire, flood or other disaster, his neighbors do not stop with giving only enough to save him from starvation, but raise liberal contributions to put him, if possible, in as good condition as before. Their readiness to make signal sacrifices for their Church akin to the sacrifices which they make for one another, was shown when there was danger of war in Utah, under the administration of Buchanan. The authorities at Salt Lake ordered the Mormons then living at San Bernardino, California, and owning beautiful farms there, to return without delay. This implied an abandonment of comfortable homes, security, and a genial climate, for poverty, peril and the desert; yet it was promptly obeyed by nearly all the San Bernardino Mormons, who sold out their farms in some cases for one-tenth the price that could have been obtained by a little delay. It is a significant fact that the Mormons alone in the United States have succeeded in living at peace with Indian tribes in their near vicinity.

The management of their Territorial, ecclesiastical, and pecuniary affairs has been very successful. They have no public debts of any kind. It is admitted that their leaders are men of

remarkable prudence and sound judgment; and the people support their leaders with a rare confidence. The principle of co-operation is applied very extensively in Mormon business. Money is not abundant among them, and yet they are rich in their way. They have no beggary, abject poverty, or laborers clamoring for employment. Something is found for everybody to do, even little children. They try to produce everything at home, and the spinning-wheel and hand-loom are still preserved among them. It is not strange that with such views and habits, when they were driven into the desert, they converted it into a garden. Starting with nothing, they have provided everything.

The Mormons, while strongly attached to their Church, are not intolerant. They seek opportunities for discussion, and have often allowed enemies of their faith to preach in their churches. They believe that Mormonism is to be the dominant religion of the future. Their zealous churchmen try to give a religious tone to Mormon society, and they encourage the reading of Protestant religious publications. The Mormon Sunday

schools take many copies of the *Dial*, an evangelical Sunday school paper published in San Francisco. All the children and young men and women attend Sunday school and study the Protestant Bible, but interpret it in their own way.

Political trickery has joined hands with prejudice of various kinds to excite a persecution of the Mormons. The control of the government of Utah would throw much plunder into the hands of their enemies. * * * *

It can not be said truly that the women of Utah are satisfied with their situation in life. Some of them hate polygamy, and others dislike their poverty. But, as compared with women in other parts of the United States, they are not discontented. Every disadvantage in their condition has its compensation. As a class they are zealous Mormons, and not envious of their sisters in California or Missouri. The Mormon men have shown their confidence in the Mormon women by conferring on them the right of suffrage, mainly as a protection against the Gentile agitators who have no wives in the Territory.—*John S. Hittell, in the West.*

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 503.

Among the Saints there was a general feeling of respect and love and even reverence for the relatives of the martyred Prophet, especially his aged mother. Her wants were looked after and supplied with great solicitude. For some time previous to the date of which we write she had felt opposed to removing with the Saints, and stated that she preferred to remain where her husband and sons were buried. During the Conference, however, she felt extremely fervent on the subject of the removal, and expressed her willingness to go, and her wish that her whole family might go and remain united with the Church. When she addressed the assembled multitude, and recounted the trials and persecutions she and her family had suffered at the hands of their enemies, those who heard her were forced to shed

tears. Especially was this the case when she related the account of a scene in Missouri when her son, Joseph Smith the Prophet, was condemned to be shot in fifteen minutes. She by a great effort pressed her way through the crowd to where he was and gave him her hand, and asked to hear his voice once more, his face being hidden from her. He took her hand, kissed it and said, "God bless you, my dear mother!"

It caused a general feeling of rejoicing to learn that Mother Smith was willing and anxious to accompany the Saints in leaving the State, and they by vote expressed their willingness to bring her remains back to Nauvoo, whenever she should die, and deposit them with those of her family buried there, according to her wish.

President Young informed the peo-

ple that the Prophet had once said—"If I fall in battle in Missouri, I want you to bring my bones back and deposit them in that sepulchre—I command you to do it in the name of the Lord." The sepulchre spoken of was one the Prophet had prepared for that purpose on the Temple square, in Nauvoo. This expressed wish had not been complied with by the Saints, because his widow had opposed it. President Young further said—"We are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel's God, to let us deposit the remains of Joseph according as he commanded us. And if she will not consent to it, our garments are clear."

We may here remark that Emma Smith, the Prophet's widow, never did consent to have this command of his carried out, though the Saints did all that they could reasonably to induce her to.

While the people were assembled in Conference on the afternoon of the 7th of October, they were startled by receiving the intelligence that a body of armed men had just entered the city, and fearing that they might be a party of the mob, come to create a surprise and disturbance, the meeting was adjourned till the next day, and the people were ordered to be ready to act on the defensive. It was soon afterwards ascertained that the party who had arrived were under command of Major Warren, and had come, as they said, to search the city for stolen property—though it was strongly suspected, and with good reason too, that such was not the real object of their visit. The alarm soon subsided, and those who had by this time rallied out with their fire-arms to defend themselves, returned peaceably to their homes. After searching about town a short time the party left, and a letter was shortly afterwards sent to Major Warren by the council of authorities in Nauvoo, explaining the slight excitement noticeable on their arrival in the city, as being due to the surprise they had given the citizens, and requesting him to give notice by letter or otherwise when he wished to make

another such visit. In conclusion they added—

"In regard to searching for stolen property in Nauvoo, we have not the least objection to it, providing it be done in a legal manner, and we pledge ourselves to aid any legal officer in a lawful search any time; but we are opposed to men coming into our houses and taking away our individual property, which we have bought and paid for honestly, without either describing the property professed to be stolen or presenting lawful process; all which we consider to be unconstitutional and oppressive, and calculated to put us to much unnecessary trouble and expense, as well as to defeat us in our efforts to move away next Spring."

After the Conference adjourned, President Young addressed a circular to the Saints scattered throughout the United States, calling upon them to gather up and assist in completing the Temple in Nauvoo, and receive their endowments there, a privilege for which the faithful Saints had so long and fervently prayed. He called upon them to dispose of their property not suitable to remove, and supply themselves with teams and such other property as they would need in commencing their long journey in the Spring.

The Saints were not wholly unprepared for the opposition and persecution they had to meet, for it was only in fulfillment of the words of the Prophet. Joseph Smith had predicted that their persecutions should continue, and they should be forced to remove to the west. So that their enemies by persecuting them and compelling their removal, though it was not at all creditable to them, were literally fulfilling the words of the Prophet.

Affairs in the county now remained in a very unsettled condition. It was expected that Sheriff Backenstos would be tried at Quincy for the killing of the desperado Worrell, or rather for ordering him killed. The willingness of the Sheriff to submit to trial was evinced in a letter he wrote to Nauvoo, in which he stated ironically—"I expect to go to Quincy for the purpose of paying my respects to Judge Purple and having a great man discharge me from the awful crime of killing one of our best citi-

zens (!) to-wit: Lieut. Worrell. What an unpleasant loss to this great republic! Had he lived, might he not have excelled even L. W. Boggs, of Missouri?" He afterwards went to Quincy and underwent his examination, when he was bound over for trial at the next session of court.

During all this time the organizing of companies was progressing, and preparations were being made by the Saints for bravely facing the hardships they would have to encounter on their journey. The food they were counseled to take with them did not consist of any great luxuries, but on the contrary, plain, strong food, calculated to sustain life and keep up their strength on their journey.

The feeling in Nauvoo at this time was not one of safety by any means, so far as the power and disposition of the enemy was considered, for it was currently reported that General Hardin had pledged himself to the mob to go to Nauvoo with his troops and arrest several of the citizens there, or "unroof every house in Nauvoo" in trying it. Also that three hundred men from Quincy had volunteered to help him, and they expected to be joined on the road by others.

On the 21st of October Judge Purple held court in Carthage, and displayed so much prejudice against the Saints and favor for the mobbers, that Sheriff Backenstos expressed himself in speak-

ing of his doings as being thoroughly disgusted with such "judicial humbugs." One case brought up for trial was that of two brethren, Jesse P. Harmon and John Lytle, charged with being engaged in destroying the press and fixtures of the *Expositor*, the contemptible libelous paper formerly published in Nauvoo.

A man named Rollison was the principal witness against them. He professed to know all about the proceedings of abating the nuisance and described the manner in which it was done. When asked whether it was Appleton M. Harmon or Jesse P. Harmon who was guilty, he replied that it was the policeman, and on being informed that they were both policemen, he became confused and said he could not tell which it was. He was then asked which of the brothers Lytle—John or Andrew—was the guilty one. He replied again, it was the policeman, and on being informed that they were both policemen, he said it was the blacksmith. It happened that they were both blacksmiths, so that he could not fix the crime upon either of them, and the jury acquitted them. This was in accordance with the prediction of the Prophet Joseph Smith, who said, when it was reported to him that the policemen had abated the nuisance, that not one of them should be harmed for what they had done in the matter.

DEATH BED REPENTANCE.—The Rev. Mr. L'Estrange relates the following of Rev. Mr. Harness:—On our conversation one day turning upon the fact that clergymen generally were destined to witness but small results from their labors, Mr. Harness remarked that allusion had been made to the same subject previously when he was visiting a prison chaplain. Mr. Harness asked him whether his ministry had been attended with success. "With very little, I grieve to say," was the reply. "A short time since I thought I had brought to a better state of mind a man who had attempted to murder a woman and had been condemned to death. He showed great signs of contrition after the sentence was passed upon him, and I thought I could observe the dawns of grace upon his soul. I gave him a Bible, and he was most assiduous in the study of it, frequently quoting passages from it which he said convinced him of the heinousness of his offence. The man gave altogether such promise of reformation, and of a change of heart and life, that I exerted myself to the utmost, and obtained for him such a commutation of his sentence as would enable him soon to begin the world again, and, as I hoped, with a happier result. I called to inform him of my success. His gratitude knew no bounds. He said I was his preserver, his deliverer. 'And here,' he added, as he grasped my hand in parting—'here is your Bible. I may as well return it to you, for I hope that I shall never want it again.'"—*Life of Rev. W. Harness.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 13, 1872.

THE LORD'S SUPPER.

AMONG the great privileges of the Latter-day Saints is that of partaking of the sacrament of the Lord's Supper. A privilege, however, that, like all privileges in the Gospel, entails responsibility.

That the Saints may derive the full benefit of the proper observance of this privilege, and that they may have a just understanding of their responsibility, it will not be amiss to examine the Word of God.

Not going further back in sacred history than the days of Jesus, we find that just prior to the imprisonment which ended in his death, he "took bread and blessed it and brake it, and gave it to his disciples, and said, 'Take, eat; this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remissions of sins.'" Matt. xxvi, 26-28. The Apostle Paul in speaking to the Corinthians of the administration of this ordinance by Jesus, says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, 'Take eat: this is my body, which is broken for you: this do in remembrance of me.' After the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.' Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi, 23—29.

The Prophet Nephi beautifully and plainly describes the administration of this ordinance and accompanying instructions by Jesus after his resurrection, to those who believed in his name on what is now called the continent of America. He says—

"And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread, and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, behold there shall one be ordained among you, and to him will I give power

that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you.

“And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this Jesus said unto them, blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them; therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

“And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for we unto him whom the Father condemneth.”—Book of Nephi, viii, 6, 7, 9.

The foregoing passages describing the administration of this holy ordinance by Jesus himself, clearly indicate the way in which to administer it, who are entitled to partake of it, and the benefits to be derived from it.

The servants of God frequently exhort the Saints in these words, “Live your religion.” A proper partaking of the ordinance of the Lord’s Supper is one of the best helps to do this that is within the reach of the Saint. When he partakes of the sacred emblems, he will do so with a prayerful heart, in all humility and reverence. He will in his own spirit feel the force of the words used in blessing the bread and wine, or water, “that they may witness unto Thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember him, and keep his commandments

which he hath given them, that they may always have his spirit to be with them." The Saint who partakes of this holy ordinance in such a spirit will increase in spiritual strength, he will eat worthily and will discern the Lord's body. He will feel that he is preparing himself to sit down with his Lord at the marriage supper of the Lamb. He will feel the verity of the words expressed by Jesus in the synagogue at Capernaum, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

While it is necessary to have the outward emblems of bread and wine, or water, it is the inner worship on the part of the spirit of the partaker, the worship of a subdued heart and of a contrite spirit, which brings the divine blessing. For as Jesus said to the Prophet Joseph, "Behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."

That it is necessary to partake of this ordinance will be of course apparent. As no person can receive remission of sins without being baptized by one having authority, and as no blessing pertaining to the observance of any part of the law of the Gospel can be obtained but by obedience to such part, so is it with this sacrament. The Saints do not, and never did, believe that any part of the Gospel is non-essential. The Saints are commanded to observe this ordinance. Jesus said anciently, "verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." He further said to the church by the mouth of his servant Joseph in our own day, "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord".

We say then to all the Saints, though widely scattered in these lands, and in many cases living far from your meeting houses, meet as often as you can with the Elders, speak good of the name of the Lord, bear your testimony to the truth, and partake of the sacrament of the Lord's Supper in that spirit and understanding prescribed by your most holy religion; and ye shall be neither barren nor unfruitful in all that can make you happy here, and that can secure you hereafter an eternal dwelling in the celestial kingdom of our God.

J. G. B.

CORRESPONDENCE.

AT SEA.

On board "Wisconsin,"

August 1st, 1872.

President A. Carrington,

Dear Brother—We are nearing

Queenstown. All on board are well and happy.

Last night we organized the company. Jabez Birkenhead is Captain of the Guard, and Robert Porcher is

Chaplain. Suitable remarks were made by President G. P. Ward and the other returning missionaries.

We have plenty of room in this fine ship, which will give the Saints many advantages in comfort.

The officers and men appear very courteous. We see nothing to hinder us having a very pleasant voyage.

Now that we are on our way home we all look back with kindly remem-

brances of the agreeable time we have spent with the Saints in Old England. We feel thankful to God and the Saints for the kindness we have received. We also thank you for your kindness to us ; and pray that you and those associated with you may be blessed with every needful blessing.

I remain yours faithfully,

BEN. W. DRIGGS.

OUR RETURN TO BARBARISM.

The N. Y. *Ledger* says—

We are receding from civilization, not in foregoing Sunday and throwing open stores and theatres for evil stimulants for body and mind—these are advances that barbarians have not made—but in resuming the peculiarities of the red men whom we have dispossessed.

Their passion for feathers, paint, gay colors, and fantastic costumes has been often illustrated. Men and women delight in brilliant contrasts. Whatever is garish, pronounced and “loud” catches their eye and mind. Accordingly the Dolly-Varden patterns are chosen for them by the Indian commission—the staid and peace-loving members of which resolve themselves once a year into a shopping party, and do the buying of dresses for the ladies of Red Cloud’s connection.

But we are fairly abreast of our predecessors. Hair, beard, cheeks, eyes and eye-brows are colored or painted among us ; and he who walks Broadway cannot fail, in flaming neckties, party-colored garments, and brilliant varieties and hues of skirts, to notice the bent of our taste and our appreciation of the rainbow and the peacock.

The marriage tie has always been a little slack among our savage precursors ; and we are hastening to the same laxity. Divorce courts come to be a superfluity, and men and women marry and unmarry themselves with fatal facility. The inconvenience occasionally arising about questions of property might embarrass conscientious law courts, but our judiciary is not likely to be hampered with scruples.

Among savages, as among the other creatures of the forest, the males contend in deadly feud for the females, and the strongest frequently takes the fair prize. Our superiority appears in our having, in addition to bowie-knives and daggers, the readier six-shooter, with which to dispatch a rival, and clear the way to the favor of the fair. To be sure, the plan of buying wives is not unknown to some ruder races, nor are we wanting in examples of the same delicate traffic ; but we manage it with taste and discretion, as becomes higher civilization.

The savage establishes a right to what he wants by taking it. If there is a fight—so far so well. It is an incident of his life. And the young braves whose happy hunting-grounds are about the lower levels and sides of Manhattan Island, now enter the saloons and demand “drinks” at the point of a pistol or dirk ; and when the vendor asserts rights of property and shoots first, there is a kind of poetical justice in his walking out of court with credit rather than otherwise. He beat the bully at his own weapons.

Savages sleep with the spear at their heads, to start on the slightest sound and repel the aggressor. We have nice black-walnut doors and elegant furniture, and handsome appointments ; but our main care is to be safe in our beds. Guns, patent locks, burglars’ alarms, electric apparatus, for our houses, and revolvers for the street cars and the streets—these are the spears at our heads—the indications that we take precautions, and if we get any warning will not “die easy.”

Rights of property are not of much account among savages. When a missionary explained to a knot of them that venerable prohibition, "Thou shalt not steal," they laughed a loud guffaw in his face. It was too ridiculous! To be sure, there are feats in theft not open to them from their backward condition. Forgery, or the larceny of a railroad lying loosely around, is beyond their reach; but when they do the best they can they are entitled to credit. We have improved our advantages. It is disgraceful to steal small things, or to make

unsuccessful attempts; but steal and succeed, and our happy community accepts the success, and tolerant and liberal-minded society winks hard, and does not see the methods by which it has been reached.

So in dress and address, in manners and customs, in the arts of peace and the weapons of war, we are in this good city of New York, through our native enterprise and our foreign accessions, making rapid strides toward barbarism. Should not our wise men, fathers of families and owners of real estate, look into it?

UTAH NEWS.

—o—

The N. Y. *Herald* correspondent sends the following to his paper—

Salt Lake City, July 16, 1872.—Referring to my despatches regarding the threatened outbreak of the Indians, telegraphic information has just reached this city announcing that Indian Agent Dodge and Colonel Nugent, of the Thirteenth infantry, had several stormy interviews with a large body of Indians in the southern part of the Territory yesterday and to-day. The Indians seemed determined to hold out for a long time, and the great body of them took to the hills. Matters certainly looked warlike. After considerable effort on the part of the United States' official, a number of the chiefs finally promised, the second time, to return to their reservations. General Morrow hopes this will prevent war. A special to the *Evening News* says—"The Navajoes are not hostile, but the Elk Utes are troublesome and threaten a general war". Chief Justice McKean to-day delivered a most elaborate decision in the case of the Emma Mine vs. The Illinois Tunnel Company, granting an injunction, as demanded, against the latter. The decision is well received and much commented on in the city. J. M. Orr, chairman of the Territorial Liberal Committee, has issued a call for a Territorial Convention, to meet on the 25th instant at Corinne, Utah, to nominate a candidate for delegate to Congress against George Q. Cannon, a Mormon.

The *Deseret News* to July 13th, gives the following—

ILL.—We regret to learn from brother Alvin Crocket, of Logan, of the continued illness of Bishop William B. Preston, of Cache Valley. It will be remembered that while on a visit to Soda Springs, last year, the Bishop was accidentally shot in one of his arms, near the shoulder, by which about two inches of the main bone were blown to pieces. Notwithstanding the very severe nature of the injury, he partially recovered the use of his arm, and not long after the accident was around attending to business with his usual activity. It appears, however, that his naturally energetic temperament caused him to use the injured limb too freely, having, a few days previous to his present attack of illness, engaged in working in his garden, which, combined with a cold which he took a short time since, caused the injured arm to become much swollen and inflamed, and to be exceedingly painful, confining the Bishop to his bed. We trust his illness will be of short duration and that he will soon be around again in his usual health and spirits.

SANPETE.—Bishop Andrew Moffatt reports Manti going along quietly and prosperously, not creating much noise, but making substantial improvements. as indeed is the case throughout the whole county. Everything is prospering.

The appearance of that section is different to what it has been for years, much more promising than ever. A very large breadth of grain was put in, and the Bishop says he never saw such crops, they look magnificent. It is grain, grain, grain, from Dan to Beersheba in that county, and all of the finest promise. Of grass there is abundance and the cattle are doing better and looking better than they have done for a long time. Andrew considers the U.S.R.R. one of the greatest accommodations to travelers and business men and one of the greatest blessings ever introduced in the Territory. Hopes soon to hear the iron horse snorting in Sanpete Valley.

CACHE.—Bishop Liljenquist, of Hyrum, Cache County, says there are no grasshoppers in Cache Valley, the first season it has been free from the "pests" for four years.

U. S. GEOLOGICAL SURVEY.—Lieut. G. M. Wheeler's party, of the U. S. Geological Survey, numbering seventeen gentlemen, were expected on the 12th. The party is expected to remain here for some time, as, we understand, they come for the purpose of exploring this entire region for scientific purposes.—The general appropriation act, passed at the last session of Congress, sets aside \$75,000 for the establishment of an astronomical base, and the continuance of military and geographical surveys and explorations west of the 100 meridian of longitude. In Southern Utah the surveys and explorations are under the charge of Lieut. Wheeler, corps U. S. engineers, who headed the expedition that explored a line last year from Elko to the Mexican boundary. Much is expected from his explorations, and many inquiries have been made for printed copies of his last report, but the government printing office has not yet turned them out. Arrangements have been made to secure the use of the observatory in the Temple block for the expedition. There will be a number of geologists, mineralogists, members of the topographical corps and other scientific men connected with the expedition, and the entire party, including the escort, will probably number about seventy. The party will probably be about a year in the field, and their labor will be so arranged that during the winter season they can be where the climate will be mild.

THE BIGGEST YET.—A mining discovery has been made in Parley's Park recently by a gentleman named McHenry and another whose name we have not learned, both of whom are recently from Illinois, which is said to be the richest of any that has yet come to light in this region. It is free milling ore, there being no lead in it, and is said to assay from \$400 to \$3,000 to the ton. A claim of 600 feet in width and 1,500 in length, the extent allowed by law, has been located. The lead is said to extend the entire length of the claim, but its exact width has not yet been ascertained. The discovery is about eight miles from the residence of Mr. William Kimball. We are informed that the discoverers have sold out their claim to Aspinwall & Co., of New York, for \$200,000, after expending about ten days' work on it.

POLITICAL CAUCUS.—A numerous attended political caucus was held in the old Tabernacle July 13, for the purpose of nominating candidates for the election on the first Monday in August. George Q. Cannon was nominated unanimously as Delegate to Congress; after which Territorial commissioners to Locate University Lands, and a full corps of Salt Lake County officers were nominated.

The *Salt Lake Herald* of July 13th says—

THE RATIFICATION MEETING.—There will undoubtedly be a large turnout this evening at the city hall, at the Greeley and Brown ratification meeting. Arrangements are made to fire a national salute of thirty-seven guns, one for each State, and another might be added—just a little fellow—for the State of Deseret that will be. One or two bands, we believe, have signified their intention of being present to lend the charm of music to the occasion, and ten minute speeches are expected from prominent gentlemen. Among those whose names are mentioned as likely to speak, are Judge McCurdy, Hon. W. H.

Hooper, General Barnum, Alexander Majors, Esq., Hon. S. A. Mann, Col. T. Akers, Major S. M. Blair, Dr. O. H. Conger and others. Seats will be provided in the hall for ladies, and the speakers will address the assembly from the city hall balcony.

THE HEAT.—Colonel Thomas Bullock gives us the average of the thermometer in the shade in this city, for the eight days ending the 11th. At 2 p.m. it averaged 89 degrees; while the daily average for the time was $77\frac{1}{2}$ degrees.

VALLEJO TRACK AND TRAMWAY.—The Vallejo tunnel company shipped yesterday, for use at their works at Sandy, some 500 feet of track and a car with capacity for one ton of ore. The patent Hallidie wire tramway, ordered at San Francisco by this company was started yesterday for Salt Lake. This tramway is to be some 2,000 feet in length. The Vallejo company has sold to the Saturn works 200 tons of ore, 75 tons of which have already been delivered.

R. R. SWITCHES.—The new switch from the Utah Southern line, by which the cars carrying granite for the Temple can be run on to the street railroad, and the one at the south entrance to Temple block, are nearly completed. By this means the necessary rock can be laid down at the building ground without requiring the hundreds of teams heretofore employed in hauling the granite from the cañon.

TRAVEL INCREASING.—So rapidly is the travel increasing to the Parley's Park region that Colonel W. H. Kimball, we understand, is about putting on a daily line of stages. Those that go out now are loaded to the guards.

NOTICE.—OFFICE SALT LAKE CITY GAS COMPANY, 42 Main Street, June 1, 1872.—The public are hereby notified that the Salt Lake City Gas Company will proceed forthwith to erect their works, and will be prepared to furnish Gas for general use about the 1st of November next. Those desiring to use Gas in their stores, offices or dwellings, would do well to notify the company, at the earliest day possible, that arrangements for metres and service may be made. The price of Gas will be four dollars per one thousand cubic feet.

DANIEL H. WELLS, President.

P. LALOR SHERREY, Superintendent.

The *Ogden Junction* of the 13th gives the following—

COAL DISCOVERY.—Mr. J. H. Eccles, who has just returned from Cache Valley, informs us that coal has been discovered about eight miles from Logan, in Dry Cañon. The vein is from eight to ten feet wide, and extends for miles. A coal bed in that vicinity would be a fortune for the Utah Northern, as well as for the discoverers, and be of immense benefit to the Cache Valley people.

SUMMARY OF NEWS.

—o—

ENGLAND.—POTATO DISEASE IN YORKSHIRE.—It is reported from North and East Yorkshire that the potato disease is very prevalent, and in some cases it is said a third of the crop is bad. It is to be feared that the reports from other districts will be to the same effect, for a long-continued wet season generally brings on the blight in this important root-crop.

EMIGRATION FROM LIVERPOOL.—From the official returns of the Government emigration agent at this port, it appears that the number of emigrants from the Mersey during the month just ended was as follows—Under the act, to the United States, 34 ships, with 1422 cabin and 11,706 steerage passengers; Canada, six ships, 237 cabin and 1904 steerage; Nova Scotia, four ships, 138 cabin, 332 steerage; South America, two ships, 89 cabin, 57 steerage; Victoria, one ship, 53 cabin, 275 steerage; total under the act, 14,274, of whom

8709 were English, 254 Scotch, 1693 Irish, and 5557 foreigners. The ships not under the act were 29, carrying 731 passengers. Aggregate for the month, 16,944, being an increase over the same month of last year of 3163, and an increase on the present year as compared with the previous one of 20,329.

AMERICA.—THE PRESIDENTIAL ELECTION.—The New York correspondent of the *Daily News* says it is evident that the contest between Greeley and Grant will be a sharp one. When the former was brought forward, his nomination was laughed at by the friends of the government. Within a few weeks this merriment has disappeared, and the warfare has now become bitter. Only a fortnight ago moderate politicians thought that the chances of the two candidates were about equal. Now the general impression is that Greeley's chances are better than those of General Grant. Senator Schurz delivered a speech at St. Louis July 22d, in which he described the liberal movement as the revolution which would absorb the democratic and republican parties, reconcile the North and the South, and purify the government. He denounced President Grant, and accepted the candidature of Mr. Horace Greeley for the presidency. Senator Schurz read a letter from Mr. Greeley pledging himself to a thorough reform of the civil service. On the 30th ult. Mr. Sumner published a letter, addressed to the colored citizens of the United States, warmly supporting Mr. Greeley for the presidency. He praises the latter's labors in the cause of the abolition of slavery, his honesty and industry, and alludes to General Grant as having entered upon war as a proslavery democrat. On August 2d, the democrats elected six out of eight members of Congress in North Carolina, and a large majority of the legislature, on a joint ballot. The conservative gains are large throughout the State. This is the first of these elections held since the presidential conventions, and has been looked for with unusual interest by American politicians as some indication of the relative strength of the supporters of the rival presidential candidates. The "democratic ticket" has carried the elections, which will increase the confidence of the Greeleyites in the success of their candidate.

A GIANT DEAD.—A Chicago paper records the death in that city of Mr. Lars Tollotson, the Norwegian giant. He was 7 feet 9 inches in height, and weighed 375 lbs. He was born in 1834.

DAMAGE TO COTTON.—First and second broods of cotton caterpillars have appeared in South Carolina. They are a week earlier than usual, or than their appearance in 1868, when they were so destructive. Caterpillars in great numbers have appeared all through the cotton district of Alabama, three weeks earlier than ever before. The weather is favorable to their development.

GREAT PETROLEUM FIRE.—New York, July 31.—The Philadelphia correspondent of the *Times* telegraphs that the fire at Hunter's Point, opposite New York, has destroyed 40,000 barrels of petroleum. Ten vessels, and ten acres of refineries, storehouses, and other buildings were burnt. Damage is estimated at \$1,000,000.

"I never go to church," said an irreverent man to a pious lady; "I always spend Sunday in settling accounts." "There is another day," said the lady, "that will be spent in the same way." "What day is that?" asked the man. "The day of judgment," was the solemn reply.

How much misery may be abated, how much suffering may be removed, by the simple tone and expression of the human voice! Upon the heart that is lone and desolate how sweetly falls the voice of sympathy and consolation! Why is it, then, since everything proves, and none are ignorant of the fact—that all must lie down in mother earth together, since all are travellers in this highway to death—why is it, that each should be so sparing of that which costs him nothing, but which might raise the drooping spirits of his neighbor, and cheer him on his journey—a few kind words and kindly looks?

VARIETIES.

— o —

The man who does most has the least time to talk about what he does.

He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.

"I wonder," said a woman of humor, "why my husband and I quarrel so often? for we agree uniformly in one point—he wishes to be master, and so do I."

A few days since, a case of wife-selling occurred at the Seven Stars, Pensher, the vendor being a man named Hall, who is reported to have sold his wife for the sum of £3 19s. to a man named L. Trotter.—*Newcastle Chronicle*.

There is this difference between a man of sense and modesty, and a person of cunning and impudence; one shines in his abilities, and the other debases himself and is a disgrace to society.

It is a singular fact that many ladies who know how to preserve everything else, can't preserve their tempers. Yet it may easily be done on the self-sealing principle. It is only to "keep the mouth of the vessel tightly closed."

Never go back, unless you find you are wrong. What you attempt, do with all your strength. Determination is omnipotent. If the prospects be somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but death can extinguish.

P O E T R Y.

C O M M O N S E N S E.

[SELECTED.]

She came among the gathering crowd,
A maiden fair, without pretence,
And when they asked her humble name,
She whispered mildly, "Common Sense."

Her model garb drew every eye,
Her ample cloak, her shoes of leather—
And when they sneered, she simply said,
"I dress according to the weather."

They argued long, and reasoned loud,
In dubious Hindoo phrase mysterious,

While she, poor child, could not divine
Why girls so young should be so serious.

They knew the length of Plato's beard,
And how the scholars wrote in Saturn:
She studied authors not so deep,
And took the Bible for her pattern.

And so she said, "Excuse me, friends,
I find all have their proper places,
And Common Sense should stay at home,
With cheerful hearts and smiling faces."

D I E D.

PARRATT.—At her residence, 13th Ward, Mrs. Ann Parratt, formerly of Bath, England.—"Deseret News," July 16.

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AND BY ALL BOOKSELLERS.

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"Holiness unto the Lord."

No. 34, Vol. XXXIV.

Tuesday, August 20, 1872.

Price One Penny.

THE ADMINISTRATION OF THE LAW.

— o —

In America we have a splendid and almost perfect code of laws ; it is sufficient to protect life and property, and to secure order and peace in society. The laws are so badly administered that they fail in a great measure to accomplish these results. It is not because our judges are indifferent, ignorant or corrupt, as a general rule ; our California judiciary is industrious, intelligent and honest. How then account for the fact that there is no law to govern controversies for large amounts of property, no penalties for great crimes, no punishment for respectable people ? Fisk and Gould steal millions by fraudulent issue of stocks and bonds ; they have not been and will not be punished. Stokes murders Fisk ; he will not be hung. Tweed and his associates steal millions from the treasury of New York City by the most open practices of fraud, and Tweed is still a Senator. No one has been punished and no one will be. Broderick was murdered and his estate stolen by a forged will ; not only are the crimes unpunished, but the social status of his murderers and plunderers is unaffected. A hundred murders that we might recall have only given the perpetrators the trouble and annoyance of a defense ; a

thousand swindlers from the government, and from States or cities who are never called to account, we even soften the appellation of thief and in tenderness call it defalcation. Money and influence will beat the law and set at defiance justice. It is a melancholy admission, but it is literally true. We see it illustrated in the police court every day, and it not only reaches the highest tribunals, but affects the whole moral tone and atmosphere of society. A person in good position commits a crime, and the community begin at once to excuse and apologize for the offense. The best legal talent is employed, the newspapers are tender of hurting the feelings of friends, public opinion is manufactured, a throng is set afloat in clubs and on the streets, the case is worked up, and the respectable criminal escapes. He not only escapes, but has the sympathy of his friends. In England, and in nearly all the European countries, this condition of things does not exist. Napoleon was able to save his cousin from conviction for the murder of Victor Noir, but it proved to be one of the causes that destroyed his throne and overturned his dynasty. In England neither wealth, position, title, nor political power will save the offender. A

great banker is now upon the treadmill for swindling; another titled aristocrat is at hard labor in the penal colonies for misappropriation of funds. It is the boast and pride of English jurisprudence that it is not influenced by social considerations, intimidated by power, nor bribed by money. The truth of this our argument will be again illustrated in San Francisco by the escape of Messrs. Shay, Deardorff, Kelly, Cummins, O'Neil, and whoever else was engaged in the disgraceful affray of Saturday. Here are respectable people indulging in an old grudge, drunk, using vile language, carrying concealed weapons, attempting murder, committing a breach of the peace—all done in a public place with deliberation, and now we will prophecy the result—

An examination, somebody held to bail, and bail given; the grand jury will find a bill or two on some trifling

offence, there will be long delay, and a trial, the jury will disagree and these ruffians who attempt murder in a public place will all go free. Should such an affair occur in any well-regulated government, where the law is properly administered, it would be thoroughly and strongly investigated, and the guilty parties would be promptly and severely punished. The man who carries concealed weapons in this city should be fined to the half of his fortune; the man who uses weapons should be condemned to the State prison. The gentleman (?) who commits an offense against the law should be punished more severely than the ordinary loafer. The business man who swindles or defaults should be dealt with more harshly than the common thief, and any man or woman who commits murder should be hung.—*San Francisco Chronicle.*

INDIAN MATTERS IN UTAH.

The *Salt Lake Herald* of July 10th says—

Major D. B. Huntington, the veteran Indian interpreter, furnishes us some information relative to Indian matters, corroborated by Judge Bean and others who are cognizant of the condition of affairs among the aborigines. Major Huntington found the Indians on the divide between Salt Creek and Sanpete Valley, a mile north of the main road and about six miles from Mount Pleasant. The principal chiefs were at Manti to meet Joe and Douglas, who had been out after stolen stock. The meetings on Thursday and Friday opened rather inauspiciously, the Indians considering they were not properly treated, and Kanosh having left saying he would not come back. Judge Bean, General Pace, Major Huntington and others assisted at the meetings in which Dr. Dodge, the agent, talked with the Indians. Tabby was outspoken, and gave as his reason for refusing to go back to the reservation, that there was nothing there to eat. They had been there six years, he said, and had eaten

up all the fish, the game, the wheat, and even all the "good dirt." A revelation had come to them from the west, which he called a "Voice from the west"—having reference to the young Nevada Indian prophet—and that voice told them to stay two moons. He wanted to remain on this side of the mountains for that time; and when talk of force was used to compel their return to the reservation, he intimated very plainly that they did not fear to die. He said they were going to take away his land, were going to build a railroad through the reservation, which would drive away all the game, and he would as soon die as not. Tabby has learned by some means that the Senate never ratified the treaty made with them by Irish, and alluded to the fact that its provisions had never been carried out, saying they were promised a school-house, fenced lands, and presents which they had not received; and put their grievances in plain terms.

Kanosh, in his talk, wanted to know what was to be done about polygamy. He understood the government was

going to punish the polygamists, and he having four wives wished to know what was going to be the result. Dr. Dodge informed him that he had nothing to do with polygamy; his business was with the Indians.

Finally, after a long talk, aided by the exertions of the gentlemen named and others, the Indians concluded to go back to the reservation, starting in ten days, during which time they are to be fed; and then they are to have thirty days to get on to the reservation where they are to have rations furnished them to last till harvest. A

doctor is also to be sent to them to cure their sick.

They stated that from twenty to forty more lodges would join them on Saturday night, and that three more tribes were on the way and were camped at Green river, waiting for the water to fall that they might cross with their flocks. Tabby said he had not sent for any of these Indians, but they were all moving in obedience to the "voice from the west." He disclaimed any hostile intentions against the whites, and altogether talked in a plain, straight-forward manner.

INTERESTING FACTS IN SCIENCE.

The law of like is by far the most marvellous in natural science, and especially in that department where, from the minuteness of forms, study has been hitherto very limited, we allude to Entomology. A little observation in this department will unfold to the student a series of wonders unsurpassed by the gigantic exhibition of phenomena presented in Niagara and Vesuvius.

Not the least astounding among these facts, is the extraordinary multiplicity of species—the innumerable diversity of forms connected with animal nature. The large forms, such as are daily presented to us, seem comparatively limited, and we easily comprehend the reason; if they were very numerous, so must be their means of subsistence. But as only a certain amount of subsistence can be gleaned from a square mile, under the most favorable conditions, and that amount is not large, the existence of the larger forms comprise extremely limited numbers. But when we descend to Entomology and Conchology, we are confused with the almost innumerable diversity of species and variety. Of the beetle alone, there has been ascertained no less than 13,000 branches of this one family. When surveying these apparently disgusting insects, what an idea of creative power might we not gather from a knowledge of this! The study of every branch of

the insect creation presents the same fruitful and interesting reflection.

Lyonet, a French naturalist, spent several years in examining the structure of a single insect and left the work unfinished—thus showing the exceeding delicateness of the structure. In the body of an insect, about an inch in length, M. Strauss has enumerated three hundred and six plates, composing the structure of the outer envelope; four hundred and ninety-four muscles for putting these in motion; twenty-four pairs of nerves to animate them, and forty-eight pairs of trachæ, or breathing organs, equally ramified and divided to convey air and sustenance to this complicated tissue.

We regard the common house-fly as a contemptible insect; but how important an object of study its structure may be, can be learned from the fact that its eye is one of the most singular and curiously constructed mirrors that science has yet invented or study discovered. The number of lenses in its eye is numbered at six or seven thousand; in the eye of a dragon-fly, twelve thousand; in the eye of a butterfly, seventeen thousand. The wings of the house-fly have a power of six hundred strokes in a single second, which can propel it thirty-five feet per second, or more than a mile a minute. The beauty of the butterfly is proverbial; but how much more intense should be our admiration when we

learn that it is a thing of thirty-four thousand eyes, and that in a single wing there have been found one hundred thousand scales. The wings of many insects are of such extreme tenuity that 50,000 of them, placed over each other, would not compose the thickness of a quarter of an inch; and yet, thin as they are, each wing is double, so that the actual laminae here would be 100,000. The web of a common spider is an object of curiosity when we reflect that each thread is composed of 4,000 filaments, and that 4,000,000 of these filaments would not make a cord thicker than a single hair of a person's head. One species of spider lives in water, in a house of air, like a diving bell; and another builds a house in the ground, with a door upon elastic hinges which keep it constantly shut.

Conchology presents some very curious facts. A notion was once prevalent in England and Scotland, that a species of parneete shell contained the germ of a young goose. A writer

named Maur wrote a treatise expressly on this bird, and says he "opened a hundred of the goose-bearing shells in the Orkneys, and found in all of them the rudiments of a bird completely formed." Girard and Sir Robert Murray both confirm these statements! Some of the clamp-shell species have shells weighing over 500 pounds. Some of the smaller shell fish will penetrate by boring into the hardest rock, they being prepared with a phosphorescent liquor which they discharge upon the rock, thus decomposing it, and enabling them, by means of a broad fleshy tongue, to build a home in the hardest ledge. The pearl shell fish are well known. The enormous value once attached to the pearl can scarcely be believed. Julius Cæsar presented the mother of Brutus with a pearl for which he paid over \$200,000. The famed ear-rings of Cleopatra were estimated in value at \$800,000,000. The total number of species of shells hitherto described, amounts to 2,600 exclusive of varieties.

HELP WANTED.

Brother Joseph Birch, Superintendent of the Rio Virgen Manufacturing Company, in writing to President B. Young, under date of June 20, from St. George, Utah, among other things, as published in the *Deseret News*, says—

We have just taken an inventory of stock in the factory, and find that the business has made at about the rate of 15 per cent. per annum during the last six months, while it has only worked during that period to about one-third of its capacity. The causes of this have been lack of raw material and efficient help. The latter deficiency arises from not having a sufficient number of inhabitants in Washington to supply the demand.

This last difficulty is such that we do not have a sufficient number of employes to run the factory to its fullest extent. The result is fearful, as it takes almost the same expense, with the exception of price per yard, of weaving, to produce one-half, that

it would the whole; inasmuch as we have to have book-keeper, manager, main machinery and all the main lead and preparing department running. For example, the factory being able to produce 4,000 yards per week, and only producing 2,000 yards, which latter amount will clear expenses, all over and above that, is comparatively clear gain. This is the position of the Washington factory to-day, partly from want of material, but particularly from want of efficient employes, as material may be obtained by going from home.

We not only suffer in the factory but throughout this mission for the want of help. The inducement for labor at the mines is such, that many of our young men will not stay at home during the summer months, and to-day we are lacking help to gather our lucerne hay, grain, etc., which is ready to be gathered. It does seem as though we abound with the means of making the comforts of life, if we

only had the help to turn the wheel of fortune towards us. What shall we do for help?

From what you said last winter here, when speaking of inefficient help in our factories, you stated you had no doubt there were many in England, who are working in factories, who would be glad to come and work in our factories by arranging with them and providing for their emigration. I wish we had such help, if we were only able to send for them or had the immigration sent to Washington of Danes, Swedes, Germans or English, who have no homes, to go to in Utah, like the Swiss, who were sent to Santa Clara and have remained, with hardly any exception, and to-day are the most substantial part of this Mission, and according to their own statements are

five times better off to-day than they ever were, in circumstances, in their lives. The same may be said of the Danes, who came direct to Washington. There are about 1200 acres of land under ditch in Washington field, and not more than 500 acres cultivated or scratched over, and there is water enough and more to irrigate the entire field during daylight, and there is not over one house on every three lots in the town of Washington, inhabited, and there is abundance of water not used.

I will here add that as a rule the Swiss and Danes of this country remain at home all the year round and cultivate the land, while many others ramble, at least a portion of the year, to the mines and elsewhere.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 519.

During the month of October, 1845, the few Saints who remained at Kirtland, Ohio, were subjected to considerable persecution. Their persecutors, who were mostly apostates from the Church, broke into the Temple there, and took possession of it, and otherwise acted in a very spiteful and unreasonable manner. The enemies of the Saints generally in those days were in great part composed of persons who had formerly been members of the Church. Many of them had been quite active in doing good and had enjoyed the Spirit of God when living their religion and acting in accordance with the direction of the authorities of the Church, but through transgression had lost the faith, turned away from the cause, denied their former testimony and were now quite as active in trying to destroy the institutions of the Church as they had once been in building them up.

On the night of the 23rd one of the men under command of Major Warren was shot under the following circumstances—Nathan Bigelow, who lived at Camp Creek, was ordered by a party of the mob to leave his house, as they

were coming to burn it down. He sent his son to Nauvoo for help, from which place he went to Carthage and informed Major Warren of the facts. Major Warren replied that he had no men to send, and that the young man had better return to his father and tell him to defend his house as best he could, and call upon his neighbors to assist him. Soon after the son started on his return, however, Major Warren did dispatch five men to assist Bigelow in the defense of his house. They arrived at the place about 11 o'clock at night, in advance of the son, and immediately attempted to force an entrance at the door without knocking. Bigelow, supposing the mob had come to attack him, asked repeatedly who were there and what was wanted, but received no reply from the men outside. He then warned them that he would shoot if they opened the door. The men still, seemingly regardless of the consequences, continued to force at the door till they effected an entrance, when Bigelow discharged a pistol and musket at the leading man, Lieutenant Edwards, taking effect in his hip and breast. The men then,

when too late, informed Bigelow that they were the Governor's troops and had come to assist him. Of course, sorrow was then expressed at the occurrence, and the wounded man was well cared for. Though Bigelow could scarcely be blamed for what he did, as he acted with as much caution as the circumstances would warrant, he was arrested and taken to Carthage for trial.

Before Judge Purple, whose court was being held at Carthage, the Saints could not hope to obtain redress for their wrongs, as he utterly refused to hear any evidence in their favor. Governor Ford, General Hardin, and other State officers, having promised that justice should be administered in the case of those whose property had been destroyed, and who had otherwise suffered from the depredations of the mob, quite a number of the brethren left their families destitute and journeyed to Carthage to give in their testimony as witnesses against the house-burners. The grand jury refused to hear their testimony or to admit any of them into the jury room, thereby adding insult to injury, for notwithstanding the promises made, their claims for justice were wholly ignored. Thus the men who were guilty were shielded, while many of them were in the ranks of the State troops at Carthage, and others roaming at large still threatening the lives of peaceable citizens and burning houses and other buildings wherever they had opportunity of doing so and escaping.

In view of the threatening aspect of the mob, and the apparent indifference of the State officers to protect the Saints, a number of men from Nauvoo were stationed at certain distances apart between that place and Carthage, to express news of any hostile demonstrations on the part of the mob to Nauvoo.

On the 25th Major Warren, Judge Purple, J. B. Backenatos and Judge Ralston, with a body of troops, arrived in Nauvoo, and Major Warren immediately demanded an explanation of the movements of the expressmen, several of whom he saw on the prairie while he was on his way to Nauvoo. President Young mildly informed him

why they had been sent out, when Major Warren became enraged and declared that he would issue a manifesto and place the county under martial law. His language aroused the indignation of Elder John Taylor, who listened to him, and who had scarcely recovered from the severe wounds he had received at the time when Joseph and Hyrum Smith were assassinated. He replied to Major Warren in a very forcible manner, telling him that the treachery of the State officers in the past towards the Saints had caused them to be suspicious of their pretended protection, and they had placed the expressmen out there to communicate at once the news of any hostile movements, that the citizens might be better able to defend themselves in case of attack, as well as to help those of their brethren who were at Carthage being tried. In conclusion he said—"We lack confidence in the Governor's troops under your command, and while hundreds of murderers, robbers and house-burners roam at large, unwhipped of justice, we shall take measures to protect ourselves. I, sir, have been shot all to pieces under the protection of the Governor's troops. Our leading men have been murdered in Carthage, and we shall not trust ourselves unprotected again until the State gives some evidence more than it has done, of its justice and humane intentions to enforce its laws."

Judge Purple begged of him not to talk on such an exciting topic. Elder Taylor then changed the subject by ordering wine for the company, of which all partook except Major Warren.

The officers and troops did not tarry long in Nauvoo, and after they left, the council of authorities dispatched E. A. Bedell, Esq. and Bishop George Miller with a communication to his Excellency Thomas Ford, Governor of the State, in which they informed him of the threat of Major Warren to declare martial law, and implored him to dismiss the troops under his command, as the Saints had more to fear from them than from the mob at large, although the latter still continued their depredations.

AT THEM AGAIN.

The Washington *Capital* indulges in the following stricture on his mightiness U. S. Grant :—

"Livingstone, who carried himself and war into Africa, and so excited our hopes and fears, to say nothing of awakening great journalistic enterprise in the gigantic brain and double Hoe cylinders of the New York *Herald*, it seems don't come home to us because his family won't let him. We mean by this his latest family, for it seems that old Livingstone is not only a b— Mormon, but a clear case of miscegenation. In the centre of Central Africa he has married a princess; not to point it finer than necessary, he has entered the holy bonds of matrimony with a "nager," as our Hibernian friends pronounce it. Letting on to be dead he has been acting in the most dreadful manner. Really it is shocking. It is worse than the chimes of George Francis Train, or Harriet Beecher Stowe's Byron. Well, we are glad of it. This man has gone and worked on our feelings to such an extent that they are exhausted. He beat old Peabody, who wouldn't get buried. One day we wept over Livingstone's death, then we rejoiced over Livingstone's living, and so our emotions were worked up and down like a pump handle; and

all this time the old exploring scallawag was enjoying himself in connubial bliss with a Nubian princess. It is an infernal outrage, and if the Inscrutable will send some of his Utah officials into the interior of Africa and seize old Livingstone and try him before Justice McKean for a violation of the laws of Utah Territory, we will feel better. And the Inscrutable can try Livingstone in Africa just as well as Brigham Young in Utah. So let him do it."

The following again revives the memory that the Reverend Methodist, J. P. Newman, is still "back door adviser" to Ulysses :—

"The right reverend major-general, etc., with the chimes attached, is not dead yet. A member of the President's family said recently to a delegate from Utah, that there would be no change in the judiciary of that Territory until after the election; for were Grant to make a change now he would have the entire Methodist church down upon him. (For Methodist church read John P. Newman.)"

This is creditable to neither the President of the United States nor to the self constituted "bearder of the lion in his den."

GROWTH OF ROMAN CATHOLICISM IN ENGLAND.—The "Mother of Harlots" is gradually, but surely, gaining her old-time strength in Bonnie England. This growth is viewed with distaste and much alarm by her "daughters," especially by the Nonconformists. The following facts and figures were lately given in a lecture at the Newbury, Berks, Town Hall, delivered by the Rev. Dr. Cumming of the National Scotch Church :—"Monsignor Capel, who has been the most successful agent in making perverts to Romanism, in the Pro-Cathedral, at Kensington, said outside the holy Catholic Church there were ministers who adored the blessed sacrament, preached auricular confession, and practised in Protestant Churches the doctrine of the real presence. Out of 264 priests officiating in the diocese of Westminster (so-called), Monsignor Capel said that one-third, or about 70 or 80, once officiated in the Church of England, and that he never passed a week without receiving into the Church of Rome three, sometimes four, or even five persons from one great party in the Church of England. In the year of the Papal aggression, namely, 1851, there were 958 Romish priests in Great Britain; this year the number was 1824; in 1851 there were 683 Romish places of worship; now there are 1227; then 11 colleges for the education of priests, now 20; then 17 monasteries, now 72; then 53 convents, now 152. Nowhere was Popery increasing as in the United States, where there were 2,000 places of worship, 1,800 priests, 160 schools, training 18,000 boys and 34,000 girls.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 20, 1872.

THE FIRST PRINCIPLES OF THE GOSPEL.

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A DISTINGUISHING characteristic of the Church of Christ is its free acceptance and full observance of *all* of the ordinances of the Gospel; none of the members of that Church assuming that they may observe a part of those ordinances and at the same time be disobedient to another part. Some persons to be sure, in their weakness, and others in their folly, have taken to themselves the liberty of changing those ordinances, but such a course has invariably been attended with loss; the loss of their fellowship with the Church of Christ.

In this day of progress there is too much ignorance of the Gospel as taught by Jesus and his disciples, and as revealed in the sacred Scriptures. The Apostle Paul in Rom. i, 16, says—"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." It is said to be the "perfect law of the Lord." New Testament readers understand the Gospel to be the plan of salvation which God has given to save fallen man. At the present time, when all professing Christians claim that the New Testament is their rule of faith and practice, it is proper that we should examine that "rule," and that we should understand what it inculcates. It will be conceded by all who believe in the divine authenticity of the Scriptures, that Jesus taught this Gospel, also that his disciples taught it; that they taught it by precept and by example.

Jesus in teaching this plan of salvation to Nicodemus, in the third chapter of John, says—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." Jesus had just before made use of the words to Nicodemus—"Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." After having given these instructions to this Jewish Rabbi, we read in this same chapter—"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." "Though," as we learn by John iv, 2, "Jesus himself baptized not, but his disciples."

New Testament Scripture abounds with instructions showing the necessity of faith in Jesus as being the Son of God. This will be admitted. It will also be admitted, that, as a consequent, all who should so believe were imperatively enjoined to repent, repent of their sins and separation from God and his ways. But having done so, more remained to be done in following this plan and gaining that salvation which it guaranteed. After believing and repenting, it

was necessary to be born of water and of the spirit before those who would believe and repent could enter the kingdom of God. Jesus himself set the example by being baptized of John in Jordan, as we find by reading the third chapter of Matthew. He characterizes this act as a part of righteousness, and his Father acknowledges the act by speaking from the heavens and saying, "this is my beloved Son, in whom I am well pleased." Prior to our Lord's ascension to heaven he, according to the Gospel of St. Mark, chapter xvi, and 15th and 16th verses, said to his Apostles, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now after Jesus ascended we find that his Apostles taught the same first principles of the Gospel. The first account we have of the public ministry of the Apostles after the ascension, is found in the second chapter of Acts. A multitude of Jews gathered to hear the teachings of the Apostles; the words of Peter are given as follows—"Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." The sacred historian continues—"Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the Apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'" In the same chapter we learn, "Then they that gladly received his word were baptized." In the tenth chapter of Acts, Peter, obedient to a vision, went to administer the Gospel to Cornelius and household. When they believed, and the Holy Ghost even fell upon them, Peter "commanded them to be baptized in the name of the Lord." We read in the 9th chapter of Acts that Saul, afterwards called Paul, was baptized, and when in the ministry it is very evident that he taught the same Gospel as Peter and the other Apostles. As a result of the teachings of Paul, Lydia of Thyatira, together with her household, was baptized. Acts xvi, 15. In the same chapter, the jailor so much spoken of in religious discourses, who cried out "What must I do to be saved?" was answered by Paul and his companion Silas, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Nor was this all, for the sacred writer goes on to say, "and they spake unto him the word of the Lord, and to all that were in his house. And he took them (Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." On another occasion recorded in the 19th chapter of Acts, Paul, after instructing some believers, who in compliance with his instructions "were baptized in the name of the Lord Jesus," "laid his hands upon them, the Holy Ghost came on them; and they spake in tongues and prophesied." This last act formed part of the Gospel, or plan of salvation, and is fully in accordance with the practice of the other Apostles, as we find by reading Acts viii, 14-17—"Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

From the foregoing we are given to understand the first principles of the Gospel as they were taught and practiced in the early Christian Church; to-

wit:—Faith in Jesus as the Christ, the Son of the Living God. Repentance of sin—Baptism in the name of Jesus Christ for the remission of sin and the reception of the Holy Ghost by the laying on of hands. These were, most undeniably the teachings and practices of the Apostles and those authorized to teach the word of life; men inspired; most of whom were taught by Jesus himself, and ordained under his hands.

These were the first principles of that Gospel of Christ which is the power of God unto salvation in the days of Jesus, of Peter and the rest of the Apostles. They are no less so to-day. True there are many who have assumed to themselves, without divine authority, either written or oral, to change the ordinances. Some having cast all the outward ordinances aside, others retaining some and rejecting others as non-essential; but in thus changing the ordinances they have broken the everlasting covenant and have lost their fellowship with the Church of Christ. Though they make grave professions of piety, yet as Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Those that choose and reject at their pleasure the ordinances of that perfect law that converteth the soul, and that teach men so, subject themselves to the anathema expressed by Paul, who, in writing to the Galatians, first chapter, and referring to their being removed from the unity of the Gospel, said, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. And as we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." He could be thus definite for he realized that the Gospel as revealed from heaven was indeed the power of God unto salvation. As he says in the same chapter in Galatians, "I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."

What shall be said then of those who now live, and yet have not received nor obeyed the Gospel as taught by Jesus and his disciples? The word of the Lord to all who have not obeyed is still the same as in the days of Jesus and his Apostles. Believe on the Lord Jesus Christ. Repent of your sins. Be baptized "in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii., 38-39.

Latter-day Saints, blessed are ye, in having listened to the word of truth and thus becoming adopted into the household of faith. Having obeyed the first principles of the Gospel go on unto perfection; diligently discharging your duties by serving God with your might, mind and strength.

J. G. B.

OBITUARY.—We learn from a letter written by Elder Wm. C. Staines at New York, under date of July 22nd, that brother CHARLES DANGERFIELD, from London, was killed by sunstroke on Thursday, July 18th. He resided at Williamsburg, and left the house in the morning feeling quite well; he was returning at noon but fell dead before he reached home. He leaves a wife and seven children to deplore his loss. He had been in Williamsburg but some six weeks.

A NEW THEORY.

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That among the poorer classes of the people is to be found the greatest increase in population is a general truth, apparent to all observers. So, too, is it a fact that for years, among our native population, the per centage of births has been steadily decreasing. An exchange, speaking of the subject, instances Massachusetts, where births from foreign parents largely outnumber those from parents native born. It is further alleged that the statistics of all our great cities show the same facts.

Various speculations are offered, by physicians and others, in explanation of the fact that large families of children are now rarely found among the most wealthy classes of our people. A new theory, however, has lately been advanced by Mr. Doubleday, an Englishman, which relieves the moral aspect of the question, and attributes the diminution to causes natural and legitimate. Mr. Doubleday lays down as a universal law, that the growth of population is intimately connected with the food of the people; and that luxurious habits of living hinder the natural increase. He finds numerous analogies in the animal and vegetable

kingdoms to illustrate his theory. If soil of vegetables or trees is made too rich by manures, the tendency is to excessive growth of stalk or wood, and to barrenness of fruit. Many flowers, by cultivation, become double, increasing in beauty, but, by the law of compensation, are seedless. As a general law in the vegetable kingdom, he says, the finest flowers and most elegant fruits have the fewest seeds. Improvement on their natural condition impairs the power of propagation.

The same law, he asserts, prevails in the animal kingdom. Fecundity is in inverse ratio with plethoric condition. The old woman in the fable, who fed her hens to obtain more eggs, found that the laying ceased as flesh accumulated. Over feeding stopped production. So pigeons, sheep, mares and animals in general, Mr. Doubleday says, when fed in repletion, do not care to raise, or become incapable of raising young. Nature grows niggard when she is full; she restrains her abilities, and says, let us make the best we can of those we have already in hand.

TYRE AND SIDON.

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There is something in the very mention of their names, which seems to surround these cities with a peculiar and melancholy interest.

Tyre and Sidon are very frequently referred to in the sacred writings. They were among the oldest colonies or cities of antiquity. They were in Phœnicia, which formerly made part of Syria; and were situated on the eastern margin of the Mediterranean. Syria at one period included part of Palestine, and the country or district of Phœnicia also extended as far south as to comprehend a portion of the territory afterwards called Palestine. Or to be particular, Syria is on the north, Phœnicia south of it, and Palestine still more south. Soon after the dispersion of mankind in the second or third century from the deluge;

or soon after Nineveh and Babylon were built; the descendants of Ham went South into Phœnicia and Palestine, into Arabia, Egypt and Abyssinia. Sidon was distinguished among other inventions and manufactures, for that of glass. Sadia is the present name of the place.

Tyre was built after Sidon, a colony from it, but soon became the most popular and enterprising. Sidon is said by Moses to be the oldest son of Canaan, who was the son of Ham. When the Jews settled in Palestine, after their deliverance from Egypt under Moses, Sidon was a great city, and probably the most ancient in all Syria. This was about 1,500 years before our era, and consequently upwards of 850 years after the deluge in the time of Noah.

The citizens of Tyre and Sidon early engaged in navigation and commerce. They sent out a colony to Carthage, on the northern coast of Africa; and in the interior of Asia Minor, and even on the shores of Europe. About the year 1000, or 800 before the Christian Era, Tyre became the largest and most enterprising of the two cities; and therefore is probably mentioned first by the inspired prophets and sacred historians.

It is evident they were places of great wealth in the times of some of

the prophets; and that wealth engendered luxury, dissipation and licentiousness; for all of which they were declared to be liable to the righteous judgment of God; and it was predicted that they should become diminished and desolate. The prophecy has been most wonderfully accomplished, especially in Tyre. The city was originally built on the continent; but when besieged by the Assyrians, the inhabitants went to an island in the vicinity; and several centuries after Alexander converted it into a peninsula.

UTAH NEWS.

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The *Deseret News* to the 20th gives the following—

IOWA.—Elder E. Stevenson writes from Polk City, Polk County, Iowa, that he and N. T. Porter were still staying in that State, as their way was open there to present to the public the truth about Utah. They had been preaching in the Davis schoolhouse and had attended the Sabbath School, where Elder Porter was invited by the superintendent (a Methodist) to pray, and Elder Stevenson to interrogate the school. Elder Stevenson was also invited to join the procession—act as chaplain for the day on July 4, and with Elder Porter, propose and respond to toasts. Elder S. had also delivered a lecture in the Christian Church, and was invited to deliver another. Elders S. and P. had received many pressing invitations to visit friends, mentioning a visit to the sister of Dr. J. Clinton. Of the crops Elder S. said corn was backward and wheat getting quite rusty.

BIG FIRE AT OGDEN.—About 1 o'clock, July 17th, a fire broke out in the Junction Eating House, and fanned by a light breeze from the north, rapidly enveloped that building and spread to Wells, Fargo & Co's Office. A tenement dwelling, across the track, a car of coal, on the side of the track, and two or three small buildings, filled with R. R. supplies, all were consumed inside of twenty minutes. No water being handy none could be used in time to do any good. Nothing was saved from the eating house or Wells, Fargo & Co's, except what was in the safe. The contents of the eating house were carried out and piled near by, but were soon in flames and entirely destroyed. The fire is still burning in the ruins, but no more buildings are in danger. For a while the balance of the buildings on the platform, and in fact all the buildings surrounding, were in imminent danger, but were saved by hard work. The loss cannot be less than six to ten thousand dollars. The origin of the fire is unknown, but it is supposed by many to have been caused by a defect in the chimney of the eating house. We understand that Mr. George H. Rice, agent of the C. P. R. R., and Mr. Erb, proprietor of the hotel, were both in town when the news of the fire reached here, and that Superintendent Sharp of the U. C. promptly dispatched an engine to Ogden, taking those gentlemen along to that place.

BISHOP PRESTON.—By the courtesy of R. V. Morris, Esq., of the *Deseret Telegraph* office, we learn that Bishop W. B. Preston of Logan is improving in health, although he continues weak, his arm is still discharging.

GOT IN.—The company of emigrants in charge of Elder Erik Peterson got in at about 11 o'clock last night, July 17. The party numbered a little rising

of 400, and with the exception of a few English, were all Scandinavians. For several hours before the arrival of the train which brought them in, the depot was alive with people who flocked there to greet with a hearty welcome friends and relations from whom, doubtless, many of them had been long separated. On the arrival of the train the Scandinavians were escorted to Ballo's Hall, where they met with a most gratifying reception. Two rows of tables were ranged along the entire length of the hall, and which fairly groaned with the supply of good things which had been provided by kind friends for the weary travelers and the latter by their smiling countenances and the way in which they made substantial disappear, showed their appreciation of the entertainment. A band of music was present, and played several tunes. The entertainment was got up at the suggestion of brother A. W. Winberg, and he was assisted in the arrangements by S. J. Jonassen and several others. Donations for the purpose were freely made by the Scandinavian brethren and sisters. Bishop Thomas Taylor was at the station when the emigrants arrived and he also visited the hall. Brief remarks were made to the people by some of the brethren, in which advice suitable to the circumstances was incorporated.

The *Salt Lake Herald* to the 21st gives the following—

AMERICAN FORK R. R.—The "American Fork No. 1," has arrived for the American Fork railroad. It is a handsome locomotive, constructed on the Fairlie principle, and the second of the kind built in the United States. People who talk of the rolling stock of narrow guage railroads disparagingly should go to the trouble of examining some of it before exposing their ignorance; and a sight of this locomotive for a three-foot narrow guage would be a lesson to them. Major Wilkes informs us that the "American Fork" will be moved down to-morrow. Spikes and iron for the track are arriving at the rate of thirty to forty tons a day; the flat cars have all been received, and tracklaying will commence to-morrow. The road is being pushed forward with energy.

REDUCTION IN FREIGHT.—George H. Rice, Esq., agent in this city for the Central Pacific railroad, has placed on our table the new special freight tariff of that road between San Francisco and Ogden, which shows a large reduction from former rates. Merchandize first-class freights are reduced from \$2 75 to \$1 85; second class, from \$2 25 to \$1 60; third class, from \$1 65 to \$1 40; and fourth class from \$1 40 to \$1 25 per 100 pounds. Base metal is reduced, by the car, from \$28 to \$16 per ton, and silver-bearing ores have been placed at \$16 per ton, irrespective of value, instead of from \$14 to \$18 75 according to value. The other car-load rates have been reduced from \$125 to \$100 per car, according to material. Lumber, lath and shingles are not reduced, but remain at \$1 35 per ton.

GONE WEST.—Solicitor-General Bristow and lady, Judge Ballard, district judge of Kentucky, and daughter, and Captain Shirley, of Louisville, Kentucky, have left for a visit to San Francisco, the Yosemite, etc. They are so much pleased with all they have seen in Utah that they will return here and spend a few days more on their way home. As chief of the department of justice, Colonel Bristow, we understand, has fully informed himself as to all matters pertaining to that department of the government in this Territory; and on his return to Washington, it is understood, will report the true condition of judicial matters here to the President. The visits of such men cannot but produce good results to the Territory, and they are always welcome by our citizens.

GRASSHOPPERS.—We learn from reliable authority that grasshoppers have hatched out in large numbers in parts of Summit and Morgan counties. This is the sixth year the people in those counties have been afflicted with these destructive pests; and though but about half the usual amount of grain had been sown in most places, a large portion of the crops is already destroyed.

We sympathize sincerely with the people, for they have had repeated serious losses from such visitations.

THE WEATHER.—The thermometer on the 19th, at 5 o'clock a.m. stood at 73 in the shade; at 7 o'clock it was 75; and at 2 o'clock in the afternoon it was 93 in the shade.

CONTRACTS LET.—John H. Howard has got the contract for hauling a million of pounds, more or less, of army supplies, from the Utah Southern railroad to Beaver.

OBITUARY.—The mortal remains of George Manners, of England, were conveyed to their last resting place, from the residence of Mr. Hussey, in this city. But little is known of Mr. Manners, though it is understood that he came from London to make some examinations of the Emma mining property. When at New York he was sun-struck, yet came on to this city, his mental powers being affected by the *coup de soleil* which prostrated his physical energies; every attention that care could bestow, he received, but death brought his sufferings to a termination. His age was thirty-one years, and it is believed he was connected with a noble family in Britain. It is sad to die thus among strangers, unknown; yet his family may console themselves with the thought that loving kindness, care and attention soothed his last hours on earth.

SUMMARY OF NEWS.



ENGLAND.

THE FRUIT CROP OF 1872.—The fruit crop of 1872 is probably the smallest that the most experienced and observant cultivator can call to remembrance. It is certainly but little better than no crop at all, and in many fruit-growing districts will not pay for gathering, and therefore, perhaps, will be lost entirely. The imports of fruit from the continent have been very much below the average hitherto this year, and the fact suggests itself that our neighbors across the channel are in much the same plight as ourselves as respects this season's product of fruit. Usually in seasons notable for short supplies of fruit, some kinds are sufficiently plentiful to compensate in part for the general deficiency, but the present is an exceptional season in that respect, for the failure is complete. The peach wall is as barren as the apple orchard; there are very few plums or cherries; pears are thinly sprinkled, but what few there are exceed the average in size and beauty; and bush fruits, which never fail entirely, have been fairly plentiful in sheltered gardens, but lamentably scarce taking the country through.

BIBLICAL REVISION.—The New Testament Company of Revisers have had their 22nd session, in the Chapter Library, Westminster. The Bishop of Gloucester and Bristol presided. The other members present were the Bishop of Salisbury, the Dean of Rochester, the Dean of Westminster, the Master of the Temple, Archdeacon Bickersteth, Archdeacon Lee, Canon Lightfoot, Canon Westcott, Professor Eadie, Professor Milligan, Professor Newth, Professor Roberts, Dr. Angus, Dr. Brown, Dr. Scrivener, Mr. Humphry, and Mr. Hort. The company proceeded with the revision of the Gospel of St. John. The Company of Old Testament Revisers have concluded their twelfth session. The following members were present:—The Bishop of Ely, Professor Cheney, Dr. Davidson, Dr. Davies, Dr. Douglas, Mr. Geden, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Canon Selwyn and Mr. Aldis Wright (secretary). The second revision of the Pentateuch was completed as far as Leviticus 16.

AMERICA.

A telegram from America states that Greeley's friends are everywhere elated

at the democratic victory in North Carolina, the result being regarded as a sure indication of the success of Greeley in November, as General Grant had a better chance in North Carolina than in any other State, and both parties exerted their full strength. Mr. Merriman, the democrat, was (says the *Times* correspondent) elected Governor by a decided majority, estimated at 12,000. The democrats also gain one member of Congress, and they have a large majority in the Legislature, giving them a Senator for the term beginning in March next in place of a republican. The vote was heavy, but the election was conducted quietly.

It is stated that the New York and Brooklyn bridge, when completed, will have a total length of 5862 feet, and a width of 80 feet; the central span will be 1600 feet long, with an elevation of 130 feet above high water; the towers will be 268 feet in height above the surface of high water, and at the base will be 134 feet by 56 feet.

A new community has been established in Georgia under the title of the "Elijahites," whose distinctive social principle is that their chief officer shall hold one-fifth of their real property in fee, and have control of all their current funds.

The Mexicans are joining the Indians in their depredations on the Texas frontiers. The Texans are much excited and are organizing. They threaten the utter extermination of the offenders.

ITALY.

The municipal elections in Rome and the provinces have everywhere resulted in the success of the moderate liberal candidates by large majorities. The extreme radicals are in a greater minority than the clericals. Rome was gaily decorated with flags in consequence of the victory of the liberals over the clerical and radical parties at the elections. The clerical papers attribute the defeat of their party to the number of abstentions.

EAST INDIES.

It appears from the *Bombay Gazette* that the heat continues to be exceptionally great in India. At Allahabad it has reached 115 deg. in the shade, and at Hyderabad 116 deg. At the latter place it caused the death of an officer, four men and twelve children among the Sixteenth Lancers. In and around Poona, in the Deccan, the wells are dried up, the cattle are dying, and people are thankful if they can obtain a jar of water by no greater trouble than that of walking a number of miles for it. The *Bombay Gazette* says that the prospects would be very gloomy were not the monsoon at hand.

THE JEWISH SABBATH.—It is unlawful to ride on horseback or in a carriage—to walk more than a mile from their dwelling—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—comb the hair—and even to carry a pin in the clothes which is unnecessary.—These, and a great many others, are complied with by the most rigid. There is one command in the law of Moses, to which all Jews most scrupulously adhere. "Ye shall kindle no fire throughout your habitations upon the Sabbath." (Exod. xxxv. 2.) Consequently they never light a fire or a lamp, or a candle, on the Sabbath day, nor eat food prepared on that day—all must be done on Friday. As it is impossible to spend the Sabbath in cold climates without fire or light the Jewish families who keep servants make it a point to have a gentile in their service to do these things; and among the humbler classes a number of families generally unite in securing the service of a gentile neighbor for the day. Nothing can wound the conscience of a Jew more than to be under the necessity of putting fuel on the fire or snuffing his candles on the Sabbath.

VARIETIES.

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The way to gain a good reputation is to be what you endeavor to appear.

I have been young, and now am old : yet have I not seen the righteous forsaken ; nor his seed begging bread.—*David*.

He is not worthy of the honeycomb that shuns the hive, because the bees have stings.

A man takes contradiction and advice much more easily than most people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers ; they remain open to the softly falling dew, but shut up in the violent down-pour of rain.

An elderly gentleman being ill, one of his friends sent a messenger with the usual inquiry, which, however, he had not pronounced with due emphasis—"I'll thank you to take my compliments, and ask how old Mr. W. is," The messenger departed on his errand, and speedily returned saying, "He's just sixty-eight, sir!"

P O E T R Y .

BE UP AND DOING.

[SELECTED.]

If the world seems cold to you,
Kindle fires to warm it !
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather :
You will soon forget to moan,
" Ah ! the cheerless weather !"

If the world's a wilderness,
Go, build houses in it !
Will it help your loneliness
On the winds to din it !

Raise a hut, however slight :
Weeds and brambles smother :
And to roof and meal invite
Some forlorn brother.

If the world's a vale of tears,
Smile till rainbows span it !
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver :
Show them how dark Sorrow's stream
Blends with hope's bright river !

D I E D .

MEASURES.—At Leicester, June 15, 1872, Marantha Althera Measures, aged 17 years and 5 months—Though young in years she was strong in faith.—"Deseret News" please copy.

WANTED to know the whereabouts of DAVID HEAPS. When last heard of he was in Salt Lake City. Address—Margaret Heaps, 6, Carlisle-street, Preston, Lancashire, England.—Utah papers please copy.

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"Holiness unto the Lord."

No. 35, Vol. XXXIV.

Tuesday, August 27, 1872.

Price One Penny.

A LETTER.

BY JOSEPH SMITH'S GRANDFATHER.

The following copy of a letter from Asael Smith, grandfather of Joseph Smith, first President of the Church of Jesus Christ of Latter-day Saints, written seventy-six years ago, will be acceptable to our readers, especially to the relatives and friends of the writer, and interesting as a memento to the family and as a historical document to the public:—

"Tunbridge, Jan. 14, 1796.

"*Respected Sir*—Having a favorable opportunity, altho' on very short notice, I with joy and gratitude embrace it, returning herewith my most hearty thanks for your respect shown in your favor of the 30th of November, by Mr. Willes, which I view as a singular specimen of friendship, which has very little been practised by any of my friends in Topsfield, altho' often requested.

"My family are all, through the goodness of the Divine Benediction, in a tolerable good state of health, and desire to be remembered to you and to all inquiring friends.

"I have set me up a new house since Mr. Willes was here, and expect to remove into it next spring, and to begin again on an entire new farm, and my son Joseph will live on the old

farm (if this that has been but four years occupied can be called old), and carry it on at the halves, which half I hope will nearly furnish my family with food, whilst I with my four youngest sons shall endeavor to bring to another farm, etc.

"As to news, I have nothing, as I know of, worth noticing, except that grain has taken a sudden rise amongst us, about one-third.

"As to the Jacobin party, they are not very numerous here, or if they are they are pretty still; there are some in this State, viz., in Bennington, who, like other children crying for a rattle, have blared out against their rulers, in hopes to wrest from them, if possible, what they esteem the plaything of power and trust. But they have been pretty well whipt and have become tolerably quiet again, and I am in hopes, if they live to arrive to the years of discretion, when the empire of reason shall take place, that they will then become good members of society, notwithstanding their noisy, nuchous behavior in their childhood, for which they were neither capable of hearing or giving any reason.

"For my part, I am so willing to trust the government of the world in

the hands of the Supreme Ruler of universal nature, that I do not at present wish to try to wrest it out of his hands, and I have so much confidence in his abilities to teach our Senators wisdom, that I do not think it worth while for me to interpose, from the little stock of knowledge that he has favored me with, in the affair, either one way or the other. He has conducted us through a glorious revolution, and has brought us into the promised land of peace and liberty, and I believe that he is about to bring all the world into the same beatitude in his own time and way; which, altho' his ways may appear never so inconsistent to our blind reason, yet may be perfectly consistent with his designs. And I believe that the stone is now cut out of the mountain without hands, spoken of by Daniel, and has smitten the image upon his feet, by which the iron, the clay, the brass, the silver and the gold, (viz.,) all the monarchical and ecclesiastical tyranny will be broken to pieces and become as the chaff of the summer thrashing floor, the wind shall carry them all away, that there shall be no place found for them.

"Give my best regards to your parents, and tell them that I have taken up with the Eleventh commandment, that the negro taught to the minister, which was thus—

"The minister asked the negro how many commandments there were, his answer was, 'Eleben, sir.' 'Aye,' replied the other, 'what is the Eleventh? that is one I never heard of.' 'The Elebenth commandment, sir, is mind your own business.'

"So I choose to do, and give myself but little concern about what passes in the political world.

"Give my best regards to Dr. Meriam, Mr. Willes, Joseph Dorman, and Mr. Cree, and tell Mr. Cree I thank him for his respects and hope he will accept of mine. Write to me

as often and as large as you can, and oblige your sincere friend and well wisher,

"(Signed) ASAEL SMITH.

"Mr. Jacob Town, jun."

The following appears on the back of the first page of the letter, being evidently of the nature of a postscript:—

"Give my hearty thanks to Mr. Charles Rogers for his respect shown in writing me a few lines, and tell him that I should a wrote to him now had I had time, but now waive it for the present, as I have considerable part of what I intended to a writ to you.

"If I should live and do well, I expect to come to Topsfield myself next winter, which, if I do, I shall come and pay you a visit. Farewell.

"Tell Mr. Joseph Cree that if he will come here and set up his trade, I will warrant him as much work as he can do, and good pay."

On the margin of the second page of the letter appears the following:—

"I expect my son Joseph will be married in a few days."

On the outside of the letter, besides the superscription, "Mr. Jacob Town, Topsfield, Commonwealth of Massachusetts," is this, "Rec'd. Feb. 14, 1796, from Asael Smith." From which it appears that the letter was one month on the journey from Tunbridge, N.Y., to Topsfield, a distance of 150 miles, and was probably carried by private conveyance.

The letter amounts almost to a prophecy, and manifests the strong faith of the writer in the stability and permanence of the then new government of the United States, under the overruling hand of the Almighty.

We are indebted to President Geo. A. Smith for this copy, he having obtained it on his recent visit in the East, though he was unable to obtain the original.—*Deseret News*.

RUSSIAN NOTIONS OF PRIESTHOOD AND MARRIAGE.

"In Russia the priesthood are compelled to marry. A priest cannot hold a cure until he is married, so that a wife is of the first importance

to him. If his wife dies he cannot marry again, according to the construction which they put upon the passage, which says—"A bishop must be

blameless, the husband of one wife;" and the priest is obliged to leave his parish and go into a monastery where he must spend the remainder of his days."

It appears from this that the people of Russia entertain a much more extended view of the perpetuity of the marriage relation, than many other people of Christendom are accustomed to do.

The Russians appear not only to regard a wife as a good thing for time, but to be equally as good for the long period of eternity. They don't believe in being joined to a good lovely wife, their "better half;" and then let the grim king of terrors separate them permanently.

They seem to believe that connubial ties will be just as precious beyond this veil of mortality, as they are here, and foreseeing the evil of being without such a jewel as a fond wife, they lay in their contract for an endless futurity. Now, surely, this is not so dull for semi-barbarous Russians. Some of the acute orthodox Yankees might take a profitable lesson from their example, provided they could banish some of their ridiculous notions of an airy, evanescent futurity, in which the bodies of men and women are virtually supposed to pass off into phantoms, having neither "*body, parts nor passions*," like the fabled God of certain religious creeds.

The Russians compel their priests to marry, while the Roman Catholics forbid their priests to marry. Now, the Russians are in the right of it; if

a priest's office require him to administer to thousands of people living in connubial bonds with all their appendages and et ceteras, it is surely indispensable that he should be a married man. This was manifestly Paul's doctrine, and the doctrine of common sense, the world over. But we can't vote with the Russians to send a priest into the solitude of a monastery, because his wife happens to die, perchance in a week after he marries her. No, we dissent loudly from that, we would sooner vote to have him take two more wives than be doomed in this way. By the former course, he might learn some things which even Mrs. Caudle never taught to her lord. It takes as many as Rachel and Leah at least to make out a full volume of curtain lectures; and if the fair brides are of gentle volubility, and schooled in the modern science of *woman's rights*, we argue that a polygamic priest would always find fresh texts and varied matter of stereotyped certainty occurring to his mind, from one end of the week to the other, so that he would rarely have occasion to exchange or borrow sermons for Sabbath services.

In conversation with a Prussian magistrate on the subject of marriage, the distinguished official remarked that it was a customary practice of the inhabitants of Prussia to marry for eternity instead of the short period of this present life only; but tell it not, lest these Eastern Nations should fall into disrepute for their doctrine of ultra materialism!

JOTTINGS OF MORMON IMPROVEMENTS AND MORMON COURTESIES.

A traveler on a visit to Salt Lake City, in a correspondence over the signature "Philmore," to the San Francisco *Golden Era*, writes thus—

"We were accompanied in our pilgrimage to this Mormon Mecca by Mr. A. S. Hallidie and wife. Mr. H. is on business connected with his tramway, one of which upon a large scale is contemplated in one of the gorges in this vicinity. We wish him success

in his enterprise. We have been very handsomely entertained by Gen. Eldredge, of the "Bank of Deseret," who very kindly took us around to the different places of interest, including a very pleasant call on Brigham Young himself. * * We were treated very cordially and shown the portraits of all the Mormon Saints of any note, including Joseph Smith and that of his brother, both murdered,

we believe, at the same time. Salt Lake is rapidly increasing in population and commercial importance, and we do not doubt but what the Gentile element is destined to revolutionize the present state of society. But for them as a people, will it be for the better? They are happy, they are industrious and apparently contented, and what they have accomplished without means or assistance other than themselves, is perfectly wonderful. I cannot begin to write or to think even of what they have done, but suffice to say they have literally made the desert to blossom as the rose. From a weak little band they have grown to an hundred thousand, and from a few tents and huts, twenty-four years ago, they have reared a great and thriving city."

"H. A. B." in writing to the Washington County (Iowa) *Free Press*, says—

"In the evening some Mormons escorted us to their theatre. The building is better than any theatre in Chicago before the fire; the scenery and properties are fully equal; the stock company are Mormons, and clever; Jo Murphy, the star, was the best delineator of Irish and German character I ever saw. The ladies were modestly dressed, and not a low joke or doubtful allusion was made from first to last. I have never seen a play put on the boards in better style, and advise the reader who visits Salt Lake to attend the theatre by all means."

Another writer, in corresponding with the *Indianapolis Journal*, has the following—

"The Mormon women dress so simply and neatly that odious comparisons are made by the unprejudiced between their attire and the comparatively flashy costumes of their Gentile sisters."

A correspondent in writing to *The West*, says—

"Utah is still on the highway of prosperity, with her untold elements of wealth yet in their infancy, and just coming to light to the outside world. Her railroads, her mines, her agricultural and manufacturing inter-

ests, are all represented in a highly favorable condition. Many of her towns are growing rapidly; particularly her emporium, Salt Lake City, is improving and increasing in population beyond all precedent. The "Mormon Question," which took a quietus just before we went to press in June, remains unchanged. Every thing is quiet, peace and plenty prevail."

"Wyoming," writing from Salt Lake City to the *Colorado People*, says—

"You cannot fail to admire the wonderful energy that has turned a wilderness into a garden full of delights. A hundred thousand people fill up a region but yesterday a barren desert, and a populous town with a wonderful growth and a still more wonderful people rest under the shadow of these mountains, all along this most wonderful valley."

T. O. Walker, Esq., editor of the *Bloomfield Democrat*, and one of the Iowa editorial excursion party, in the course of a lengthy description of his trip to Salt Lake City, makes the following observations, as published in that paper—

"Now, as to the ideas we entertain of the city and its inhabitants: Before the coming of the Gentile, Salt Lake City was the home of the most frugal, orderly, sober, industrious, fanatically religious people on the globe, and if they have changed from that, the change has been brought about by those who have gone there with intolerance for their motto, and with the view of imposing upon others their own self-righteous views. That this people was and is a frugal one, is shown in the accumulation of property at a time when there was little to accumulate; that they were orderly is shown by their never needing a police officer until Gentile "civilization" had come among them; that they were and are sober is the universal testimony of all travelers, further fortified by the fact that outside of Salt Lake City and Ogden, there is not a dram-shop in any Mormon settlement in the whole Territory; that they were and are industrious no one who has seen the garden land they have reclaimed from the desert will attempt to deny. In

their way they were moral, also. Not a house of ill-fame could be found in the whole Territory, five years ago. Marriage with them was sacred, if it was doubled and often quadrupled; a woman could go anywhere in the streets at night, without question, and without a suspicion as to her chastity; and she who bore the fruits of marriage with the most frequency was counted the most honored.

I did not go to Mormonism to become its advocate or its detractor. I write of what I saw. I saw a vast people who have triumphed over the forces of nature, and who, under difficulties the most adverse, have carved out success the most signal. I saw a system of government wise, thoughtful, practical and well nigh perfect. I saw the workings of a system of religion which I detest and abhor, but against which I am no intolerant crusader. I saw

among the Mormons a firmness of purpose to do and dare for their belief, only asking the enforcement of that doctrine of equity *meum et tuum*; and I saw among the Gentiles a spirit whose most frequent expression was—"Every d—d Mormon ought to be hung." My readers can form opinions for themselves. * * * The leaders among the Mormons scout at the idea of any recession from their faith, and avow their readiness to defend their religion to the last gasp, but to the observant eye and thoughtful mind that policy which would make any such act, on the part of the Mormons, possible, is to be sincerely regretted, and discouraged by every possible means.

The policy of prejudice and hate, which has been popular of late, will, if persisted in, work harm to every one concerned.

SHECHEM OF THE SCRIPTURES.

AN INTERESTING SKETCH ON BIBLICAL HISTORY.

The plain of Moreh is about twenty miles in length from north to south, and four miles in width. It is bounded on the west by a ridge of mountains five or six hundred feet high, and on the east by an irregular line of hills. Near the center of the western range is the opening or valley of Shechem, which varies from one-quarter to half a mile in width, running from east to west. It was facing this valley, and within a short distance of it, on the plains of Moreh, that Jacob, when he came from Padanaram, pitched his tent, and there, as it was written, "He bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father for an hundred pieces of money."—(Gen. xxxiii, 19.)

The lands thus purchased lie on both sides of a living stream of water, and no doubt afforded him an abundant support both in pasture and water, for his numerous herds of cattle. The mildness of the climate at all seasons allowed of the cattle running at large during the entire year. The pasturing is much better during

the rainy or winter months than in the midst of summer; for then the soil is dry and the herbage parched with the scorching heats, except where the ground is irrigated by a supply of water, as is the case on this great plain.

Jacob's well, of which so much has been spoken and written, is situated on the south side of this stream. Over it formerly stood a large church, built in the form of a cross, erected by that great and devout patroness of the Holy Land, the Empress Helena. But the ravages of time, aided by the sacrilegious hand of the Moslem, have left of it only a few broken columns and a portion of the foundation walls. The well is now nearly filled with rubbish, and no water is to be seen in it.

On the north side of the stream, and opposite to the well, stands Joseph's tomb, on the lot which Jacob gave him. Its enclosure is circular in form and open on the top. Within this tomb the body of Joseph was deposited by the Israelites on their return from Egypt, and here it still reposes. Joseph was one of the noblest characters depicted in the ancient

history of the world, even when contrasted with illustrious kings, warriors or law-givers. His tomb, and also the small mosque within which it is inclosed, are covered with the names of the thousands who have visited it, traced in every written language of which we have a knowledge. This tomb, it is said, is now venerated equally by Jews and Samaritans, Muslims and Christians.

The city of Shechem is called Napolose by its present inhabitants. It is situated between two and three miles from Jacob's well, and is on the line of the central route from Jerusalem to Galilee. It contains upwards of ten thousand inhabitants. The famous summits of Ebal and Gerizim—the mountains of blessing and cursing—bound the valley on the north and south, and rise about eight hundred feet in height.

The town itself has ever been memorable in the history of the Jewish nation, and is beyond all doubt one of the oldest cities within the limits of Palestine. Long before Greece or Rome was heard of, its meridian age had passed. It was known and distinguished as Shechem before Abraham, by divine command, removed with his kindred and servants from Haran in Mesopotamia to this, which then was, to him, a strange land. It was here that he pitched his tent two thousand and thirty-five years before Christ, and while the Canaanites were still in possession. It was on this hallowed ground that the Lord appeared unto him and said, as we read in the twelfth chapter of Genesis, "Unto thy seed I give this land;" and here, as it is also written, "he built an altar unto the Lord."

I felt satisfied while passing through this city and beautiful valley, that my feet were pressing the very ground that had once been trod by that illustrious patriot exactly three thousand nine hundred and ninety-four years ago. Here, too, was enacted the terrible tragedy, connected with the dishonor of Dinah by Shechem, the son of Hamor, the prince of the country. In consequence of this act, all the male inhabitants of the city, together with Hamor and Shechem, were slaughtered by the sons of Jacob, who,

with his entire household, immediately thereafter removed to Bethel.

It was here that the Israelites, after their return from Egypt, ratified the law of the Lord. Six tribes on Ebal, and as many on Gerizim—the ark and the attendant priests in the valley below—pronounced the blessing and the curse, and all the assembly responded to heaven with a solemn amen. (Deut. xvii.) And here Joshua assembled the hosts for the last time, and revoked and renounced the covenant between them and the Lord. (Joshua xxiv.) This place was also the scene of the treachery of Abimelech, and the parable of Jotham. (Judges ix.) And above all it was at Jacob's well, but a short distance from the city, that Jesus, in the middle of his second day's journey from Jerusalem seated himself for rest, while his disciples passed up the valley to the city for the purchase of provisions; and it was while awaiting their return that the Savior conversed with the woman from Samaria, who had come to draw water from the well. (John iv.)

This city, after the return of the Israelites was for centuries their great gathering place, and on Ebal an altar was erected, upon which the law was inscribed. The Samaritan priests could not inform me whether those great stones which God commanded Joshua to set up on Mount Gerizim were yet standing. I was shown, however, in their synagogue in the city, a copy of the Pentateuch, on two rolls, which the priest declared to be the oldest manuscript in the world. According to their statement, it was written by Abisnus, the son of Phineas, the son of Eleazer, the son of Aaron. Mr. Elliot, who visited here several years ago, examined it carefully, and coincided with the priests in regard to its antiquity.

Most of the sacred localities in the Holy Land have their advocates in respect to their identity, while many able writers deny their authenticity; but no one has ever questioned the identity of the city of Shechem. The Napolose of to-day is the Shechem of upwards of four thousand years ago. And while there is but little in the city itself to attract the attention of tour-

ists, yet I regard it as one of the most important points within the limits of Palestine.

The valley of Shechem or Napolis is, so far as natural scenery is concerned, one of the finest and most verdant in Samaria. It sparkles with fountains and streams. It is full of delight in itself, and rendered surpassingly interesting by reason of its historical associations. There is a large olive orchard extending from the eastern side of the city to near the plains of Moreh; and on the opposite side, the valley descends gently toward the west, and every part of it is cultivated like a garden. The land is irrigated by living streams, and vegetables and fruit of all kinds are raised in perfection. It is said that many of the bearing olive-trees

now standing, were planted over one thousand years ago. The terraces on the sides of the mountains are in a better state than those I saw in Judea or any part of Samaria.

The inhabitants of the city are composed chiefly of Samaritans, Jews, Mussulmans and a few Christians, who are principally engaged in manufacturing establishments. The pastoral inhabitants of this region are exceedingly warlike in their appearance, and are armed with long guns, daggers and pistols, as if they were ferocious brigands instead of being the honest and industrious shepherds that they are. I presume they go armed to enable them to successfully defend themselves and cattle from the wandering Arabs, who sometimes visit the plains of Moreh.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon the immortal minds—if we imbue them with principles, with the just fear of God and our fellow men—we engrave on those tablets something which will brighten to all eternity.

HOW TO LIVE LONG.—Eat and drink and be comfortable. Never go to excess, and always be hopeful. Let the world wag as it will, be happy. If it goes well, laugh; if it goes ill, never cry, for that makes it no better. Be cheerful, contented, simple in habits, active in pursuits, wish well to man and have faith in God. Then shall your years stretch out like a summer's day, and your youth shall be perpetual.

THE PHILOSOPHY OF RAIN.—To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered:

1. Were the atmosphere every where at all times of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity is proportionately greater in warm than cold air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when, from continued evaporation, the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, or by the motion of saturated air to a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain! What Omniscience could have devised such an admirable arrangement for watering the earth?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 27, 1872.

REMEMBER YOUR DEAD.
—o—

A PROMINENT feature of the work of God in these last days is the gathering of the Saints. This is in compliance with the fore-ordained purpose of Almighty God ; a purpose expressed to Prophets of old, and to the Prophet Joseph in the present generation. Isaiah, Jeremiah, Ezekiel, Micah, John the Evangelist, Nephi and other ancient Prophets and Apostles foresaw the gathering of God's people "in the last days." It was made known to the Prophet Joseph during his work of translating the Book of Mormon, and enjoined on him and other Elders as a duty in September, 1830.

The objects of this gathering are various ; but the one that appears most prominent in the written word is that expressed by Isaiah and Micah in the words, "He will teach us of His ways, and we will walk in His paths." And as also expressed to Joseph in the presence of six Elders in Fayette, New York, "Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts ; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." And again, as given to all the Church through the Prophet Joseph, "Wherefore prepare ye, prepare ye, O my people ; sanctify yourselves ; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord ; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon ; gather ye out from among the nations, from the four winds, from one end of heaven to the other."

One of the primary objects of the gathering, then, appears to be that the children of God may be taught "of His ways," that they may "walk in His paths ;" "that they may prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked ;" that they may prepare themselves, sanctify themselves, and be clean as bearers of the vessels of the Lord ; that, as Saints, they should learn more perfectly and obey more implicitly the laws of God's kingdom.

The Saints in their scattered condition among the nations have been taught many of the laws that pertain to eternal life. Some of these they have obeyed, but there are others which they cannot obey until they gather to the place appointed by God. Among the latter is the glorious, and ever to be cherished, law of baptism for the dead. The scattered Saints have been taught this

principle to some extent ; they find it amply sustained by the New Testament ; and are led to adore God the more fervently, for that heaven-born far-reaching plan of salvation that shows the force of the words of Jesus, " For he is not a God of the dead, but of the living : for all live unto him." This is a law, obedience to which is imperative upon the Latter-day Saints, yet one that cannot be obeyed by them while scattered. In the 103rd sec. of the Doctrine and Covenants, God said to Joseph, " A baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead ; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all, ye my Saints, to build a house unto me ; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me ; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me saith the Lord ; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead."

But there is a preparatory work in connection with this law, which may be done by the Saints prior to gathering ; and one that should in no case be left undone. We allude to the making of a record of the dead. Through long generations of men without guidance of, or instruction from God through his holy priesthood, it is in most cases very difficult to trace out a long lineage. It is a duty imperative on the Latter-day Saints to remedy this defect as far as they possibly can, by making up their family records. To do so they should use all sources of information within their reach. They should compile whatever of their lineage they may find written in Bibles and other family books ; they should gain oral information from the aged of their families yet living, and they should call to mind family particulars stated during their childhood by parents and other relatives. In addition to these sources of information, they should, where attainable, gain the required information from public records, parish registers, and in short use every exertion to obtain the record of their dead. The record should contain the name in full, the parents' names, when born and where, when the person died and where. If all these particulars cannot be obtained, get what is possible even if it should be but the name. These family particulars should be written, memory should not be trusted. In the changes incident to this mortal state, those who may treasure up these particulars in retentive memories, may pass to the grave, and their children or friends would then be without the information necessary to enable them to engage in the great work for the dead. Therefore, we say these family particulars should be written ; and we may further say, when so written, they should be deposited in the safest place in the possession of the family. The Prophet Joseph in writing to the Saints the word of the Lord about the records of the

baptisms for the dead, wrote, "let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts."

In behalf of the dead, we appeal to all scattered Saints, who have not compiled the record of their dead, to do so at once. Every name added will be a source of joy to you hereafter. Remember, one part of the work of the Gospel in the last days, is to "turn the heart of the fathers to their children, and the heart of the children to their fathers."

Now is the time to attend to this duty. There are some who have gathered, good worthy people too, who now deeply regret that they were not more diligent in obtaining information of their dead while they resided in their native places and among their kindred.

We cannot conclude better than by quoting the words of Joseph in the 106th section and 15th paragraph of the Book of Covenants—"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers 'that they without us cannot be made perfect; neither can we without our dead be made perfect.'"

J. G. B.

ARRIVAL IN NEW YORK.—The steamer *Wisconsin*, which started from Liverpool on the 31st ult., with Elder G. P. Ward and company on board, arrived safely at the port of New York on the 12th inst. The company of Saints started on their overland journey to Utah on the 13th, in excellent health and spirits.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Elder Robert L. Campbell, writing from Salt Lake City under date of July 18, says—"Street cars are constantly running from morning till night. The Construction Company are prosecuting their labors, and soon we expect to ride past the theatre eastwardly to the bench. Before, however, the latter extension is made, it is purposed to lay track to the Warm Springs, which will bring these valuable springs within reach of all the citizens for bathing purposes. The grain crops look exceedingly well. The fruit crop is also very promising.

"Pres. Geo. A. Smith returned from his visit East on the 6th instant, having gathered up many valuable items pertaining to the Smiths, Lymans and Gouds. If all the Saints were as diligent in corresponding with their relatives, and hunting up their living and dead as Pres. Smith is, a good beginning to the work for the dead would be done ere those now alive passed away from this stage of life. Wonder if the European Saints take any pains to write the genealogies of their dead friends or trace their pedigrees? Perhaps they will require to come here before they sense the importance of it, and then wish themselves back to attend to it. How is this?

"The Utah Southern Railroad progresses slowly. Track laying has been resumed since the rails arrived. This line does an astonishing amount of business already. The American Fork Railroad, which is being built by the

Aspinwalls of New York to connect at American Fork with the Utah Southern, is going ahead with that activity which can only be attained with the aid of great financial momentum. The American Fork Railroad will only run up the cañon to the mines. The Utah Northern has 25 miles of track laid. Track laying has been temporarily suspended, waiting for the completion of the big fill near Hampton's. Next week track laying will recommence, then there will be nothing serious to impede progress till the rails are laid through Cache Valley.

"Brother George Reynolds arrived with the Danish company last evening."

BIRMINGHAM.—Elder Charles H. Wilcken, President of the Birmingham Conference, states that he is favorably impressed with his new field of labor; says the members of the Church so far as he had become acquainted with them enjoyed the spirit of their religion. He and Elder Erastus W. Snow were actively engaged in traveling through the Conference. Some of the members of the Walsall branch were afflicted with smallpox, several children having died with it. It was deemed prudent to defer visiting that Branch until the disease abates.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 534.

Bishop George Miller and E. A. Bedell, Esq. traveled day and night to reach Springfield and present to Governor Ford the petition from the council in Nauvoo for the removal of the armed forces from the county. The Governor received them kindly, and after perusing the communication of which they were the bearers, he read to them a number of letters he had received from individuals in Hancock County and other parts of the State, urging the necessity of keeping a force stationed there all winter. He deplored the condition of the country, and stated that he considered the people of the State generally a mob, and that he could not trust them to act in any emergency where the Saints as a community were a party. He was willing to acknowledge that justice had not been done to the Saints, but he was afraid to exercise the power which by virtue of his office belonged to him, because, as he said, if he should exert the executive influence in behalf of the Saints as he ought to do, it would result in his own overthrow as well as that of the Saints. He finally promised to go to Hancock County and endeavor to pacify the mob and main-

tain order until the Saints could leave in the spring; and after that, bring those who were guilty of murdering, mobbing and house-burning to justice.

After Major Warren and his troops had left Nauvoo on the occasion of his threatening to place the county under martial law, it was ascertained that among his party was a deputy marshal from Iowa, who had come to Illinois with a demand on the Governor for the Twelve Apostles of the Church. A certain Dr. Abiather Williams, who had the unenviable reputation of being a counterfeiter, had been before one of the judges of Iowa and sworn that the Twelve Apostles had made "bogus" money in his house. On his testimony an order was issued for their arrest, and the deputy marshal was sent to Nauvoo for that purpose. The real intention of Major Warren in making his visit to Nauvoo with his troops, was to assist in making these arrests, but they were deterred from doing so by the animated speech of Elder John Taylor.

The authorities of the Church had been harassed so much with trumped-up charges which, like this, had no foundation in truth, that they were

not surprised at it. However, as it was reported that a larger force was being obtained, with which the officers would again visit Nauvoo and make the arrests, the accused men secreted themselves where they were not likely to be found, to save themselves the vexation of arrest, trial and probable incarceration, such as they had undergone before on false charges.

On the evening of the 27th Major Warren sought and obtained an interview with President Young and the Twelve Apostles. His feelings towards the Saints seemed to have changed somewhat. He acknowledged that the object of his last visit to Nauvoo with his troops was to make the arrests spoken of, but he now considered it unjust to serve the writs, as it would hinder the arrangements of the Saints to remove. As a proof of his sincerity, he stated that he was going to Springfield the next day, and one part of his business there was to induce his relatives and friends to remove to Nauvoo and purchase farms from the Saints.

Elder Orson Spencer, being acquainted with Governor Ford, wrote a letter to him, in which he set forth in fervent terms the past and present sufferings of the Saints, the treachery of the officers and troops under the Governor's command, the faith formerly felt by the Saints that he would defend them in their rights and administer justice regardless of party, and the fear now so generally entertained that he was going to follow in the footsteps of Governor Boggs, of Missouri, in regard to persecuting the Saints. The writer concluded by imploring the Governor to take immediate and decisive steps to prevent further trouble for the Saints by removing the troops stationed in the county and restoring the Sheriff to the full power of his office. Governor Ford felt indignant on receiving this letter, and returned it to Elder Spencer on the 30th, and with it a note stating that he considered it disrespectful, false and libelous, and as containing undeserved censure.

The Governor also sent a long letter to Bishop George Miller the same day, in which he justified himself for his whole official course towards the Saints,

claimed that he had saved them from total extermination by sending his troops to the county, related in a patronizing strain some of the worst of the false stories circulated about the Saints stealing property and committing murder, and asserted his determination to keep up the military force in the county, notwithstanding the Saints protested against it.

Among the brethren summoned to appear at the court being held at Carthage, was Joshua Smith, who had been connected with the Church since 1836, and who had always been known as a good and faithful man. In accordance with an order of Major Warren, that every man entering the town of Carthage should be searched for arms, the militia searched him, found a knife on his person and arrested him. While under arrest, they gave him dinner. Soon after eating it he became very sick, and stated that he had been poisoned by the militia. He lived but a short time, and when his body was afterwards subjected to a medical examination his suspicion was confirmed, for it appeared that he had died from poison.

Foremost among those who turned away from the Church and plotted against the life of the Prophet Joseph Smith, was Doctor Robert D. Foster. He connived with the mob to procure his death, and was one of the men who earnestly solicited Joseph Smith to submit to the pretended requirements of the law by going to Carthage and delivering himself up for the last time. Such treason and transgression are never productive of peace and happiness, but sooner or later bring the participants to sorrow and remorse. No better illustration of this fact can be found than the case of Dr. Foster. In a conversation he had with one of the brethren named Abraham C. Hodge, after he had learned that the Saints were going to remove west, he said—"I wish I were going among you, but it can't be so. I am the most miserable wretch that the sun shines upon. If I could recall eighteen months of my life I would sacrifice everything I have upon earth. I did love Joseph Smith more than any man that ever lived. If I had been present, I should have stood between

him and death." Hodge inquired—"Why did you act as you have done? You were accessory to his murder." Foster replied—"I know that, and I have not seen one moment's peace

since that time. I know that Mormonism is true, and the thought of meeting Joseph and Hyrum at the bar of God is more awful to me than anything else."

CLERICAL SCANDALS.

—o—

It is with extreme regret that the journalist, interested in the permanence and strictness of social institutions, feels obliged to comment on the gross immorality prevalent in society. The regret becomes all the deeper when that immorality crops out in quarters to which society naturally looks for the most shining examples of continence, temperance and all other cardinal virtues. Poor, imperfect human nature instinctively seeks with longing eyes to find a bright exemplar, the effulgence of which will shed light on its own dark and stumbling steps. But when the ambassadors of the Lord are found to hide under their sacred gowns passions no less rampant and ungovernable than those against which they threaten the terrors of hell in their weekly sermons, even the optimist may be pardoned for a tear of anguish, and the cynic for a sneer more steeped in vitriol than before. Were the Protestant clergy, like their Catholic brethren, debarred from a natural and legitimate channel for the relief of human instincts, their derelictions could be palliated; but when a lawful outlet in alliance with the sacred vows they have taken on themselves is only as the withes that bound Sampson, there must be indeed something rotten in the church.

For several months past the public journals have been full of this sort of bon-bons for the morbid taste of the lovers of sensation. Nearly every large city in the country has furnished at least one flagrant case of unbridled licentiousness amongst the brethren of the gown. These trumpeters in the army of the church militant have followed the injunction of the Bible, to be as wise as serpents, but not to be as innocent as doves. They have looked on the lambs of the flocks over which they have been set not as things

to be tenderly guarded and nurtured, but as legitimate spoil for their own private appetites.

The case of the reverend rascal Ribble, whose salacious pranks at Shabona in this State have just come to light, is a worthy supplement to the many others which have been going the rounds of the prints. The beastly details of this clerical wolf's exploits are not fit to be alluded to except in the most general terms, though, to give even the devil his due, they are not a whit worse than those developed in the Baltimore and St. Louis scandals, which were so quietly hushed up so far as the power of the church could prevent their discussion.

The clergyman, like the physician, has extraordinary facilities for the commission of a certain class of crimes, and those facilities are such as to heap double damnation on him if he is sufficiently diabolical to make use of them. One peculiar feature of such cases generally is, that the reverend sinner aims to rifle the sweetness of the very flower and budding life of the congregation. One worthy deacon, in commenting on the Reverend Ribble's exploits, is said to have bewailed with an almost laughable earnestness the fact that it was only the tender lambs which seemed to suit the fastidious appetite of the ministerial Lothario. If it were only the bell-wethers, the old maids, the scrawny and antiquated matrons, there would be no matter of special complaint. But that the parson who was commanded by spiritual injunction to think not what he should eat and drink, should be such a gourmet as to prefer lamb to mutton—that was the last hair that broke the camel's back. The worthy deacon did not reflect as to the practicability of the suggestion,

and failed, to recall the fact that the extraordinary and overweening confidence placed in clergymen, while it is an effectual bar—*independent of religious duty*—to the honorable man, leaves an open gateway for hidden lusts. Clergymen may be reasonably supposed to be as fastidious in their amorous tastes as the Gentile outside of the pale of the community.

Two pressing suggestions forced on the mind by this and similar cases are the extreme laxity which has commenced to govern certain denominations in accepting candidates for sacred orders, and the mildness with which lesser offences that infallibly lead to greater ones are excused. *Cæsar's* wife should be above suspicion, and the first stain that sullies the clerical ermine is a blot that never can be expunged. Ecclesiastical commissions may attempt, on the ground of ex-

pediency, to pronounce the charges false or exaggerated, but if there is the slightest proof of such indiscretion it should ever debar the accused from continuing in his sacred office. The facts in the past life of the man *Ribble* show that similar exploits were whitewashed at former times by the official actions of denominational bodies, and that instead of being branded on his forehead he was turned loose to seek "green fields and pastures new." Until the action of denominational bodies becomes inspired by a rigid severity, by scrupulous care in warning their brethren abroad of the character of the wolves in sheep's clothing, Christians may expect to be scandalized week by week and month by month with these examples of clerical depravity.—*Chicago Times*.

UTAH NEWS.

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The *Deseret News* gives the following—

DEDICATION.—A new School House has been dedicated in the Third Ward. The dedicatory prayer was offered by President Geo. A. Smith, and remarks were made by him, President Wells and Geo. Q. Cannon. President Young was present, but was prevented from speaking by the cold from which he has suffered of late. The room was comfortably filled by members of the Ward, and friends from adjacent Wards. The building is frame, neatly painted outside and plastered inside, and is well lighted and cheerful looking; and if the suggestions made by some of the speakers respecting the arrangement of seats are adopted, it will make a very pleasant, healthy school room. We congratulate Bishop Jacob Weiler and his ward upon the completion of this building.

PUTTING UP THE WIRES.—A corps of hands under the superintendence of Messrs. Cox and Wheelright are now engaged in stretching the wires on the new and handsome telegraph poles of the Deseret Telegraph Company in this city. There will be six wires from their office on First East street to the pole standing at the junction of that street with South Temple street; five thence to the depot of the Utah Central; and from their main office on East Temple street to the above mentioned pole there will be eight connecting wires. The work is expected to be finished in a day or two. When the promised lamps are suspended to these poles, at the principal street crossings, the increase of light thus afforded for night traveling will be a great convenience to the public.

PETITIONS.—A petition was presented to the City Council last night from a number of persons who reside or do business on Commercial street, praying for the abatement of the social evil in that locality, as it retarded their business and was corrupting the morals of the city. The matter was referred to the City Marshal and the Chief of Police.

PROGRESS.—A correspondent writes from Beaver, July 16, and among other things says—"This will notify you that Beaver is not the quiet little city it

once was. Two or at most three years ago, a child could roam at will any hour of the night. Now men unarmed are unsafe."

GETTING WELL.—Bishop W. B. Preston writes from Logan, July 20th—"I am getting around again. My arm, after discharging a few shot and some scales of bone, is healing up.

FATAL ACCIDENT.—We regret to have to record a most distressing accident which occurred early yesterday morning, July 24, to Geo. A. Wells, aged between twelve and thirteen years, and son of President D. H. Wells. A few of his companions called very early in the morning for him. One of the boys had a pistol, and, the intention being to shoot pigeons, the pistol was loaded with small gravel rocks. The pistol was handed to the unfortunate youth, who held it up in his hand, and the probability is that he was attempting to bring it from full to half cock, when he placed it in a line with his abdomen, in which position it was discharged, making a frightful wound, causing his bowels to protrude. Drs. Anderson, Fowler and Richards were immediately sent for, Dr. Fowler arriving first. These gentlemen rendered all the medical assistance possible. They enlarged the wound, replaced the intestines and injected morphine into the veins of the sufferer to relieve him from pain. He expired at fifteen minutes past two o'clock the same day. Deceased was born December 18th, 1859, and was a lad of great promise.

The Salt Lake Herald gives the following—

THE INDIANS.—Our dispatches from St. George say—For several days past quite a large number of Indians have been camping in the wheat fields, stealing some grain, and allowing their horses to destroy more, drawing their guns, and otherwise annoying the people who tried to save their crops. They were requested to move, several times, and refused. On the 23d Colonel Andrus with a party of men went down to their camp to get the Indians to come to town and talk the matter over. At first they refused to do this but after exchanging a few shots with Andrus and party, and one Indian getting badly hurt, they changed their minds and surrendered. Andrus brought a large number of them into town, where President Snew met and talked to them. They finally agreed to move their camp and behave themselves in the future.

GRANITE BY RAIL.—On July 31st the first car load of granite for the Temple, 10 or 12 tons, entered the Temple Block, being hauled on the street railroad track by two span of horses and two yoke of cattle. It moved along very smoothly, and was a wonderful improvement on the old ox-team arrangement.

OBITUARY.—We are pained to be called upon to record the death of Murray W. Kimball, eldest son of Heber P. and Phoebe Judd Kimball, who died on the night of the 23d inst., of typhoid fever, in the sixteenth year of his age.

The Ogden Junction gives the following—

ANOTHER FIRE.—Our city has again been visited by the scourge of fire at 2 o'clock in the morning of July 27th. The shrieks of the engines gave the alarm, and it was discovered that the building west of the depot, occupied by Messrs. G. Fell and S. Clement, was on fire. Before retiring to rest, a smudge had been made in front of the house for the purpose of driving away the mosquitoes. A breeze sweeping from the canyon fanned the embers into a flame, which spread to the east front; the building was in a moment wrapped in a blaze, and soon entirely consumed. Damage to the occupants about \$800, uninsured. The building was owned by the C. P. company, was a frame house, 40 x 18 feet, and we understand there was no insurance upon it.

UTAH NORTHERN.—An express from Hampton's to Logan will connect with the Utah Northern on and after the 29th July. Logan can now be made in a day, easily.

VARIETIES.

—o—

Love is to the moral nature what the sun is to the earth.—*Balzac.*

True courage is cool and calm. The bravest of men have the least of brutal, bullying insolence, and in the very time of danger are found the most serene and free.

Courage and modesty are virtues which every sort of society reveres, because they are virtues which cannot be counterfeited; also they are known by the same hue.

I feel that I am growing old for want of somebody to tell me that I am looking as young as ever. Charming falsehood! There is a vast deal of vital air in loving words.—*Lander.*

For your own, as well as for your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and angry tone. Which legacy will you leave your children?

P O E T R Y.

THE LADY'S DREAM.

[SELECTED.]

"Alas! I have walked through life,
Too heedless where I trod;
Nay, helping to trample my fellow-worm,
And fill the burial sod;
Forgetting that even the sparrow falls
Not unmarked of God!

"I drank the richest draughts,
And ate whatever was good,
Fish and flesh, and fowl and fruit,
Supplied by hungry mood;
But I never remembered the wretched ones
That starve for want of food.

"I dressed as the nobles dress,
In cloth of silver and gold,
With silk, and satin, and costly furs,

In many an ample fold;
But I never remembered the naked limbs
That froze with Winter's cold!

"The wounds I might have healed!
The human sorrow and smart!
And yet it was never in my soul
To play so ill a part;
But evil is wrought by want of thought
As well as want of heart!"

She clasped her fervent hands,
And tears began to stream,
Large and bitter and fast they fell,
Remorse was so extreme;
And yet, oh yet that many a dame
Would dream the Lady's Dream.

D I E D.

SMITH.—At Coventry, August 8, of inflammation, Maud Alice, infant daughter of Thomas and Eliza Smith.—"Deseret News" please copy.

BAIRD.—At Brigham City, July 11, of inflammation of the brain, Sarah Baird, aged 33 years.—"Deseret News."

GRAHAM.—In Salt Lake City, July 31, of cholera infantum, Harry Robert, son of John C. and Eliza Graham, aged 11 months and 22 days.—"Deseret News."

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"Holiness unto the Lord."

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BAD-TEMPERED PEOPLE.

The state of the stomach, we are told, has a great deal to do with the temper, the natural result being that, when a man's liver is out of order, his temper is in the same condition. This may be true enough, but we question very much whether the liver is answerable for all the sins which are laid at its door. We know many very bad-tempered people who, to our knowledge, have never been really bilious in the whole course of their lives. Of course, it may be alleged that if the liver is all right, something else is all wrong—the nerves, or the heart, or the lungs, or the teeth are driving poor sufferers almost to distraction. This, also, may be correct. But it must be admitted that there are many pleasant beings who never complain of being afflicted by any special complaint, whose existence, for all that, is one of chronic ill-humor, who snap and snarl when they are spoken to, and sulk when left to themselves. A good many of these "gentle creatures" will, in intervals of comparative good humor, tell you to your face that they are bad-tempered, that they always have been, and that they always will be. They may support the information by declaring that their fathers and great-grandfathers were similarly

afflicted, though not, perhaps, to the same extent. They apparently glory in the admission of their weakness, evidently considering that an out-and-out bad temper is a possession of which a man has some reason to be extremely proud. They do not appear to recognize the fact that bad temper is a positive vice, and that they have, or ought to have, control over it. They regard it rather in the light of disease, which, like fever, must be allowed to run its course unchecked. Naturally, it is not pleasant to have much to do with these people; indeed, it is questionable whether it is possible for many to hold close and long-continued intercourse with them. Generally, such intercourse is brought to a conclusion by a terrible row, in which the sufferers from bad temper display their infirmities in a thorough fashion. They say things not compatible with the laws and usages of polite society, and do that which is certainly the reverse of proper. Timid beings are almost frightened to death, and, to abate the furies, are ready to swallow the leek to any extent. The furies, probably, feel some slight twinges of compunction after their temper has cooled, and, perhaps, half apologize, by laying the blame upon their passionateness. The

injured ones, longing for peace, perhaps, accept the explanation, but they never forget, and ever afterwards are cold, and distant, and watchful, and suspicious. These bad-tempered people are ever on the look-out for insults. When they are servants, their proud spirits chafe at being told to do their duty by their employers. They kick at authority, and cannot brook reproof. They are constantly on the look-out for things at which to take offence. If they hold subordinate positions, they come to loggerheads with the manager, head clerk, or foreman, as the case may be. When they occupy positions of authority themselves, they play the part of tyrants. They get into a furious rage at trifles, decline to allow a hapless culprit to exonerate himself by rendering explanations, and inflict Draconian punishments. Naturally, they are pretty generally detested, but, while they are detested, they are feared, which, it may be said, is not the case with another class of bad-tempered people.

This class is more sulky than passionate. There seems to lie within them a smouldering mine of irritation, which is bubbling forth night and day—that is, of course, when they are awake. If they are asked an ordinary question, much asperity is evident in the tones of their reply. As a rule, they are angry at nothing in particular, and with no one in particular—they are, simply, in a continual confoundedly bad temper; they do not know why, and no one else can account for it except upon the supposition that it is natural to the animal. Their faces have ever a soured and wrinkled appearance, the natural result of long-continued scowling and frowning. They are pleasant people to live with, if you are a Mark Tapley, and want to show how you can be jolly under the most trying circumstances. You will not be able to do anything to please the afflicted ones. They snarl at breakfast, dinner, and tea, there being always something which is distasteful to them. They growl at you; and, do what you will, you are quite unable to please them. They terrify the servants, who, in despair, give warning. They scold their children, who betake themselves off whenever they

imagine they can do so with safety. They testily lecture their wives, and unfavorably criticize the domestic management. In short, they make themselves universally disagreeable, completely destroying their own peace of mind, and do a great deal towards making other people miserable. But, though they are always in a bad temper, and ever snapping and snarling, they avoid downright quarrels. They may go to the verge of one, but no further will they proceed. Nor will they ever admit that they are, or have been, in a bad temper. Other people's imaginations must have led them astray, or they would not think of such a thing for a moment. A good many people of this class are particularly testy in the earlier part of the day, and comparatively placable in the latter. This idiosyncrasy is studied by people who know what they are about. Such always make application for favors during the latter period, as well as do what business they can then. Like almost everything, this chronic bad temper is a luxury which can only be indulged in by the comparatively well-to-do. Poor men, though they may have the inclination to do so, cannot afford to snarl at almost everybody with whom they are brought in contact. They know that by so doing they would be taking the bread and butter out of their own mouths, and this is a consideration which controls, to a great extent, even the most irritable. Acting upon the principle, however, that there is within them a certain amount of snappishness which must be expended, such people visit an extra quantity upon those who come within their clutches, and from whom they have nothing to fear. Probably, a certain kind of morbid pleasure is derived from indulgence in ill-temper. People, by acting as we have indicated, secure a certain amount of outward show and deference, for, somehow or other, most persons would almost as soon be struck as snarled at, and so they do all they can to avoid such treatment. Really, however, we fail to see why bad-tempered men and women should receive such tender consideration. Their bad temper is nothing more nor less than an abominable vice, and those who

indulge in it are supremely selfish. Their troubles are no more to them than are troubles to other people, so there is no reason why they should be so splenetic. Righteous anger is justi-

fiable, but chronic ill-humor is a failing for which there can be nothing but the bitterest condemnation.—*Liberal Review*.

LUNACY IN ENGLAND AND SCOTLAND.

Notwithstanding the extraordinary advances which have been made during the past half century in the science of disease and the art of healing, it is a portentous fact that in England and Scotland lunacy is increasing progressively, persistently, and out of all proportion to the growth of population. It is not because medical men have neglected to make a special study of insanity. The physician now-a-days, unlike his prototype in Macbeth, can "minister to a mind" as well as to a body "diseased," and, although he may still be unable to
Pluck from the memory a rooted sorrow,
Or raze out the written troubles of the brain

With some sweet, oblivious antidote,
He can nevertheless very materially alleviate the horrors of madness, and in many cases infuse renewed accord into "the untuned and jarring senses." It is, therefore, in spite of its partial curability, and not in consequence of its imperviousness to medical treatment, that lunacy is making its present inroads upon society. Some little comfort, perhaps, may be extracted from the fact that several of the lower varieties of brain disease which were formerly treated separately are now classed under the general head of insanity, and thus go to swell statistics which would be sufficiently pregnant with evil forebodings without them. It is also true, no doubt, that, owing to the vigilance of the authorities, there are far fewer of the poorer class of lunatics allowed to drag out a lingering existence in the wretched cellars and garrets of what, with hideous mockery, used to be termed their "homes." Hundreds of these unhappy creatures have been rescued by the strong arm of the law from their living death, and sent to an asylum. These, again, go to swell the statistics; but they cannot be said to have af-

fected the figures very materially during at all events the last 10 or 15 years. Another cause has been assigned for the growth of our lunacy ratios. It is said, and with a great deal of truth, that the more humane treatment to which lunatics have been subjected of late years has tended to their greater longevity; and that, therefore, some portion of the increase in the returns of the asylums is due, not to the fact that there is a proportionate increase in the number of lunatics admitted, but to the fact that the lunatics already confined live longer, and, by overlapping a more extended period of admissions, swell abnormally the average number of inmates. All these methods of accounting for the gravity of the statistics, however, are, we fear, but very sorry evasions of a very serious fact. Put into the opposite side the enormous number of cases cured temporarily and permanently in virtue of improved medical knowledge and treatment, and the scale kicks the beam. All things taken together, therefore, there can be no doubt that insanity is making very rapid strides among us, and that there is no use in attempting to deceive ourselves into the belief that its increase is only apparent and not real.

We have before us the reports of the commissioners in lunacy for England and Wales and for Scotland for the year ending the 31st of December, 1871. For England and Wales the figures stand as follows:—

	Males.	Females.	Total.
Private patients,	3,682...	2,960...	6,642
Public asylums,	23,136...	28,862...	51,998
Grand total...	26,818...	31,822...	58,640

For Scotland, which has slightly over a seventh of the population of England and Wales, the figures are as follows:—

	Males.	Females.	Total.
Private patients,	674 ...	686 ...	1360
Public asylums,	2962 ...	3407 ...	6369
Grand total,	3636 ...	4093 ...	7729

We take England and Wales first, and we find an increase in the gross total of lunatics for 1871 over that for 1870 of 1885. We go back to the year 1859, and we find that the gross total then was only 36,765. So that in the 12 years the number of lunatics in England and Wales has increased by 21,878. The number has not doubled itself, but it has been augmented by nearly two-thirds. In 1859 the proportion of lunatics to population was 1.86 per 1000. In 1871 it was 2.54 per 1000. Population itself increases at considerably less than half this rate. We turn now to Scotland. The figures for that kingdom show similar results, but are not quite so unfavorable. The Scotch commissioners do not favor us with the same detailed materials for comparison as the English commissioners; but they tell us generally that during the ten years ending December 1871, the increase in the number of lunatics has been double the rate of the increase in the population. Scotland also stands better than England in the number of its criminal lunatics. In England we have 489; in Scotland they have 51. While, therefore, we have seven times the population of Scotland, we have nine times the number of criminal lunatics.

We do not think the commissioners are very happy in their attempt to account for the increase of lunacy which they record. They sharply divide lunatics into two classes—"private patients" and "pauper patients"—and they include under the head of "pauper patients" all who are confined in what they term "pauper," but which we prefer to call "public," asylums. It is well known, we suppose, that a very large number of the lunatics confined in public asylums are persons whose friends, though unable to meet the heavy expenses of private establishments, are, nevertheless, able to defray, and do defray, the more moderate charges of confinement in a public asylum. There are others, again, who, according to their means, pay part of these charges. When,

therefore, the commissioners assume that all patients confined in public asylums are paupers, and proceed to argue therefrom that, because the increase in such patients has been in a greater ratio than the increase in private patients, "insanity is essentially a disease affecting the lower classes," we think they are treading on very debatable ground, if not altogether misleading us. For they go on to say, "A healthy condition of the nervous system affords protection both against pauperism and insanity; and pauper lunacy is in a very large proportion of cases the expression of incapacity for independent productive labor. Accordingly, the tendency of those whose brains are abnormally constituted, if without hereditary fortune or friends willing to assist them, is to sink step by step through the various grades of society until they reach the final deposit of pauper lunacy; the conditions which promote this descent being simply those which destroy health—namely, abuse of the passions, intemperance, unhealthy habitations and occupations, improper diet, and deficient exercise and recreation." And the corollary follows that "The commissioners consider that the increase of insanity is not a result of modern civilization, save in so far as modern civilization has led to a departure from the conditions of healthy existence by overcrowding in cities, by exhausting labor, by breathing vitiated air, by over-indulgence in stimulants, by inappropriate food, and by neglect in the training of children." With all due deference to what should be the superior judgment and knowledge of the commissioners, we think we can find a far more potent cause of the increase of insanity than they have done, in the whirlwind pace at which the human brain and energies are now being driven by the highest results of civilization—steam and electricity. Time was when men could go about their daily affairs with deliberation and comfort. Slow posts, slow transit, slow methods of production, gave them breathing time and intervals of rest. Now "we have changed all that." The will of the purchaser is flashed 2000 miles in two seconds. The means of executing that will are

increased a thousand fold. The relentless spur of competition digs deeply into the flanks of the jaded steed. The tired brain burdens itself with yet one more "enterprise of great pith and moment," and breaks down hopelessly under the strain,

The world is too much with us; late and soon,
Toiling and spending, we lay waste our powers."

It is not so much among our hand workers as among our brain workers, not so much among the needy as among those who have risked in daring ventures what might otherwise be affluence, that insanity seizes upon its

victims. We believe, therefore, that to complacently accept the dictum that "pauper lunacy is in a very large proportion of cases the expression of incapacity for independent productive labor" would be to take refuge from patent facts in the merest "fool's paradise." As soon as we recognise the truth that even the strongest brains have their limit of tension, and that the tendency of all modern enterprise is to strain the mental powers to their utmost, so soon, we believe, and no sooner, shall we be able to effect a decrease in the present wild growth of insanity.—"*Liverpool Mercury*."

GOVERNOR, MANAGER AND LAWYER.

Under this heading the New York *Engineering and Mining Journal* editorially reviews the connection of the Governor and Secretary of Utah Territory with the mining bureau of Col. Berton of San Francisco. The text of the review is a letter written some time since to the London *Times*, by George L. Woods, Governor of Utah. The editor of the Journal goes on to state—

Governor Woods of Utah has been writing to the London *Times* a letter, the purpose of which is to bolster up the reputation of that branch mining bureau, to which we referred some months ago, when it was first established in Utah. It would under any circumstances be unfortunate that a man who can sign himself Governor of any Territory of the United States should go into public correspondence on the ticklish subject of mines. But this letter is peculiarly offensive, and if the President does not intimate to Mr. Woods that the day of his usefulness has passed, we fear both the civil service of the government and the important business of mines will receive some damage.

The letter is dated, "Executive Department, Salt Lake City, Utah." Its substance is first a flaming puff of the Utah branch of the mining bureau, and then announcing that attempts

will probably be made "to place spurious schemes on foreign as well as domestic markets" it goes on to say—

"In order, therefore, to check any movement of that kind, and with a view to protect foreign as well as American investors, I consider it to be my duty, as Governor of Utah, to accept the management of the mining bureau lately established in this city."

"As Governor of Utah!" We tell this Governor that his high office was not given him to be dragged through the mud of a London exchange and the mire of the San Francisco street market. The seal of Utah was not meant to be affixed to the assertions of an association of mining adventurers. A Governor of Utah, who will write to a daily paper, published in the largest money market in the world, that he has thrown the mantle of his official respectability over the operations of a scheming mining bureau, ought to get his dismissal by telegraph. It is not a great thing to be Governor of a Territory, but there ought to be decency in the office at least.

But that is not all. The letter closes by saying that when an examination of a piece of property has taken place, a record of titles will be made; and "such record shall be certified by the secretary of this Territory, the Hon. Geo. A. Black, who has been appointed

secretary of the branch mining bureau." By what right does this man imprint the seal of the United States upon mining schemes, for which none but those immediately interested would dare to vouch. The law of Congress has determined under what circumstances the seal of the United States shall be affixed to papers relating to mines, and by whom it shall be done; and it never made the Utah mining bureau the judge of the circumstances, nor appointed George A. Black for the work.

We beg the President, for the honor of the service of which he is the head, and the credit of the mining profession, to let Mr. Woods and Mr. Black know that their places must be filled by men who will not use their office for the ends of speculation.

There is a deeper defect even in this precious effrontery. Geo. L. Woods, Governor of Utah, and manager of the bureau, is also lawyer by profession, and has accepted a retainer from certain San Francisco men who in the expressive language of the west are "butting against" the Flagstaff mine. That mine has a United States patent, regularly issued, but to the misfortune of its owners it is a paying concern, and, therefore, is the natural object of attention from that numerous class of men in the west, whose boldest mining ventures consist in investments in other people's mines. When a mine pays they trump up a claim to it. Litigation is always costly, and their strength lies in the fact that, when a man has an expensive law suit on his hands, it is often not hard to persuade him that he may as well give up as much as the suit would cost him, and at least be sure of the rest of his property. There is no one thing in the past, present and future of our mining history in the west that is so hurtful to honest mining and honest selling as the existence of these mine sharks. We do not know who are the men engaged in this movement against the Flagstaff, and have no knowledge of their character, except from a letter of Col. Berton of San Francisco, who

being president of the bureau, in a branch of which Mr. Woods acts in a managing capacity, writes as follows—

"You may rely upon the fact that very strong parties in San Francisco are at the head of the present movement. They are a ring of notorious mining operators, having an unlimited amount of capital at their command. It will be a war of long duration, as they intend to continue the fighting of this and other similar cases for many years to come, until they have succeeded with the magnetic power, which, unfortunately, money has in this part of the world, in carrying their object which is, in my opinion, the control of the mining interests of the young Territory of Utah."

This, observe, is the description by the head of the concern, of the business in which one of his managers is engaged! We would like to know how the branch bureau in Salt Lake city proposes to establish a reputation for that "correct and reliable information concerning Utah mining property" of which its manager speaks, when that very manager is engaged in an effort to oust honest miners from their possessions. Mr. Berton says of Governor Woods, that "it should not be inferred that he intends to extend to the plaintiffs the authority of his official position or the influence of his connection with the mining bureau." Of course not. Mr. Woods knows very well that in the United States' courts he has no authority as governor or influence as manager. He would meet with nothing but rebuff and ridicule, if he assumed any pretensions in the presence of Judge Strickland.

That fact, however, does not make this three-legged gentleman any more acceptable. We look to the President to amputate the official limb, and reduce him to the importance of other mortals. The foreign papers have commented upon his letter with proper indignation, and we cannot object to the slurs they cast upon American honesty and American justice, when an American governor lends himself to such doubtful affairs.

HOLINESS.—At one of the 'ragged schools in Ireland, a clergyman asked the question, "What is holiness?"—A poor Irish convert, in dirty, tattered rags, jumped up, and said, "Plase, your riverence, it's to be clane inside."

MARRYING A SISTER-IN-LAW.

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Everybody knows the stir that has been made in England about marrying a deceased wife's sister. There the law forbids it, and so do the canons of the English Church. But in the United States no law forbids it, and the Episcopal Church has refused to adopt the canon of the Church of England on the subject. The Roman Catholic Church permits such marriages by dispensation. We did not know that any religious body absolutely prohibited them, but a case in New York seems to have occasioned a good deal of comment in that city, in the newspapers and among the members of the Jewish Church. It appears that a marriage was solemnized by the Rev. Dr. Wise, of Cincinnati, between a man and the widow of his brother. Of this the *Sun* says—

The bridegroom was therefore the bride's brother-in-law, and under Jewish law their marriage was forbidden. In Leviticus such marriage is prohibited as an abomination, and although elsewhere in the Pentateuch a man is actually required to marry his deceased brother's widow, provided she is childless, and to raise children by her to preserve the brother's name from extinction, modern Jewish theologians have concurred in condemning the second custom, and in vigorously defending the first.

The *Jewish Times* has severely criticized the conduct of Dr. Wise in solemnizing this union. It may console him to know that the *Age* and many learned doctors think he was right.

* * * Marriage with a brother's widow is expressly sanctioned and enjoined in Genesis, 38th chapter, 8th verse, and also in Deuteronomy, in the 25th chapter, where a ceremonial is prescribed in case of the refusal of a brother to contract a marriage with his childless sister-in-law. This, it is said in the above extract from the *Sun*, is condemned by modern Jewish theologians; but this is an error. We very well remember a case tried in the Common Pleas in this city, in which it was necessary to take testimony on this point. The most eminent rabbis and members of the Jewish Church in Philadelphia were examined as witnesses, and they all stated that the ceremonial was in use to this day, and no Jewish widow could creditably marry under the circumstances mentioned in the 25th chapter of Deuteronomy without the performance of the ceremony therein prescribed. In the case in question, the brother, though a married man, had formally gone through the ceremony of refusal to marry his brother's widow, and so important was this deemed by her that she had, it was alleged, in consideration of it, ceded certain pecuniary rights, which brought the matter into court. There it was certainly established that, by the existing customs of the Jewish Church, a childless widow cannot reputably marry a stranger till her husband's brother has formally declined to marry her.—*Philadelphia Age*.

There is room enough in human life to crowd almost every art and science in it. If we pass no day without a line—visit no place without the company of a book, we may with ease fill libraries, or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have; it is an old maxim—"He hath no leisure who useth it not."—*Hazlett*.

A HEART THAT CAN FEEL FOR ANOTHER.—"I give and bequeath to Mary my wife the sum o' one hunder pounds a year," said an old farmer. "Is that written down, measter?"—"Yes," replied the lawyer; "but she is not so old; she may marry again. Won't you make any change in that case? Most people do."—"Ay, do they?" said the farmer.—"Well, write again, and say, and if my wife marries again, I will give and bequeath to her the sum of two hunder pounds a year. That'll do, won't it, measter?"—"Why, it's just doubling the sum she would have if she remained unmarried," said the lawyer. "It is generally the other way—the legacy is lessened if the widow marries again."—"Ay," said the farmer, "but him as gets her'll deserve it."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 3, 1872.

CONTRIBUTIONS TO GATHER THE SAINTS.

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THE First Presidency have issued and published the following :—

TO THE SAINTS THROUGHOUT THE TERRITORY.

As the question is so often asked by those contributing means to assist the emigration, whether they have the privilege of designating individuals or families to be sent for, we take this method of publicly answering that question, and others that may arise, so that all may arrive at a proper understanding.

When contributions are made as donations to the Perpetual Emigrating Fund, the donors receive their credit on the Fund books, and the means so contributed is used to emigrate those who, in the judgment of the presiding Elders, are considered worthy. Those in return give their obligations to the Fund, which, when paid, serve to emigrate others, and thus perpetuity is given to the Fund.

When contributions are made expressly to emigrate certain individuals, they are not donations to the Fund, and are not credited as such, because the Fund has no control over that money, and is not responsible for it, neither are the individuals so assisted obligated to the Fund, but to those who contribute the money; and the donors must look for their credit to those they assist. Formerly the Fund did credit such, but the practice was discontinued, because of the confusion it often created, and the changes it necessitated in our books. Instances very frequently occurred where those sent for were deceased, or had apostatized, or were not prepared to emigrate, and the donors, finding their friends did not come, claimed the privilege of nominating others, perhaps the next year, or perhaps not till several years afterwards, and this involved endless changes in our books. In the meantime, the money was used to emigrate others, and it sometimes happened that the donors were not satisfied, and demanded their money returned. Such donations, instead of being a benefit to the fund, were rather a source of trouble and annoyance. Again, we are constantly receiving applications from persons who, not having enough money to send for their friends, ask that the Fund advance the balance required. They hear, perhaps, of large sums being donated to the Fund, and very naturally suppose they can obtain the assistance, but the fact is that about five-sixths of all these contributions this year are made only for stated persons, and the Fund has nothing to do with that money, and cannot control one dollar of it.

When parties contribute sufficient to emigrate one or more persons, and wish to be credited upon the books, they should make their contributions to the P. E. Fund. They can suggest whom they wish emigrated, and these suggestions will be received and referred to the presiding Elders, who will, in good faith, exercise their discretion as to whether the persons nominated are eligible, and if so, emigrate them, and those thus emigrated become obligated to the Fund, and not to individuals. But if, from any cause, the persons nominated should not be emigrated, and the money is used to emigrate others, we wish it distinctly understood that the Fund will not be further responsible for the same.

When the brethren and sisters prefer it, however, we shall continue to forward money for them, by giving drafts to send to their friends, and they can have the advantage of being brought out at the same rates as the P. E. Fund emigrants.

Although the donations to the Fund are comparatively small, great credit is due the brethren and sisters for their liberality in emigrating their friends. The amount remitted through this office alone, since January 1, 1872, to date, is \$36,190. Of the remittances sent through banks, &c., we have no account.

By taking the proper course, we can make our limited means accomplish a great amount of good, and we earnestly renew our call upon those indebted to the Fund to remember their obligations, and pay up their indebtedness, for the benefit of the ungathered poor. There is actually due to the P. E. Fund at this date from sundry persons \$701,717.33, a sum sufficiently large, if promptly paid and properly managed, to emigrate nearly all the poor Saints throughout the world.

We exhort the Saints, one and all, who value the blessings Heaven has bestowed upon them, to give something to gather the old faithful members of the Church, many of whom have borne the heat and burden of the day, and are now weltering in poverty, from which their own unaided exertions can never release them.

BRIGHAM YOUNG, | GEO. A. SMITH, | D. H. WELLS,
First Presidency.

S. L. City, U. T., July 29, 1872.

From the foregoing it will be seen that the First Presidency continue to agitate in Utah, the subject of gathering the Lord's poor. The home missionaries in their administrations amongst the people, throughout the length and breadth of the Territory, use as a constant theme the necessity of contributing towards the gathering of those Saints who are not able of themselves to gather to Zion. We thank God and our brethren, that the appeal has not been made in vain. Since President Young, in May, headed the subscription list with two thousand dollars, many others, responsive to his invitation, to the instructions they have received and to their own sense of duty, have contributed of their substance until thousands of pounds have been raised and still the appeal is made, "give something to gather the old faithful members of the Church, many of whom have borne the heat and burden of the day." Surely the "watchmen" in Zion are doing what they can towards the gathering of Israel. The result of the appeal so far has been that many have been privileged to gather out this season, who otherwise would have had to stay in Babylon sometime longer, and quite a number have been delivered by the Perpetual Emigrating Fund, who, in all human probability, never could gather if left to their own resources. The deliverance thus wrought out by the faithful in Zion is a cause of sincere, heartfelt gratitude among the scattered Saints. No pen can portray, no tongue can describe the emotions of the faithful to whom this deliverance comes, in response to prayers fervently offered up for years.

While appeals are made in Zion, by reference to President Young's letter published in this number of the "Star," it will be seen that there is an appeal to those who are yet scattered, and who, of course, are understood to be the most interested in their own deliverance. In the letter, attention is called "to the necessity of urging upon the Saints, who value their emancipation, that they turn in their mites, however small," and swell their deposit account "to the best of their ability."

Ye Saints, yet ungathered, turn in your mites, however small. Just as fast

as, by prudent economy, you can spare any part of your income, lay it by, and hold it sacred for your gathering. An active earnestness on your part in this respect, will most assuredly effect your deliverance in the Lord's due time. Those found practicing this prudent economy, and otherwise showing an earnest disposition to help themselves, will be among the first to receive aid, just as fast and as soon as we are advised from Utah of increased contributions to the P. E. Fund.

J. G. B.

RELEASES AND APPOINTMENT.—Elders James A. Leishman and Jesse Gardiner are released to return to Utah.

Elder David O. Calder is appointed President of the Glasgow Conference.

ANOTHER COMPANY, and the last for this season, will leave Liverpool for Utah on Wednesday, October 16th, to be composed ONLY of those having means of their own for their fares and expenses from their homes to Ogden, or Salt Lake City, and those who may be advised from this Office. All, as specified, who purpose going by the *Wyoming* on the 16th of October, are requested to forward their names and ages to this Office at their earliest convenience, and be in Liverpool on or before the 15th of October; they will not need any further notification.

All luggage should be plainly marked Ogden, or Salt Lake City, Utah.

All who are 12 years old and upwards are allowed 7 stones and 2 pounds of luggage free, and all from 5 to 12 half that weight. When over-weights are called for at New York, if the owners are not prepared to state the amounts and pay for them, at the rate of 4 pence a pound, they are liable to be searched out and left there.

Those purposing to ship only to New York, should there be any, are specially requested to select any Wednesday they may prefer, except the 16th of next October, as their going with a company only that distance is of so little benefit to them and causes so much trouble to Elder Staines, the agent at New York, that it cannot consistently be permitted.

All are again informed that they are at once advised of drafts and of monies in brother Staines' hands, so soon as this Office is notified thereof. And persons expecting money to be forwarded to brother Staines for them, are again particularly requested not to come forward until they are advised that he has received the money, otherwise they may meet with sad disappointment at New York, as did some of the July 31st company, who persisted in going contrary to this correct counsel.

This Office is ever gladly willing and anxious to accommodate and help to the utmost in its power, and when that is done it does not like to be crowded, nor to have judicious instructions disregarded.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Brother David McKenzie, writing from Salt Lake City under date of August 12th, says:—

"The President's health is first rate, and the brethren generally are well. The President started for Ogden this morning to return this evening. We visited the giant cut and fill through the point of the mountain south last Friday. English and American engineers pronounce it the largest fill in the

world. If pushed ahead the track will be through the point within three weeks. You will be gratified to learn that the iron is coming on in abundance at last. We have enough on hand to carry us to American Fork, and we hear of several hundred tons now on the way."

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
July 23, 1872.

President Albert Carrington.

Dear Brother—Your interesting favor of the 1st instant has been received, and was perused with much pleasure. We were particularly gratified to hear of your good health, as also that of the brethren laboring with you.

Brother George Reynolds returned safely; his health is improving, but we apprehend he will require a season of rest from mental labor, and a proper care of himself, before he can safely resume business.

We think it better to let Elders Wilcken and Box remain in England for the present.

We wish to call your attention very particularly to the "miscellaneous deposits," and to the necessity of urging upon the Saints who value their emancipation, that they turn in their mites, however small, and swell this account to the best of their ability. The Elders should preach this with spirit.

Never in our history has there been so excellent a prospect for crops. Labor is also in great demand, and is well paid for. The opening up of railroads, and of mines, as well as the agricultural interest, creates this demand, and money is circulating quite freely among those who formerly received but little. We intend making another call through the press in behalf of scattered Israel, and our home missionaries are quite zealous in this behalf through all the settlements.

We returned from our two days' meeting at Payson last (Monday) night, where we dedicated a handsome meeting house, a building highly creditable to that city.

Sanpete and the little settlements in Sevier have had a heavy tax upon them in feeding the Indians lately;

and it has required no little skill and prudence to avert hostilities, and counteract the evil intent of unprincipled white men, but we hope the danger is over.

The 4th passed off, as you have doubtless read, without any public festivities. Railroad excursions and picnic parties appear to be in order, and it is worthy of notice that five Wards, including Draper and those in its vicinity, make the trip to Ogden and return at the rate of fifty dollars per car, which is less than one dollar per adult. We shall continue to keep excursion rates at the same low figures, so that all may have the opportunity of enjoying themselves.

My health is rather improved by our trip to Payson, and I am beginning to feel as if the severe cold which has pressed so hard upon me, has really left me, for which I feel extremely thankful.

Pres. Smith, too, has reaped some benefit from his trip east, and feels well. Pres. Wells, and the rest of the brethren with whom I mostly associate, are also well; and those named join me in warmest wishes, as you also have our constant prayers for your success in the work in which we are all in common engaged.

Your brother in the Gospel,
BRIGHAM YOUNG.

Oxford, Oneida Co., Idaho Ter.,
July 21, 1872.

President Albert Carrington.

Dear Brother—You may think it strange to hear from me after so long a silence, yet I feel it my duty to let you know that time and distance has not caused me to forget your fatherly advice and care. Since my return to Zion I have removed to the above address, where I find a happy little Ward numbering about 225 souls, most of whom are true and faithful Saints,

and over whom your humble servant has the honor to preside. Our meetings and Sabbath and day schools are well attended. This indeed can well be called one of the fat valleys of Ephraim; our crops could not well be better, and all nature appears to smile on us. We are doing all we can in reason to gather our brethren and sisters from the old world. The Saints seem to dwell secure in their mountain home. Our Northern Railroad is moving along with rapidity.

I often think of my kind friends of old England, and long to see the happy day when we can welcome them to Zion.

Trusting that the Lord may bless you in gathering the Lord's poor, and wishing a kind remembrance to all that are the friends of the Lord's work, I remain your humble servant,
GEO. LAKE.

GREAT BRITAIN.

Glasgow, Aug. 27th, 1872.

President A. Carrington,

Dear Brother—As the time now draws nigh when, in the providences of the Almighty, I shall take my departure from these lands, to return to my mountain home, I cannot, in justice to my feelings, refrain from penning you a few lines before doing so.

On the 3rd of May, 1871, I took my departure from Salt Lake City, and on the 10th took steamer at New York for Liverpool in company with yourself, and others of the Elders, who had been appointed on missions, arriving at Liverpool on the 22nd of the same month. I received an appointment from you to labor in the Durham and Newcastle Conference. I immediately proceeded to that quarter and entered upon my labors; and from that time till the 14th June, 1872, continued my labors in that Conference, the major part of the time alone; and though much of the time in rather poor health, I assiduously applied myself to my labors, and sought to enjoy the spirit and power of my mission and calling, that I might be enabled to discharge the duties that devolved upon me; to what purpose and effect, I leave the Master whom I have endeavored to serve, and the

people among whom I labored, to judge.

In traveling among the Saints of that Conference I found a kind and hospitable people; and when in my reflections, their many acts of kindness are called up, happy reminiscences are brought to mind, my solicitude for them finds vent only in the prayer that the Lord will reward and bless them abundantly.

On June 14th, 1872, I left Newcastle for Glasgow, having been appointed by you to succeed Brother John Pyper in the presidency of that Conference. Shortly after I arrived I was joined by Brother D. O. Calder, with whom I have labored with much pleasure until the present time; have visited most of the Scottish Saints, and found them also a kind and warm-hearted people. I have made, as elsewhere, many happy acquaintances and formed relationships, that I trust will grow and increase, until we are brought to a unity of the faith, and arrive to a full stature in our Lord and Savior Jesus Christ. I have had great pleasure in my labors, the Lord has greatly blessed me in the same, the words of the servants of God have been verified upon my head, when setting me apart for this mission, the only thing that I regret is that my indisposition should interfere with my labors, and the enjoyment thereof, nevertheless I have always been enabled to bear up, and attend in my weakness to my duties, and now that it is deemed best for me to return home, I feel satisfied to do so, having borne a faithful testimony to hundreds of the truth of the great Latter-day work; and feel, in holy reverence before the Almighty, to dedicate my labors to him and his kingdom; and trust I now return home a wiser and a better man; not to lay off the armor, but to continue my efforts in the great work of God, in whatever way may be required at my hands.

That the Saints over whom you are called to preside in these lands may be greatly blessed, is my ardent and fervent prayer; that you may enjoy the spirit and power of your apostleship in the future as you have in the past, so that under your administration, the Saints may be built up, and the

cause of truth receive a fresh impetus, and the interests of the kingdom of God in these lands be greatly subserved.

Please accept of my thanks for the wise counsels, so often and unsparingly given, and for the fatherly care so often manifested in my behalf.

Trusting our Father in the heavens will greatly bless you in your labors, in connection with those of our brethren that are associated with you in the work of the ministry in these lands and throughout the world,

I remain your Brother in the Gospel,

JAMES A. LEISHMAN.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 557.

Elder Orson Pratt, who presided over the branches of the Church in the Eastern and Middle States, issued his farewell message to the Saints in those parts, in November 1845, prior to taking his departure for Nauvoo to join the Saints in their removal westward. He expressed his joy at the thought that the time had come when the Saints were to leave the scenes where, for almost sixteen years, they had met with only the most bitter persecution at the hands of their enemies, who for the most part were professors of religion. Of the removal he said—"Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause—there will be no Christian banditti to afflict us all the day long, no holy, pious priests to murder us by scores—no editors to urge on house-burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious States."

It had been decided that the *Messenger*, a paper published in New York, in the interest of the Church, by Samuel Brannan, should suspend publication, and that the editor should charter a vessel and take his press and fixtures, as also a company of Saints from the Eastern branches by sea, by way of Cape Horn, to California, as the distance to travel from that point to their probable destination in the Rocky Mountains, it was thought would not be great, and the trip would be attended with much less expense. At the same time those who had means sufficient to buy for themselves teams and outfit, were advised to make their

way to Nauvoo, to join the Saints there and journey westward.

From the encouragement the mob received in being allowed to go free of punishment after the committal of their many crimes, it was not to be expected that they would cease their deeds of violence. On the contrary while the blood of innocence still stained their hands, and the cries of distress from the homeless outcasts who had been plundered of their substance and had their houses burned were yet to be heard, the merciless fiends essayed still further outrages. At Camp Creek about thirty of them surrounded the house of Samuel Hicks, at midnight, called Mr. Hicks out of his bed and stated that they were the Governor's troops direct from Carthage. Without allowing him to clothe himself they forced him away; after which, though both his wife and child were at the time sick with the ague, they were allowed scarcely time to get out of the house and remove a few of their household goods, when the house was fired. After the flames had burst through the roof and made such progress that it was not possible for him to quench them, Hicks, chilled through with the cold night air, and shaking with the ague, was set at liberty by the mob, and allowed to return to the smoking ruins of his house, while the mob went their way. Another house was also fired in the same vicinity, about the same time. The statement of the mob that they were the Governor's troops, was probably not true, as a number of them were recognized as old mobbers.

Shortly afterwards a party of them appeared at midnight in the Green Plains precinct, and set a straw stack,

the property of Solomon Hancock, on fire, and then concealed themselves near by. When the owner of the stack and a number of others rallied to the scene to extinguish the fire, the mob shot at them and killed Elder Edmund Durfee, an old member of the Church, and one of the most inoffensive men in the country. Though the bullets flew thick and fast around the others, none of them were hurt in the least. Some of the mob engaged in the tragic affair, afterwards boasted that they had shot Durfee in order to win a wager of a gallon of whisky, that the stack had been set on fire to cause an alarm and draw the men out, and that by killing him they had won the whisky.

News of the actions of the mob was immediately sent to Major Warren, and his interference requested. He evinced considerable energy in hunting up the guilty parties, and actually followed one man into Missouri to arrest him. Notwithstanding the Governor's boast that the troops were saving the Saints from total destruction, Major Warren acknowledged to Sheriff Backenstos that the killing of Durfee never would have occurred had the troops not been in the county. Though no evidence was wanting to convict the men who were guilty of the deed, as several of the brethren who were witnesses of the scene were summoned and appeared at the court at the examination of the case to give in their testimony, and the affidavits of others were sent, in accordance with a previous request of the State Attorney,

the trial resulted in just such a farce as the many previous ones had done, where the Saints were the injured parties. Their testimony was unheeded and the case was dismissed without even a Grand Jury having been summoned.

The labors of the Saints about this time were mainly for the accomplishment of two objects—the finishing of the Temple and preparing to remove in the Spring. Wagon-shops were established all over the city, and every available wheelwright, as well as carpenters and cabinet-makers, and a great many others who had never worked before at either business, were employed at making wagons. Green timber in large quantities was cut and hauled into the city, where it was "seasoned" ready for being made up by being boiled in salt water or dried in kilns. Iron was obtained from all parts of the country to fit them up, and blacksmiths were engaged day and night working at them. Many of the wagons made were rude affairs, not so nicely painted and ironed as those now in common use; in fact, but very little iron, so necessary an element in their manufacture, was used in the construction of many of them, it being so exceedingly scarce. Many were actually made without iron for tires, hoops of wood being used instead.

The work on the Temple had progressed so far that the attic story was plastered and ready for use, and on the 30th of November it was dedicated.

UTAH NEWS.

The *Deseret News* gives the following—

DEPARTED THIS LIFE.—The many friends of Elder George W. Grant will be surprised to learn of his decease on Monday, the 5th August, in the prime of life, at his father's farm, near Bountiful, Davis County. Had he survived till the 12th of December, he would have reached the age of 33 years. He was born in Caldwell County, Mo., and arrived in this valley in the fall of 1848, one year after the pioneers. Cause of death consumption. In accordance with a call of the general Conference of the Church, in April, 1861, he went on a mission to England, starting on June 3rd, 1861. He remained on his mission four years, returning therefrom in the fall of 1865. His ministerial labors in England were principally in the Cheltenham and Manchester Conferences, and he was much respected by his brother missionaries and the people among whom his lot was there cast because of his integrity and faithfulness.

He leaves one child, a little girl, five years old, in giving birth to whom his wife died.

THE GENERAL ELECTION.—On the 5th the election passed off very quietly, as is customary in this city and in all the cities and settlements of the Territory where respectable *bona fide* citizens have control. The specious attempt the other night to harangue the people to a pitch of excitement that would impel them to violence was a complete failure, as was also the subsequent idiotic call for troops to supervise the polls. Some people do seem to be blessed with an infinitesimal modicum of good sense.

UTAH NORTHERN.—From Brother Charles Shumway, of Mendon, Cache Valley, we learn that the grading of the U. N. R. R. is within a little of being completed to the above mentioned place.

UTAH SOUTHERN.—On August 9th, the Utah Southern Railroad commenced to run trains to the Point of the Mountain, south of Draperville. Everybody in Southern Utah will be glad to hear of the progress of this line, for every additional mile of rail laid is richly freighted with prosperity for the people dwelling in the cities and settlements of the South.

Major Powell, who has attained distinction as the great scientific explorer of the Colorado, is in town. He is trying to arrange to obtain the exact longitude of Kanab. He will soon be in the field again.

The Salt Lake Herald states—

The narrow guage locomotive for the American Fork railroad is now being propelled around the point of the Big Mountain south. It was taken down by rail on the U. S. R. R. as far as the track on that road was completed, and from there it is being run on a temporary track laid down in sections for the purpose. The progress is rather slow, but it keeps moving towards its destination.

On August 4th the Utah Southern was opened for business to the Point of the Mountain south, from which place the stages for Camp Floyd, Tintic, southern Utah and Pioche, will, till further notice, connect with it. In the afternoon, upon invitation of President Brigham Young, president of the company, the officers of the road and a number of guests, ladies and gentlemen, made a trip to the terminus of the road, in a special train provided for the purpose. The party left the U. C. depot at 2 35 and, running at the rate of between twenty-five and thirty miles per hour, soon reached Sandy Station. From Sandy the road, keeping to the east of Draperville, circles around it and commences the gradual ascent of the mountain. The grade on the ascent is about sixty feet to the mile, and there are some heavy cuts, partially through rock, before the summit is reached. On arriving at the end of track, twenty-three miles from the city, the party left the cars, and proceeded on foot around the point of the mountain, to see the "big fill." A vast amount of work has been done here both in cutting and filling, the object being to get a straight line by the point of the mountain. To accomplish this an extensive cut through a gravel and sand ridge had to be made, from which it is estimated that 110,000 cubic yards of dirt have already been moved. This dirt is conveyed in dump cars over a temporary track laid for the purpose and deposited in the "big fill." The full length of the fill is about 700 feet, averaging from 150 to 200 feet deep on the outer edge. Engineers say, that this is the largest dirt fill that they know anything about. The work is carried on night and day, by running three shifts of men who work eight hours each. Having satisfied themselves with an examination of the work at the Point, the party returned to their cars and were soon landed at the depot in this city, much pleased with their visit and highly gratified with the progress and success of the Utah Southern.

UTAH CENTRAL FREIGHT.—Total received and forwarded in the month of July, was 18,381,395 lbs., or over nine thousand one hundred and ninety tons.

POETRY.

THE LIFE-LEDGER.

[SELECTED.]

Our sufferings we reckon o'er,
 With skill minute and formal :
 The cheerful ease that fills the score
 We treat as merely normal.
 Our list of ills, how full, how great !
 We mourn our lot should fall so,
 I wonder, do we calculate
 Our happinesses also ?

Were it not best to keep account
 Of all days, if of any ?
 Perhaps the dark ones might amount
 To not so very many.
 Men's looks are nigh as often gay
 As sad, or even solemn ;
 Behold my entry for to-day
 Is in the "happy" column.

DIED.

MILLO.—In London, August 1, 1872, Ann Milo, aged 41 years. She lived and died a Saint.—"Deseret News" please copy.

SHARP.—At Northampton, August 14, 1872, John Henry, only son of Stephen and Elizabeth Sharp, aged 8 months and 24 days.—Utah papers please copy.

DANGERFIELD.—At Williamsburg, N.Y., of sunstroke, on the 18th of July, 1872, Charles Dangerfield, aged 48 years, formerly a member of the London Conference, England. Also at Williamsburg, N.Y., June 26, 1872, of cholera morbus, Charles Thomas, son of Thomas and Sarah Dangerfield, aged 11 months and 18 days.—"Deseret News" please copy.

LEES.—At his residence in the 13th Ward, Salt Lake City, August 9, 1872, after a brief sickness, Stephen Lees, late of Ashton-under-Lyne, Lancashire, England, in the 75th year of his age.—"Deseret News."

DRIVER.—In Ozden City, July 25, 1872, of congestion of the brain, Catherine Pamilla, infant daughter of William and Charlotte Emblem Driver, born April 10, 1872. The funeral took place on the 28th, at Salt Lake City.—"Ogden Junction."

HODGSON.—In Salt Lake City, Third Ward, of heart disease and inflammation of the bowels, Ann, daughter of Thomas and Mary Hollingworth, and wife of Oliver Hodgson, in the twenty-first year of her age. Born at Bradford, Yorkshire, England.—"Deseret News."

MEIK.—In the 19th Ward, Salt Lake City, July 22, at the residence of Elder Orson Pratt, John Hutchison, son of James P. and Susan H. Meik, of inflammation of the bowels, aged 2 months and 10 days.—"Deseret News."

GUNN.—In the Twentieth Ward, Salt Lake City, July 25, of congestion of the brain, Richard Brazier, son of Benjamin and Alice Gunn, aged 14 months and 12 days.—"Deseret News."

DAVIES.—In the 11th Ward, Salt Lake City, July 26, 1872, in her 73rd year, of old age, Ann Davies, relic of Samuel H. Davies. She embraced the Gospel in her native country (Wales) in the year 1844, and has always been true to her integrity. She emigrated with the Saints in 1853.—"Deseret News."

INFORMATION WANTED OF MR. JOSHUA PEARSON, skinner and fellmonger. When last heard from, 13 years ago, he was in London. Any tidings concerning him will be very acceptable to his mother, Mrs. Sarah Jones, Bountiful City, Salt Lake County, Utah Territory, U.S.A.

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"Holiness unto the Lord."

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Price One Penny.

BUSYBODIES.

We have all much to be thankful for. We can rarely take a walk without attracting the notice of observant friends, who straightway inform the world of the fact. If we knock our eye against some hard substance—a stone wall, or an iron railing, for instance—we are sympathized with by commiserating beings, who, as soon as they have left us, inform the next friend they meet that we have been fighting and got awfully mauled. We cannot have an amicable little tiff with our wife—and will not the best regulated couples vary the monotony of their honeyed intercourse by occasional "tiffs?"—without its being noised abroad that we live a cat and dog life. If we assert our marital authority in the mildest fashion, we are set down as perfect brutes; if the gentleness of our nature induces us to give way in trifles, it is reported that we are hen-pecked, a reproach difficult for a man to bear in a becomingly meek manner. If we owe our tailor a bill, which we are rather tardy in liquidating, the rumor goes forth that we are on the verge of bankruptcy. Because we take a glass or two of good old port after our dinner, it is said that we are confirmed sots, and will, probably, sooner or later, drink ourselves to death. By paying an occasional visit

to the theatre, and to gatherings of a festive character at friends' houses, we find that it is openly asserted that we are empty-pated and frivolous. The Rev. Mr. Sleepaway is sometimes rather soporific, and the pew in which we put ourselves twice every Sunday very comfortable. What wonder, then, that the combination is now and then too much for us, and we fall victims to the god of sleep? But what is the result? Why it is declared—of course when we are not by—that we are the very incarnations of evil, and must be dead to all that is godly in failing to listen to the "nice" sermon of good Mr. Sleepaway. If we send our children to a first-rate school, and have them taught Greek and Latin, French and German, mathematics and the piano, drawing, music, and all the accomplishments and branches of a first-rate education, it is pityingly said what fools we are to throw away our money upon what will not be of the slightest utility to our children. If, on the other hand, we almost confine their education to a knowledge of the three "Rs," people sorrowfully murmur that they are surprised we do not know better, and opine that either our resources must be very limited, or our stinginess extremely great. It is, of course, highly satisfactory for us,

to know that so many worthy folk take an interest in our affairs; but it is not by any means pleasant that thus should be spread abroad a number of scandalous reports to our disadvantage. We can appreciate the kindness of our friends, evidenced in the interest they take in our behalf, but should feel deeply gratified if their attentions were a trifle less assiduous.

Most of these reports to one's discredit are spread abroad by a certain class of people, who may at once be detected from their conversation, which would lead innocent listeners to the conclusion that they knew everything about everybody. Certainly they do know a good deal. They go about picking up information as untiringly as a country reporter hunts up "paragraphs." They are always ready to gossip. They are prepared to gush over with sympathetic feeling when Mrs. B. relates the peccadilloes of Mr. B., and, by their persuasive and inviting manner, induce the poor soul to say a good deal more than she intended, and upon mature reflection, considers she has any right to. How craftily they insinuate that Mr. B. does not like his home as much as he ought, and is not so generous and kind as he might be. Having extracted an admission to this effect, what touching emphasis they throw into the words "they never knew things were as bad as that." But they will act as mediator; the result of their mediating efforts being, in a general way, that they are met by the "coarse brute" in a manner which is very insulting, and that an open breach is created between husband and wife. They can, in preference to pursuing the course just indicated, adopt another. They may urge injured Mrs. B. to stand up for her rights, and inform her that they would never submit to such treatment. Perhaps Mrs. B. is induced to act as advised, and never regrets doing so but once, and that is ever after. How these people gloat over a really unhappy and discordant household. How they keep on calling there, offering their mock sympathy, their real object being to obtain as much information as they can. How soon they remark if the house is untidy, and the children in the same con-

dition as their home; if Mrs. B. is in a bad temper, and Mr. B. in the sulks. How they endeavor to cheer everybody. Mr. B. is encouraged to linger over his old port after dinner. Mrs. B. is strongly advised, during a very confidential chat, to rush into extravagance. It is, perhaps a just retribution for listeners to such pests that Mr. B's friends should learn—greatly to their surprise—that he is a heavy drinker, and Mrs. B's acquaintances should be told—also to their astonishment—that she is an extravagant woman and an improvident housewife. But it may be said, what matters all this? the idle tales are not believed. Are they not? We should rather think they are. That is the pity of it. You, reader, when you are told that your friend is spending more than his income, and will come to grief, implicitly believe the report. Why do you? It is, apparently, one of the natural instincts of the English people to believe the worst of their neighbors and gloat over their misfortunes. But this would not matter so much if the tales set in circulation were true. But they are not. The busybodies in relating a true account draw upon their imaginations to an alarming extent; and then, after a story has been repeated three or four times, its author would hardly recognize it. They instinctively conclude that unless their narratives are very highly colored, people would not care to listen to them. But the active interference of such folk is what is most to be dreaded. Beware of he or she who tells a parent that sons and daughters should not be allowed to do certain things. Beware, also, of those who carefully scrutinize all you do, and all that there is in your household. They will make mischief in one way if they cannot in another. They must have a finger in everybody's pie. If they cannot conduct their own—as is frequently the case—they can manage your business, greatly to their own satisfaction if to no one else's. So they go on prying and spying about, collecting and repeating all the idle tales they can, sowing dissension far and wide, until they become universally detested, and raise up unto themselves a host of enemies.—*Liberal Review*.

THE MARCH OF CHOLERA.

The cholera, says the *British Medical Journal*, is surely and even rapidly traveling from the East of Europe to the West. It has already almost reached the Russian frontier, and Berlin is growing alarmed. This is not without reason; for, owing to the negligence of the municipal authorities, some of the broad navigable water-courses of the city were a few years ago converted into open sewers. The unhealthy condition of Berlin is proved by the death-rate having increased $1\frac{1}{2}$ per cent. during the last four years; and a visitation of cholera will be very severely felt in a city where drainage is so criminally neglected. A correspondent writing from Cork compares the sanitary system of that city to that of Berlin, and complains that the beautiful river should be turned into a noisome and pestilential drain. Official notice has been received in this country of the outbreak of cholera in St. Petersburg. On the 12th of July there had been, since the appearance of the disease on the 22nd of June, 594 cases, with 54 recoveries and 240 deaths. The number of cases is sufficient to demand from the authorities in this country immediate steps in supervising vessels arriving from the Baltic, and otherwise carrying out similar efficient measures which last year prevented the entrance of the disease into this country. Diarrhœa has already begun to swell the mortality in the metropolis and other towns in England, and we may expect a continued increase during August and September if the weather continues warm.

What preparations, asks the *Morning Advertiser* (July 20), have the Government made, or are they ready to make, to ward off the danger? Is it not notorious that our rivers and running brooks and ponds are little better than sewers and cesspools? That our towns and villages need cleansing? That there are artificial nuisances and abominations wilfully created in the suburbs of our great cities which defy or evade the inefficient laws in existence? Are not the excreta of our towns—which ought to be returned to the earth, from which this "matter in the wrong place" is so much productive force extracted, in order to fertilize our corn fields and market-gardens, to feed our cereal and root crops and vegetables—are not these thrown into the water to pollute and poison it, as also the air which rests on it, and which is charged and saturated with the pestilent exhalations which rise from it? Look at the squalid haunts of fever and small-pox in the purlieus of our huge cities, where poverty and pestilence jointly reign, and gaunt famine stalks abroad, preparing his victims for the stroke of disease, or giving the final blow himself. What has been done here—what is being done, or to be done? Nothing. Session after Session is wasted upon useless measures, embodying ridiculous crotchets that cannot be passed, or which, when they are passed, in a state so mutilated and changed as to be unrecognizable, are found to be unworkable and come to a deadlock.

CRIMINAL JURISPRUDENCE.

There is a growing impression in the public mind that the criminal laws of the United States provide too many facilities for the escape of malefactors. It will not do to attribute the frequent acquittals of cold-blooded murderers in our courts to the lax administration of the laws and the ignorance and weakness of citizens called to serve as

jurors. The criminal codes of nearly all the States, as made and interpreted by legislatures and judges, seem to be framed in the interest of law-breaking classes, and it is difficult to read the provisions of our national and State constitutions, our humane legislative enactments, and the maudlin sentimentalism of the judges who try

criminals, without getting the impression that the prisoners, assassins and robbers of the land are a worthy class of people, in great danger of persecution, and that it has become necessary to frame strong laws to protect them from outrage at the hands of law-abiding citizens. This impression is greatly strengthened when we witness the practical operation of these laws in their daily administration in the criminal courts. When the trial of a first-class murderer comes on, the spectacle presented is a curious one. The prisoner is the hero of the hour. If he has money or social position, he secures the services of a gang of calaboose lawyers, celebrated for their success in extricating malefactors from the meshes of the law, and for the dare-devil effrontery with which they brow-beat judges and bamboozle juries. Under the rulings of the court, and in accordance with the merciful provisions of the law, the panel is carefully sifted of its elements of firmness and respectability, until twelve jurors are selected who come down to that standard of ignorance, so happily designated by Victor Hugo as "the very ermine of stupidity without a stain of intelligence." These preliminaries settled, and the family and friends disposed around the prisoner with a view to producing the highest melodramatic effects, the play begins. What happens during the performance—the insults to witnesses for the prosecution, the denunciations

of the prosecuting lawyers as blood-hounds seeking a victim, the sheep-faced submissiveness of the judge, the rant and fustian of the defendant's counsel, the weeping of the nincompoop jurors, the wishy-washy charge of the judge, the verdict of acquittal, the hand-shakings and carousals of the murderer with his counsel and friends—these are all familiar to those who have watched the progress and results of our celebrated criminal trials.

We do not believe that these things will be tolerated long in any civilized country. To increase or continue the present facilities provided by our laws for the escape and protection of malefactors will be to cheapen the value of human life and lessen the security of property. It will give boldness to outlaws, encourage the growth of shysters in the legal profession, debauch the legislature, corrupt the judiciary, diminish the value of property, and seriously detract from almost every pleasure of civilized life. The evil is a great and growing one, and has already attained alarming proportions.

As we have already stated, the existence of the evil is not accounted for altogether by laxness in the administration of the laws, for it has its roots deeply imbedded in constitutional provisions, in foolish legislation, and in the perpetuation, by judicial interpretation, of the most absurd requirements of the ancient common law.—*Missouri Democrat.*

THE NINTH COMMANDMENT.

Although the command which makes lying a capital offense occurs almost at the end of the decalogue, in training children we have always placed it at the head of the list. We appeal to the consciousness of our readers and to the observation of all those who have had charge of the young to answer if lying is not among the first, if not the very first offense the child is intentionally guilty of. In a mechanical way, so to speak, children learn to obey their parents and to observe the Sabbath, and with proper management they will

not be tempted to tell a lie until they are old enough to understand in a measure the enormity of the offense. If before this time they learn to prevaricate and deceive, the parents are without doubt to blame for it. The mother wishes to spend the afternoon abroad, so she slips away from her little girl after seeing her pleasantly engaged in play, and when the child asks for mamma she is distressed to find her parent gone. Thus she learns to doubt the very one whom of all beings she should most implicitly trust. The boy

cries, and is hushed by assurances that the "old rag man" will get him if he isn't quiet, or as in a case that fell under our eyes two days ago when coming down the Hudson, "hush," said the fond maternal relative, "or that man will throw you into the river." Now we hold that truth-loving and truth-telling lie at the very basis of whatever is excellent in character. Let a man or a woman lack this essential element, and of how little intrinsic worth are all the other virtues without it? Let this be present and we can forgive almost everything else, because in the presence of this sort of character we recognize its possible redemption from every other stain; and moreover the person who *loves* truth will not rest until he has wrought in his moral nature a thorough work, and raised it approximately to the standard of rectitude.

Children ask many questions for the answers to which they should wait until they are older, but when we tell them lies, deceive them, mislead them, we are laying foundations in their souls upon which Satan will surely build.

Lying is the besetting vice of weak characters, and therefore in such the love of truth and the hatred of falsehood should be most assiduously cultivated. Thus will a moral force be raised up which may finally lift the whole being into strength and symmetry. Tact, policy, management are all right and indeed necessary in domestic and social life, but these are perfectly consistent with transparent truthfulness. "The bale of a pail measures no more lying down than it

does standing up," and tact is displayed in finding a way through or around difficulties rather than going over them. Engineers have as much reference to ease and economy in the construction of a road joining two cities as they do to its directness. The Hoosac Tunnel busies two or three generations to complete it, meanwhile trains run every hour around the mountains through smiling valleys innocently ignoring the possibility of a more direct though rugged route. We meet every day persons who must be managed properly if we would bring out the pleasant points of their character or repress those which are disagreeable, but this does not imply falsity. There is a way of telling disagreeable truths in a pleasant manner, of administering antidotes to vice of which the recipients are unconscious, of intimating facts that will not bear a frank disclosure. We are not always justified in telling "the truth, the whole truth, and nothing but the truth," for there are very many things that should be passed in utter silence, but we are never guiltless if we speak falsehood, and the culmination of guilt is attained when by example or precept we lead tender feet astray from the bright face of Truth. The child who imbibes with his mother's milk a love for and reverence of truth cannot fail to become a man of integrity, for the virtues, like the graces, go hand in hand, and we are assured that it were better for a man to have a millstone about his neck and be drowned in the sea than that he should offend one of these little ones.

THE MODERN CRIME OF LARGE FAMILIES.

It is time public attention was called to the question of large families. There can be no mistaking the prevailing sentiment in our populous cities in reference to these encumbrances. When modern people marry it is not often with the hope and expectation of bringing up large families of healthy boys and girls to swell the population and increase the pride of the State. Your fashionable lady dreads maternity

as involving anxiety, pain, toil and self-denial—evils to be kept at as great a distance as possible. The husband makes his calculations upon financial grounds, and perhaps also upon considerations of his wife's comfort. The thought of having to provide food, attention, clothing and education, for a large family is enough to make any man pause before he ventures upon matrimony, two or three or at most

four children are regarded as about the extreme limit which can be afforded by way of offspring, and every addition to that number is esteemed in the light of a domestic calamity. The sight of a dozen or more children in one household is a rarity. The unhappy and prolific parents are looked upon as curiosities with perhaps a mixture of pity and contempt. Their trials and sufferings in bringing up the tribe creditably, providing them with wholesome food and respectable clothing, and educating them so as to fit them to occupy decent positions in society, may be the subject of gossip among less favored or more fortunate mothers, but very little real sympathy is extended to them in the arduous battle of life. To many, indeed, they doubtless appear in the light of something like criminals, and if, owing to the severe strain imposed upon them in the effort to accomplish their task, and at the same time keep up appearances and pay their way honestly, they sink into a premature grave, the verdict of a highly civilized society is practically "served them right."

There can be no hesitation in saying that this state of things ought not so to be. "Children are the heritage of the Lord." "The fruit of the womb is his delight." "Happy is the man that has his quiver full of them." Parents who beget and bring up large families of healthy children make the State a debtor to them. Large families in a healthy state of society are the home of virtue. They are the germ and source of national strength, and as soon as they begin to be depreciated in public estimation—as soon as the possession of a large family is looked upon as a source of weakness and affliction to a man, just so soon may the word "Ichabod" be written over the portals of that State or city. There may be a fictitious glare of wealth, excitement, population, pleasure, but the real pride and glory are departed.

The evil, so far as the crowded cities of this continent are concerned, equally at least with those of the old world, is an admitted one, and it is patent that means are not unfrequently taken to prevent a natural and healthy increase of offspring—means which ought not to be so much as hinted at, except for

the purpose of stigmatising them as they deserve. There is too much reason to believe that many persons abstain from marrying because of the dreaded expenses and labor of bringing up large families; and, no doubt a great stimulus is hereby given to evils of a social character, which need not be further particularized—evils which are peculiarly characteristic of highly refined and civilized communities. It is high time, therefore, that public attention should be directed to this subject, and that all legitimate means should be taken to create or at least favor a counteracting sentiment, before the cankerous blight has attacked that bulwark of morality and social order, the marriage institution itself. Every attempt to invade the sanctities and responsibilities of home life or the marriage tie will, we are convinced, for some time to come at least, be resisted to the utmost by the good sense and wholesome prejudices of the American people as a whole; but if it should become a general thing for respectable married people to look upon a "quiver full" of children in the light of sorrow and a crime, instead of a pride and blessing; if it shall ever come to pass that Christian women, from motives which will not bear the scrutiny of the Allwise, pray to be spared from the burden of child-bearing and child-training; if these poisonous sentiments should spread from the centres of social refinement over the country at large, then, upholders of the marriage relation, look out. The next step of the assault will be against marriage, the citadel of purity and the home affections, and some of the darkest eras of human experience, followed by the lurid flames of retribution, will repeat themselves in history.

There is one practical suggestion tending towards the strengthening of a healthier tone of public feeling in reference to this question of large families which I do not remember to have met with, at any rate in the form in which I propose it, but which I cannot help thinking is deserving of some consideration, if our statesmen and politicians can afford the time in these days of party conflict to entertain any questions of a really practical and humanitarian character.

Unquestionably the great burden and anxiety of large families fall most frequently upon the mother. It is difficult for persons of moderate means and large families to procure domestic help, and the luxury of good boarding-schools is far beyond reach. Why, then, should not the State, as an interested party, provide boarding-schools, both preparatory and otherwise, at which children can be educated and taken care of, at a cost to the parents of very little, if any more, than would suffice for the expense of their board at home? If such schools existed under proper management, and parents could feel that in sending their children there they were placing them under kind treatment, such as would secure at once their happiness and mental progress, and were not sacrificing their own honorable and proper pride, many would no doubt

gladly avail themselves of such an opportunity, and the dread of large families would, to multitudes, be taken away.

I do not intend on this occasion to do more than merely make this suggestion, in the hope that it may set some wiser people than myself thinking. There are many reasons why the State should take this matter in hand, and I can think of no sound reason to urge against it. Difficulties would of course be encountered, but where are they not met with? The question is, Is the evil under discussion to be attacked in a practical manner, and how? Ought the having of a large family to be regarded as a social crime, or as nature stamps it, an honor? Has the State an interest in the welfare of its citizens and the proper training of its youth?—*Edward T. Bromfield in New York Citizen.*

PREPARING FOR WAR.

Reorganize the army! Introduce improved systems of drill! Give to the infantry, rifles that will carry bullets to the greatest distance with accuracy, and that can be loaded and discharged with the greatest rapidity! Give the artillery the best rifled cannon! Provide fortifications to protect the troops in case of reverse! Re-build the fleet! Furnish it with the thickest steel plating and the largest ordnance! Invent new explosive materials, and devise plans for using torpedoes to advantage, and supply steam transportation to carry all the fighting men of the nation in one day to any point where an enemy can attack us!

Such is the daily demand of the people and the most prominent thought of the chief rulers in many parts of Europe. They ruin themselves in the hope that they will get an opportunity in the course of time to ruin their neighbors. An increase of 400,000 men is to be made to the army in Germany, of twice as many in Russia, of 500,000 in France, of 250,000 in Italy, of 400,000 in Turkey, and 150,000 in Great Britain, so that the total number of men, when the armies are placed on a war footing in Europe is to be 10,000,000. The people of the United States, fortunately, have to keep only 50,000 under arms.—*Alta California.*

RACES AND RELIGIONS.—The whole North American continent has only 38,000,000 of inhabitants, hardly as much as France or Austria. The whole of Central or South America has only 22,000,000; less than Italy. European Russia, with its sixty millions, has as many inhabitants as America, Australia and Polynesia together. More people live in London than in all Australia and Polynesia. China Proper has more inhabitants than America, Australia and Africa together, and India has nearly three times as many inhabitants as the whole of the New World. The result is, that our planet bears 1,288,000,000 of mankind, of which sum total, 522,000,000 belong to the Mongolian, 369,000,000 to the Caucasian, 209,000,000 to the Malayan, 169,000,000 to the Ethiopian, and 100,000,000 to the American race. Divided according to their confessions, there are 335,000,000 of Christians, 5,000,000 of Jews, 600,000,000 belonging to the Asiatic religions, 169,000,000 to Mohammedanism, and 200,000 of heathens.—*Ohio Farmer.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 10, 1872.

FAITH, WORKS AND GATHERING.

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COMPREHENSIVE indeed is the Gospel, or plan of salvation, which has been revealed by God in these latter days for the redemption of all who will receive it. It has to do with our whole being—with our spirits and with our bodies. It has to do with all the affairs of our mortal existence, whether personal, domestic, social or political; it is designed to have the control of all our emotions and of all our actions, until we shall be perfect even as our Father in heaven is perfect, and also afterwards, "even while life and thought and being last, or immortality endures."

The Saints have been taught that the Gospel requires faith, but also that works must essentially follow all true faith. That "faith, if it hath not works, is dead, being alone."

In this connection we offer a few reflections on that all important subject, the Gathering. All Latter-day Saints, in partaking of the Spirit of the Gospel, have faith in the gathering. They believe that it is a duty incumbent upon them to leave the lands of their nativity, their unbelieving kindred and friends. They feel that they owe to their God, whom they have covenanted to serve, and that they owe to themselves, to their progenitors and to their posterity, the duty of going up to the divinely appointed gathering place of God's people. That to God they owe this duty, because he has so commanded, having "set his hand again the second time to recover the remnant of his people;" and because they cannot, in their scattered condition, build up the literal Zion of the last days. That to themselves they owe this duty, so that they be not partakers of the sins of Babylon, and that they receive not of the plagues which God has decreed shall be visited upon the disobedient; that they may learn more completely the ways of the Lord, and render more exact obedience to his will, than they can in a scattered condition, and thus prepare themselves to meet the Lord Jesus when he shall be revealed from heaven. They feel that they owe this duty of gathering to their progenitors, because they cannot be baptized for the dead while scattered. The Lord having said "baptisms for the dead, by those who are scattered abroad, are not acceptable unto me; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead." And that to their posterity they owe this duty, because parental love and solicitude in view of the saving powers of the Gospel, prompt them to place their offspring where they will be less liable to be influenced by the contaminations of a wicked and perverse generation.

The Saints who partake of the spirit of the Gospel have faith in the gathering, for the foregoing and many other potent reasons. In our communings

with them we find all anxious to be gathered. They pray for deliverance ; and every company that leaves for Utah, causes those who are left to ardently desire that the time for their migration may speedily come. They manifest the liveliness of their faith too by practicing prudent economy, and hopefully put by their little savings towards their emigration, and otherwise attend to their duties. These, we are safe in judging to be in a fair way to be gathered. Those too poor, and we are happy in believing they are few, to save anything towards their emigration, even with prudent economy, but who are otherwise faithful, are also in a fair way to be gathered in the Lord's due time. But what shall we say of those who express a desire to gather, and even pray for deliverance from Babylon, but who, while they are able, do not practice economy, but on the other hand make a practice of spending just as much as they obtain? We say that their faith, not having works, is dead, being alone. When will they gather? We have no promise for them. We most definitely state that, according to our understanding, if without faithfulness in trying to help themselves, where this is and has been possible, they have not a sufficient claim upon the funds contributed by the industrious and economical faithful in Zion to gather the Lord's poor. The will of the Lord is that all his people should gather ; but it is no less his will "that they turn in their mites however small" and thus increase the amount towards their own emigration.

We do not advocate parsimony ; we do not advocate a neglect of other financial duties and responsibilities, to gain the increase of means towards emigration. All that we aim at is to induce our brethren and sisters to wisely exercise prudence and economy in such means as they may be blessed with, and then leave the event in the hands of God. We ask them, in respect to their gathering, to show their faith by their works. J. G. B.

THE FOURTH COMPANY GONE.—On Wednesday the 4th inst. another company of Saints, consisting of 602 souls, left Liverpool in the Guion & Co.'s fine steamship *Minnesota*. Elder George W. Wilkins, returning missionary, has charge of the company. Returning Elders James A. Leishman, J. R. Park, C. Madsen, M. Anderson, and P. O. Tommasson form part of this company.

Though some of the Saints were quite advanced in years, the company were in good health and excellent spirits, rejoicing that the time of their deliverance had come.

We unite in wishing them a safe and speedy journey to their destination.

ABSTRACT OF CORRESPONDENCE.

Elder C. H. Wilcken, President of Birmingham Conference, writes :—"I am happy in stating that every thing pertaining to this Conference is working well.

Some thirty-two persons emigrated with September 4th company ; we are in hopes that some of the brethren and sisters, belonging to this Conference, and who have the means to gather, will make themselves ready for the next ship. Our sisters in Birmingham are beginning to leave off the fashion of carrying other people's hair, bundles of tow, or whatever else those things are made of, which so many young ladies, and not a few older ones, carry on the back of their heads and sometimes almost half way down their backs."

CORRESPONDENCE.

AT SEA.

Steamship Minnesota,

10 a.m., Sept. 5, 1872.

President A. Carrington,

Dear Brother—We are in sight of Queenstown. The wind is gentle. We have had a little sea sickness. Yesterday afternoon we organized and appointed our local officers for ship duty. The Saints are in good spirits.

With love to all, I remain your brother,

GEORGE W. WILKINS.

Steamship Minnesota, off Queenstown,
Sept. 5, 1872.

President Carrington,

Dear Brother—All are well, aside from the usual indisposition attending a not very rough sea last night and this morning; with this exception our journey, so far, has been a pleasant one, cheered by the joyful countenances and conversation of the many Saints delivered from Babylon, and their singing of many of the songs of Zion.

Such changes in berthing and classification as order, convenience and comfort require, were made yesterday, so that all is ready for the open sea.

With a prayer for the thousands of honest souls we have left behind, that they may soon follow to Zion, we bid you farewell.

Yours in the Gospel,

JOHN R. PARK.

GREAT BRITAIN.

Stony Stratford,

August 30th, 1872.

President A. Carrington,

Dear Brother—In closing my mission in these lands I desire to state that I have had great satisfaction in my labors among the Saints in the Bedford Conference during the fourteen months I have been with them. Since Elder J. V. Robison arrived here I have introduced him to the Saints in the different parts of the Conference, and informed him in regard to the condition of matters and things financially.

I am pleased to state that the majority of the Saints feel well, although

their congregations are generally small, yet they have some spirited meetings. During my stay in this land I have been treated very kindly by the Saints, for which they will please accept my sincere thanks. On my return home I hope to labor and plead for the deliverance of the Lord's poor. May we all soon meet in Zion. President Carrington, for your wise counsel I thank you, and pray God to bless you and all those who labor with you in the office, with every blessing you stand in need of.

I remain, yours faithfully,

GEO. W. WILKINS.

Hull, Aug. 31, 1872.

President Albert Carrington—Dear Brother:—

I feel happy to inform you that the work in this part of the field is still progressing. During the present month I have had the pleasure of baptizing twenty persons, while others have been baptized during that time, in different parts of the Conference. The local Priesthood are united with us in endeavoring to disseminate the truths of the Gospel, as thoroughly as circumstances will permit, both by indoor and outdoor meetings, together with every other available means.

It has afforded me much satisfaction of late, to notice that quite a number of the Saints have discontinued the use of tobacco; exchanged their tea-cups for glass tumblers, not to drink beer in, but water; they can therefore exclaim, in the language of the poetess, "cold water is the drink for me"; while at the same time they are laying up towards their emigration the means that would otherwise be thrown away in the purchase of those useless articles. And not only that, but by pursuing this course they are entitling themselves to the blessings connected with an observance of the "word of wisdom."

I believe the Saints generally, in this Conference, are striving to live up to the privileges of their high calling; although there are those, here, as elsewhere, who, I am sorry to say, manifest a careless, indifferent feeling, ill becoming a Latter-day Saint.

My constant prayer is, that the Lord may add his blessings upon all the honest in heart and hasten the deliverance of His people.

With kind love to yourself and the brethren in the office, I remain your brother in Gospel,

OLIVER G. SNOW.

MINUTES OF A DISTRICT MEETING

HELD AT NOTTINGHAM, SEPT. 1, 1872.

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Elder Thomas Dobson, President of the Nottingham Conference, presiding. Singing. Prayer by Elder Thomas Morley. Singing.

Pres. Dobson addressed the meeting, exhorting the Saints to renewed diligence and faithfulness, after which he called upon the Branch Presidents for reports of their respective Branches.

Elder Joseph Morley represented the Nottingham Branch. Said the Saints, generally, were alive to their duties, but still there was room for improvement. Said they had a very good Sunday school and had commenced out door preaching.

Elder John G. Smith said the Saints of the Leicester Branch were united with him for the accomplishment of good. The Branch had improved somewhat, and very good out-door meetings were held.

Elder Henry Parks represented the Eastwood Branch to be in tolerably good condition.

Elder Alfred Wright said the Arnold Branch were united, felt well, had a good Sunday school, and out-door meetings had been commenced.

Elder John Lomax said there was room for improvement in the Derby Branch.

Elder John Stanieforth said the

Calverton Branch was in good condition; Saints united and desirous of doing their duty.

Elder Benjamin Hayes said the Saints in the Sheepshead Branch were united. They had held one camp-meeting this season, at which they had a very large attendance.

Elder Freeston said the Saints of the Whitwick Branch manifest a desire to live their religion. They have a Sunday school in good condition.

Elder Davies represented the Loughborough Branch to be but few in number, but those few felt well.

President Dobson expressed his satisfaction with the reports given. He advised the establishment of Sunday schools where they do not already exist. He spoke upon the principles of tithing and gathering; said the most direct way to gather is to comply with the law of tithing, and to otherwise discharge the duties of Saints.

Elder John Mendenhall made some appropriate remarks to the Saints on their duties.

Elder Thomas Morley spoke on the duties devolving on the Saints, and related some of his experience in traveling to preach the Gospel.

JOHN MENDENHALL.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 574.

After the strenuous and unremitting exertions of the Saints for upwards of five years to build the Temple of the Lord in Nauvoo, while they were subjected to the most bitter and violent persecutions from their enemies, they were, as a matter of course, highly gratified at having a portion of the

house so far completed as to admit of the holy ordinances of the Church being administered in it. The anxiety of the Saints to enjoy the privilege of having their endowments was only equalled by their zeal and earnestness in carrying out the command of God in building the Temple. During the

month of December, 1845, a great many persons received the glorious privilege of endowments.

The efforts of the Saints to find purchasers for their property were generally unavailing. Quite a number of delegates from Catholic churches of different cities and other associations visited Nauvoo, and talked strongly of purchasing or leasing the Temple and other public buildings, and most of them expressed their admiration of the Temple, the beautiful city and its surroundings. But their visits generally terminated with a promise on their part to further consider the question of purchase, and, though the terms offered by the Saints were liberal, only one-half the valuation of like property similarly situated in other parts of the country, being asked, the agents or delegates seldom went farther in the matter than to examine the property and talk of purchasing, or leasing.

Some little excitement was caused at Nauvoo, in the early part of December, 1845, by the receipt of news from Washington that the Secretary of War and several other Cabinet officers at the Capital were determined to prevent, if possible, the Saints from moving westward. They fancied they could do so on the plea that it was contrary to law for an armed force to remove from the United States to the dominion of any other government. The rumor then was that the Saints would probably locate in California or Oregon, the territory of which at that time belonged to the dominion of Mexico. It will be remembered that what is now known as Utah Territory also belonged to Mexico at that time, and indeed until some time after it had been settled by the Saints.

The Saints were not going as an armed force to subdue and take possession of the Territory of any other government, and establish an independent one of their own, and enact laws in opposition to, and declare hostilities against the United States or any other country, as they were charged with contemplating. But on the contrary, being forced by the persecutions of their enemies, to abandon the homes which they had made by years of toil, they purposed migrating peace-

ably to some distant part where they would find a refuge from the power of their persecutors; and they expected to submit to the laws of the government in whose dominion they might locate, as they had always done to the laws of the United States.

President Young told the people that they would go in spite of all the efforts of officers and others to prevent them, as he felt that the Lord would deliver the Saints in the future as He had done in the past.

Conciliatory letters were written from Nauvoo to Stephen A. Douglas and several other members of Congress to secure their influence in opposition to this movement to prevent the removal of the Saints. Several times during the month of December, officers visited Nauvoo for the purpose of arresting President Young and members of the Twelve Apostles, but those brethren managed to elude them, and in order to do so were forced to disguise themselves on several occasions. On the 23d of December the famous "Bogus Brigham" arrest was made. Most of our readers are doubtless acquainted with the incident, from having read the recital of it as given in the sixth volume of the INSTRUCTOR. On the occasion referred to the marshal and several of the State officers, accompanied by a number of troops, entered Nauvoo and rode to the Temple for the purpose of searching it for President Young. On their movements being reported to President Young, who was in the Temple at the time, he devised a plan, which, if carried out, would decoy them from their purpose. To accomplish this, Elder William Miller put on President Young's cap and a cloak similar to his, and met the officers at the door, and allowed them to arrest and take him to Carthage, elated with the idea that he was the real Brigham and not the "bogus" one, which they afterwards discovered him to be, to their discomfiture.

On the 27th of December a United States deputy marshal appeared to again search for the Twelve and others. He was allowed to search every part of the Temple, in viewing which and the city from the tower he expressed his gratification with what he saw. He,

however, had to leave without effecting the object of his search, as those for whom he sought knew from past experience that the easiest and cheapest way to secure justice for themselves was to keep out of the power of officers whose whole aim was to convict and punish the Saints, whether cause of complaint against them existed or not, and they accordingly kept out of their way.

On the 4th of January, 1846, Governor Ford wrote a lengthy letter to Sheriff Backenstos, in which he made a great effort to impress the idea that he had not instituted the late attempt to arrest the Church authorities in Nauvoo, nor aided in it by furnishing troops to accompany the marshal. He stated that it was purely a U. S. Government affair in which he took no official part, and that he refused, when requested by the marshal, to furnish troops. He expressed his belief that the Government would prevent the removal of the Saints westward of the Rocky Mountains, as they would be sure to "join the British" and be more trouble to the United States than ever. He indulged in forebodings and specu-

lations as to the result of the Saints being brought into collision with the Government, and thought it not unlikely that the leaders of the Church would have to separate from the people and become fugitives in the earth, or submit to a trial on their indictments.

It was not much to be wondered at, that the Governor should dislike to "father" a movement that terminated in such a ludicrous manner as did the attempt to arrest President Young. He had shown in his actions with the Saints that he was a rank hypocrite, possessing no sense of, nor regard for, justice, or else that he was a man of no force, and without stamina sufficient to fit him for the lowest public office. The Saints had no fear of submitting to trial on indictments for counterfeiting or any other crime that might be brought against them, if they could only be assured that their lives would not be placed in jeopardy, or that they would not be foully murdered while held for trial as were Joseph and Hyrum Smith; but after the treachery of the Governor on that occasion, they could place no further confidence in his promises.

UTAH NEWS.

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The *Deseret News* gives the following—

PRESIDENT YOUNG AND PARTY.—Logan, Aug. 17.—President Young and company left your city at 5 a.m. yesterday, and reached Hampton Station at 10.45 a.m., whence to this place we came in carriages furnished by the brethren of Cache settlements. We arrived here at 1.45 p.m., somewhat demoralized by excessive dust. To-day the fine large bowery was nearly filled with people from all parts of the county. Elders Geo. Q. Cannon, and F. D. Richards and President Geo. A. Smith addressed the congregation this morning. A splendid feeling seemed to exist. Crops were never before more promising. The red men are here in considerable numbers, all peaceably disposed. The people everywhere are pleased to see the Presidency and the Twelve. Yesterday a grand procession, of nearly all ages, was out, with music, flags, banners and flowers, to greet the visitors and bid them welcome. A. M. M.

MORE ABOUT THE INDIANS.—General D. H. Wells has courteously handed us the following dispatches:—

Mount Pleasant, August 17th.

Gov. Geo. L. Woods, care of D. H. Wells.

Indian depredations here last night. Shall I call out the militia to defend the place, and for services generally in this county? The Indians attacked the telegraph operator about 11 o'clock last night, in front of the office, and, we fear, fatally wounded him.

JOHN L. IVIE, Colonel of Militia.

Gen. Wells had an interview with Gen. Ord and Governor Woods in relation to Indian affairs, at which the former proffered all the men and supplies

necessary in any emergency. Gen. Ord and the Governor thought, however, that there were sufficient troops available without making it necessary to call on citizens who were not in the immediate employ of the government.

A body of troops left this morning (17th) for Sanpete, and efforts were being made, which we presume were successful, to obtain transportation for them from the end of the Utah Southern track to the scene of their future operations. Gen. Morrow will accompany the troops in person, and will take an active part in endeavoring to bring about a pacific solution of the grave difficulty, and thus, if possible, avert the dreaded calamity of an Indian war.

We understand an invitation will be given to friendly Indians to use their influence with all the red men, especially with the leading ones, to join in a friendly talk, and an offer will be made to them to the effect that if they feel so disposed a deputation of chiefs can be organized to go to Washington, with a view to visiting the chief authorities of the nation for the purpose of laying their grievances before the latter, if they have any, that they may have the same adjusted.

General Ord and the Governor informed General Wells that they desired it to be understood by the people that themselves and their property would be amply protected. They also stated that should it be found necessary to call on the people to assist the regular military, Gen. Wells would be notified to that effect.

ACQUITTED.—In the case of Oliver C. Obey, on trial for the murder of Charles L. Dolson, the jury of the Probate Court returned a verdict, on August 16th, of not guilty. We may state that the nature of the verdict created no surprise, as we believe it was generally anticipated by the public. When the result of the jury's deliberations was announced in court, the prisoner and his wife embraced each other, and the former received the congratulations of his friends who were present. Both sides of the case were ably conducted, Judge Snow being prosecutor, and Judge Morgan and Col. Jocelyn acting for the defense.

The Salt Lake Herald furnishes the following—

GENERAL McCLELLAN AND PARTY.—General G. B. McClellan and wife, General R. B. Marcy and daughter, Miss Rossell, of New York, Mr. Douglass Robinson, of New York, and Mr. William Robinson, of the East Indian civil service, arrived here last night (16th). The party are traveling in the special hotel car "Cataract" for recreation and the health of the ladies, and expect to proceed leisurely to San Francisco. They left Omaha on Tuesday, remained two days at Laramie, and contemplate stopping here over Sunday. We learn that they have enjoyed their trip so far exceedingly.

MORE OF INDIAN AFFAIRS.—The following dispatch received by Gen. Wells is particularly ominous, as Tabby is a chief of acknowledged influence and his band has so far had the reputation of being friendly—

Spring City, August 12, 1872.

Gen. Wells:—Tabby sends word to all Bishops that he can control his men no longer. He was in Spanish Fork cañon yesterday. I, with a detachment, brought the herd from Thistle Valley yesterday, having started as soon as I got word of the raid at Fairview. The wounded boy, Stewart, is dead.

R. N. ALLRED.

The following telegram was received by Dr. Dodge and placed in the hands of General Morrow.

Fountain Green, August 13, 1872.

G. W. Dodge, U. S. S. Indian Agent:

The Indians have not left yet and do not calculate to. They are stealing our horses and killing men whenever they get a chance, and when they please. Can you send troops and drive them off our border, as they are no longer friendly? As soon as you gave orders not to feed them they began to get mad, and we would very much like your assistance in protecting us and our property.

Please answer immediately what you can do.

R. L. JOHNSON.

A telegram from Sanpete, charges an attack made on Friday night on a tele-

graph operator, to the account of the Indians. The following dispatch to Gen. Wells last night may put another face on the matter.

Mount Pleasant, August 17, 1872.

D. H. Wells:—Last night, between ten and eleven o'clock, our operator, J. D. Page, was attacked by some person. Three gashes were cut into his head, one directly over the right eye, cut until you can see the brains; one over the right ear; the skull bone is cut until there has a piece come out. The other wound, on the top of his head, is not cut through. He saw a personage, but does not know who did it. It is doubtful about it being done by the Indians, as was first reported. We would like to have Dr. Anderson come up as soon as possible.

W. S. SEELEY.

VENIRE ISSUED.—A venire has been issued for a petit jury, directed to John D. T. McAllister, Territorial marshal, and returnable on Monday, September 9. The jurors are to be selected from Salt Lake—Tooele, Davis, Weber, Box Elder and Cache counties, in the third judicial district. This is for the regular September term of the Third Judicial District Court; and as no venire has been issued for a grand jury it is presumed we will not be troubled with that institution of the dark ages this term.

SUMMARY OF NEWS.

— o —

ENGLAND.

Mr. Mechi, the enterprising model farmer of England, has found that the corn in this year's wheat bears no due proportion to the straw, and he believes we shall have to pay for foreign corn £15,000,000 to £20,000,000 sterling more than in a good wheat season. He infers that there will be less employment for the laborer, and the railway companies will suffer much loss of income. The potato blight has spread with alarming rapidity over the whole of Scotland, causing immense loss; only crops of hay and oats are above the average in the north; wheat is below the average in quality. The harvest in the Isle of Man is said to be very fair, but the wet weather has prevented its being secured in good condition; potatoes are spoken of as a "frightful failure."

The total number of paupers in the metropolitan district last week was 102,393, of whom 31,820 were in workhouses, and 70,513 received out-door relief. Compared with the corresponding weeks of 1871, 1870, and 1869, these figures show a decrease of 18,045, 24,981, and 21,746 respectively. The number of vagrants relieved was 510.

GERMANY.

THE JESUITS.—The rector of the Jesuit schools at Metz has announced to the parents of the pupils his inability to find a temporary establishment within a reasonable distance in Alsace, Lorraine, or Champagne. The German Government has rejected the request of the municipality of Metz for a year's delay in the departure of the Jesuits. The *Soir* of Sept. 3rd says that Bismark, alarmed at the proportions the league of German Catholics is assuming, intends to enter upon negotiations with the Vatican, with the object of coming to an understanding.

The Berlin semi-official *Provincial Correspondenz* points out in a leading article that the interpretation of the Jesuit law, according to which the prohibition of the order does not interdict the discharge of the ordinary pastoral administration, is inadmissible, and that the authorities of the separate German States can have as little doubt upon the exact meaning of the law as the Federal Government, and that they therefore have to provide for the thorough and efficient execution of the measure.

VARIETIES.

—o—

Sorrows remembered, sweeten present joy.

The patient can oftener do without the doctor, than the doctor without the patient.

Let a man examine himself; for if we would judge *ourselves*, we should not be judged.—“Paul.”

That king shall best govern his realm that reigneth over his people as a father doth over his children.—“Agesilaus.”

The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—“Paul.”

He that would make a real progress in knowledge must dedicate his age as well as his youth—the latter growth as well as the first fruits—at the altar of truth.—“Berkeley.”

Josh Billings says—“There iz one thing about a hen that looks like wisdom—they don't kackle much until after they have laid their eggs. Sum pholks are alwus a bragging and a cackling what they are going tew do beforehand.”

P O E T R Y .

P O M P O S I T Y .

[SELECTED.]

Hold not thy head too high, my friend,
For surely you must know,
The heaviest heads of wheat will bend
The stalks on which they grow;
And everywhere the loveliest flowers
Bloom nearest to the ground—
The sweetest songsters of the wood
In lowly shades abound.

Hold not thy head too high, my friend,
Though rich in land or gold:
The throngs that on thy steps attend
Speak not the thoughts they hold:

Their true respect is only paid
Where worthiness they see—
Those deferential bows are made
Unto thy wealth, not thee!

Hold not thy head too high, my friend,
Whate'er thy station here;
For brain will triumph in the end—
What then will be thy sphere?
We envy not thy lordly tread,
Nor at thy lot repine;
Who could not hold erect a head
That weighs as light as thine?

D I E D .

KINNERSLEY.—In the 19th Ward, Salt Lake City, August 9th, of cholera infantum, William Henry, son of James H. and Martha F. Kinnersley, aged 5 months and 15 days.—“Deseret News.”

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LIVERPOOL :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR

"Holiness unto the Lord."

No. 38, Vol. XXXIV.

Tuesday, September 17, 1872.

Price One Penny.

A WORD ON EMIGRATION.

BY ELDER C. H. WILCKEN.

A great deal has been said on this subject, which, if put in practice, a great many of the Saints who are now in these lands suffering, would have been happy in the land of promise. The words of the Prophet are true, where he says, "The Saints are very forgetful." I find a great many will read an article, or listen to a discourse, and feel well while doing so, but that is the last of it, they never think of bringing into practice what they have heard or read.

As regards our own emancipation, the counsel has always been to do all in our power to gather means for our emigration, save the pennies, they will make shillings, and shillings will make pounds. Then when we have the number of pounds required for the journey, break up immediately and leave Babylon, lest Satan should work some game to get those means out of our hands again. Now have these instructions been carried out by the Latter-day Saints? This is a question I would like every one to put to himself. In my travels among the Saints I find a great many that could have been in Zion years ago, if they had been a mind to, but all of them have very nice excuses. One class of them are

those who would have gathered had it not been for some family tie that kept them here; either the husband, or the wife, or some of the children were not in the Church, and in the praiseworthy hope of bringing them to the knowledge of the truth, they have remained here, and by some unforeseen misfortune lost the chance of going. These may in reality be excused, and probably will be; other classes may not be so fortunate. Whatever their excuses may be, it proves nothing else than that they are weak in the faith; that they do not place confidence in the revelations of the Almighty; that they are afraid to put their shoulders to the wheel and to help to build up Zion, rather building up the kingdom of this world, and, as they vainly suppose, themselves; in fact, they prove that they are hypocrites, confessing one thing and practicing another.

There are a great many who strive with all their might to gather with the people of God and try to do his will, but on account of large families, a great deal of sickness and other hindrances which they could not control, have toiled and labored till now in vain, and are still toiling, always up-

to their duty in everything, in paying tithing and donations, as well as in things pertaining to the ministry. These brethren and sisters will get to Zion in the Lord's own due time, and when assistance comes, those are the ones that will receive it.

Others of the Saints will always pray to the Lord for their deliverance out of Babylon, while at the same time they are lying in bed till nine or ten o'clock of a morning, or spending their money in gin or ale, or fancy dresses and gew-gaws, chignons, ribbons, and stylish bonnets, not willing to save the pennies and to labor as hard for their deliverance, as those brethren in the valleys of the mountains do to get means to send for them. Those brethren and sisters do not show their faith by their works, they do not practice the teaching of the Savior, "watch and pray," they are willing for others to do for them what they will not do for themselves; this class will stay here a long while, or ought to, to learn through bitter experience, before I or any other Elder will speak a good word for them, or do anything for their assistance. I have been somewhat astonished since my arrival in this country, to find so many Latter-day Saints who have been in the Church from 25 to 30 years, and I must say that in a great many instances there must be a screw loose somewhere. There is not a Latter-day Saint over 10 years' standing in Switzerland (my former field of labor), and a very few of them, yet the Gospel has been preached there some 24

or 25 years. As soon as they embrace the Gospel, they go to work and don't rest until they emigrate, not waiting for somebody else to get the means for them. I could relate some facts of members there who are working for their deliverance, which would scarcely be credited by many of the Saints here; they are getting less wages and have to pay more for their emigration, than the Saints in these lands. I do not write this simply to find fault with my brethren and sisters; but I am engaged in the work of the Lord, and I would like to see all of those who are willing to do the will of God, in that place which he has pointed out for them, and if I can say or write anything to show them their error, and where they can make amends, I consider it my duty to do so, knowing in a measure the responsibility placed upon the servants of God.

Brethren and sisters, let me beg of you in the name of the Lord to examine yourselves, find out where you can save a penny, and then save it. Those of you that have the means within your reach to go—go, don't wait for another shilling, remember that life is an uncertain thing, and remember the duties you have to perform in this life, which you only can do in those holy places in Zion. The Lord will help those that will help themselves. Look around you and notice the signs of the times, listen to the voice of the Prophet and the servants of God, and you cannot help seeing what is before your doors.

MEETINGS AT LOGAN.

Last Friday morning, August 16th, Presidents Brigham Young and Geo. A. Smith, accompanied by Elders John Taylor, Wilford Woodruff, Geo. Q. Cannon, B. Young, jr., and Joseph F. Smith, of the quorum of the Twelve, and a number of other Elders left the depot of the U. C. R. R. by the regular train at 5 o'clock in the morning, *en route* for Logan, Cache County, for the purpose of holding meetings on Saturday and Sunday.

On reaching Ogden the party stopped for breakfast, and having been joined by Elders F. D. Richards and L. and A. Farr, and a few other leading Elders from Ogden, took train on the C. P. R. R. to the junction of the Utah Northern, where they changed carriages and proceeded to Hampton's, whence they were conveyed to Logan in vehicles brought by citizens for that purpose. The distance from Hampton's to Logan was quickly made, the

party reaching the end of the journey shortly before 2 o'clock.

Upon arriving at Logan the party were greeted by the enlivening strains of the brass band, and a procession of the children of the Sunday schools of the city. The next morning the town presented an unusually quiet, holiday appearance, business being in great part suspended, and long before ten o'clock the people were to be seen flocking to the bowery to attend meeting, there being a large attendance of the citizens of Logan, many from Providence, Smithfield, Hyrum, Paradise, and probably from every settlement in the county.

On the stand besides the President's party were President L. Snow, of Box Elder, W. B. Preston, Presiding Bishop of Cache County, Bishops Hyde, of Hyde Park, Pitkin, of Millville, Liljenquist, of Hyrum, Hammond, of Providence, Hughes, of Mendon, Roskelly of Smithfield, Merrill, of Richmond, Hatch, of Franklin, and Maughan, of Wellsville, and a large number of other local authorities.

The choirs of Logan, Smithfield and Hyrum were in attendance, and added greatly to the pleasure of the meetings by their very excellent singing.

The congregation on Saturday morning was addressed by Elders Geo. Q. Cannon and F. D. Richards and President Geo. A. Smith, after which the meeting was dismissed for two hours.

At 2 o'clock the bowery was well filled, and after the usual preliminary exercises, the congregation was addressed by Elders Joseph F. Smith, R. F. Nealen and Henry W. Naisbitt, when an adjournment took place until ten o'clock on Sunday morning.

On Sunday morning a meeting of the children attending the Sunday schools of the several wards of Logan City was held in the bowery, commencing about half-past 8, there being present on the occasion several hundred pupils, very neatly dressed and presenting a beautiful appearance. After singing and prayer, Elder Card, Superintendent of Sunday Schools in Logan City, examined the children on the life, mission and death of the Redeemer, and the first principles of the Gospel which he and his followers pro-

mulgated; the history of the Latter-day Church—the birth of the Prophet Joseph Smith, the first appearance to him of the angel, the discovery of the plates from which the Book of Mormon was translated, the date of the organization of the Church, the death of the Prophets Joseph and Hyrum, the exodus of the Saints to the Rocky Mountains under the guidance of President Young, and other points in the general Church history, a prompt and correct reply being given to each question by nearly every scholar present, evincing an acquaintance with the principles of the Gospel and Church history which we feel satisfied many adult members of the community do not possess.

Addresses were then delivered to the children by President George A. Smith and Elder George Q. Cannon, explaining the advantages of early education and of proper training in youth, and exhorting them to refrain from every evil practice, be diligent in study and obedient to their parents and teachers.

This meeting was one of the most interesting we ever attended, and the appearance, conduct and proficiency of the children were creditable in the highest degree to themselves and to their parents and teachers.

At 10 o'clock the religious services for the people commenced, and by that hour every seat and most of the standing room within the bowery were occupied, the attendance being much more numerous than on the preceding day, owing to the much larger influx of visitors from the surrounding settlements.

The first speaker was Elder John Taylor. At the close of his discourse Bishop L. D. Young attempted to address the congregation, but as he was still weak and suffering from the effects of the injuries he received when thrown from his carriage a few weeks since, he was compelled to desist.

Elder Wilford Woodruff was the next speaker, the morning's services being brought to a close by a "ten minutes' sermon" from President Brigham Young.

Dismissed until two o'clock.

At two o'clock the bowery was filled to overflowing, many being unable to obtain admission; the congregation

numbering about five thousand persons.

The first speaker was President Young, who addressed the people on a variety of topics, among others on the advisability of establishing, in Logan City, a branch of the Z. C. M. I. wholesale department, so that all the settlements in the northern portion of the Territory might obtain their goods at wholesale prices at Logan, and avoid the trouble and expense of freighting them from Salt Lake City. A motion to carry out this project was put to the meeting and carried unanimously.

President Geo. A. Smith then addressed the people at some length, and was followed by Elder Geo. Q. Cannon, bringing to a close one of the most enjoyable seasons of the kind that we ever had the privilege of attending. The meetings throughout were lively, the teachings were pointed and pertinent—just what the times required,

calculated to rouse the lukewarm, and to make the diligent more so, and were unmistakably dictated by the Holy Spirit; the general feeling of the people in regard to the meetings was, that they really had had a time of refreshing from the presence of the Lord.

The company left Logan at about a quarter past 9 a.m. August 19, being conveyed in carriages to Hampton's, where they embarked on the Utah Northern, and were rapidly conveyed to the Junction, and thence on to the C. P. R. R. line to Ogden, arriving there at about a quarter past three in the afternoon. Here the party remained for two hours and a-half, taking diuner in the interim, leaving Ogden by the regular evening train, and reaching this city in safety and well satisfied with their trip, at a quarter to eight o'clock. — *Deseret Evening News*.

MARRIAGE OF FATHER HYACINTHE.

Charles Jean-Marie (better known as Père Hyacinthe) Loyson was married on Tuesday, September 3d, to Emilie Jane, daughter of Mr. Amory Butterfield, and widow of Mr. Edwin Ruthven Meriman, of the United States of America. Father Hyacinthe has written to his friends in France, setting forth the ground on which the step has been taken. He says—

"The determination at which I have arrived belongs of its own nature to the privacy of individual life; it is bound up with all that is most intimate, most dear, and most sacred in human existence. The character of a priest, which I have no intention and no wish to renounce, impresses on this act, in spite of myself, a startling publicity, I might also say a terrible solemnity. If marriage were for me a merely a personal satisfaction, I should not think of it for a moment. I know too well that the pure and humble home which I create will be insulted by some, deserted by others, and that it must embrace within its circle anguish and happiness together. My

principal grief is that I shall have afflicted many souls, that I shall have scandalized, against my will, no doubt, but no less certainly, some of those little ones who believe in Christ, and for whom I would gladly die. I give to the malicious and to the frivolous, two classes all too numerous, and who have a fatal facility for leading mankind, a new and powerful weapon, not only against myself, but against my cause. Determined beforehand to remain silent in the face of the attacks which will be levelled against me, I desire once for all to give to the thoughtful, and more especially to the Christian, public explanations which bear unavoidably a personal character, but which appeared to me to be a duty I owe to the consciences which my example must of necessity either perplex or enlighten.

If I had left my convent for the purpose of marrying (which was not the case), I would not hesitate to admit it, for I should have done nothing which could not be openly avowed before those who place the natural law

of God, with its inalienable rights and duties, above human laws, and especially above conventional engagements. That which is really a matter of guilt and blame is to drag on without conviction, and too often without morality, the chain of obligations which have ceased to bind, save only out of deference to the prejudices of the world and the calculations of individual interest. That which ought to excite reprobation, that which for my part I have always looked upon with horror, is not marriage, but sin. Unswervingly faithful to the principles of the Catholic Church, I feel myself in no manner bound by its abuses, and I am profoundly convinced that among the most fatal of these abuses are perpetual vows.

In making the declaration which I have never for one moment ceased to make, and which I now once more repeat, that I intend to remain a Catholic and a priest, I should not have practically ameliorated in any degree my position in regard to marriage; I should, on the contrary, have aggravated it, and I should have created for myself, in a certain sense wilfully, a situation which to most would have appeared illogical, insupportable, and without solution.

If I could have so trifled with my conscience, with the consciences of others; if for me the most formidable problems of religion had been but pretexts for my interests or my passion, it would have been more easy for me to have accomplished my object by inflicting on Protestantism an insult which it does not deserve, and, deceiving the high-minded friends whom I number in its ranks, I should have found in entering their communion the qualification which I should have sought for in vain under the banner of the Catholic opposition to the Council and the new dogma.

No, my marriage has no connection with my religious convictions, nor with my act of the 20th of September, 1869; or rather, let me say, it is most intimately connected with them, but in that large and general sense which binds together all the steps achieved by a soul in its progress towards light and liberty. I owe to the rule of religious celibacy some of the

most exquisite joys, some of the most profound and decisive experiences of my existence. From my eighteenth year, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, in my forty-fifth year, in the calmness as well as in the maturity of my judgment, of my heart, of my conscience—in a word, of my whole being, I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which cannot be set aside without overturning the fabric of life and running counter to the will of God. I do not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakably to me. When a man has received in his heart, as another exception no less rare, holy, and glorious, that pure and lofty love in which the world does not believe because it is not worth it, such a man, be he priest, or be he monk, has the most absolute proof that he is not of the number of those self-dedicated victims of whom the Gospel speaks. Such a man am I. At the very moment when I seemed to be abandoned, renounced by my friends and by kinsmen, exiled by blow upon blow from my church, from my country, from my family, He sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart; and when all had crumbled away, alone, or almost alone, this support remained to me. Surely, this support would not be what it ought to be, I should not recognise the blessing which God has given me, were I to hesitate in seeking for it the consecration of marriage? I see no reasons which make marriage unlawful to me, for I cannot admit as such the law of any ecclesiastical system, and still less the prejudices of my fellow-countrymen. I will ever submit myself to the laws of the Church when I am not called upon to recognise as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as "the commandments of men which made of none effect the commandments of God" (Matt. xv, 9). It

is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely a discipline of the Latin Church. Even at this hour in the East the Catholic clergy are married with the full approbation of the Holy See. It is true that such marriages must precede and not follow ordination, but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and this does not the less establish in all its strength the principle that in the mind of the Church there exists no real incompatibility between the two great sacraments of ordination and marriage. The countervailing prejudice belongs to a perversion of moral ideas, which we may well marvel at finding among Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teachings of revelation? Truly, if marriage is but a concession to the infirmity, or even to the passions of our nature, I admit that it is for the priest a degradation and a defilement; but I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands, and, to be logical, it would be necessary, with Tertullian, to forbid it to true Christians everywhere. Christian marriage, the only marriage of which I speak, is not a concession to our weakness; it is not even a mere means for perpetuating our race. It is, if I may be allowed to quote myself, "the most complete, the most intimate, and the most holy union that can exist between two human beings." It is thus that I defined it only five years ago in the pulpit of Notre Dame, and I added, with St. Paul and the whole Catholic tradition, that it has become since the Gospel, the mysterious and radiant likeness of the union of the Divine Word with human flesh—of the union of Christ with His Church.

Another error, not less fatal and not less widely spread, consists in regarding the state of celibacy as capable of being made the subject of a perpetual

engagement. Precisely because it relates to what is most personal, most delicate, and, I ought to add, most perilous in the relations of the soul with God, celibacy ought to remain, at each moment of its duration, the work of grace and of liberty. Only to the Holy Spirit of God does it belong to attract towards it, and to maintain in it, the small number of exceptional beings whom He has rendered capable of it. But no human authority, neither the authority of Councils nor of Popes, can impose as a commandment, and especially as an eternal commandment, that concerning which Jesus Christ himself only spoke a word of counsel "to those who are able to receive it." "Now concerning the unmarried," wrote the Apostle St. Paul to the Corinthians, "I have received no commandment of the Lord; but I give my counsel." (1 Cor. vii, 25). This counsel it is the mission of the Church to transmit to all through the course of ages, but without imposing it on any one; and, if I may here speak my whole mind, there is not a single case in which the Church should prohibit marriage to its pastors; there are a thousand where it ought to command them to marry.

I know well the true state of my country, and while it was still willing to hear my voice I never failed to preach to it that its regeneration must come through the life of the family. I tore aside without mercy the veil of its presumptuous and deceptive prosperity, and laid bare the two sores which waste it and which mutually envenom one another, "marriage without love, and love without marriage—that is to say, marriage and love without Christianity". (*Conferences sur la Famille*, 1866). I know well, also, the true state of our clergy, and know all the devotion and virtue which are to be found in its ranks, but I am not ignorant how much it needs in a vast proportion of its members to be reconciled with the interests, the affections, and the duties of human nature and of civil society. It is only by breaking with the traditions of a blind asceticism, and of a theocracy which is, in fact, more political than religious, that the priest, become once more a man and a citizen, can at

the same time find himself more truly a priest."

The "funeral" of Pere Hyacinthe took place on the week of the marriage. It is the custom among Roman Catholic religious communities to consider any member that deserts them as dead, and the ceremony of burying him is gone through. This has been done at the convent of Dominicans to which M. Hyacinthe Loyson belonged. A coffin was placed in the

middle of the chapel, and the customary burial service chanted.

It will be remembered that on July 30th, 1870, Father Hyacinthe wrote a letter to the French papers, which he protested, as a Christian and a Catholic, against the "pretended dogma" of the infallibility of the Pope, and denied that the Council, which professed to have imposed it, was in any sense oecumenical.

DECAY OF AGRICULTURE IN NEW ENGLAND.

From the following it will be seen that prudence dictates increased encouragement to the agricultural settlement of the Great West. While mines of precious metals are eagerly sought and vigorously worked, it must be conceded that the real prosperity of the United States can in no way be so truly enhanced as by the home production of grain, vegetables and fruit. In the broad domain of the West, the cry is, and will be for a long time to come, "Millions of acres want hands." The *Cleveland Plain Dealer* says:—

In many places in New England alders are springing up in the pastures, young pines appear in the ancient mowing fields, and the feathered birches wave where once the farmers turned their rich furrow. In New Hampshire nearly 9,000 people left during the last decade, and as many more left the agricultural towns for the cities and villages. Maine barely held its own during the last decade. There was a loss in the agricultural towns and a gain in the manufacturing. Throughout New England general agriculture is becoming of less account relatively each year, while special farming and manufacturing is steadily on the increase. Of the six States east of the Hudson River, Vermont is

the nearest to raising its own bread—producing 454,000 bushels of wheat in 1869, or a bushel and a peck to each inhabitant. Taking the army rations of fifty-two ounces of flour per day as a basis for computing the consumption of bread, it follows—Vermont raises bread enough to supply the people of that State thirty-seven days. To make up the deficiency they are obliged to purchase 3,836,000 bushels per annum. Maine produces 278,000 bushels, sufficient to last eleven days, and purchases 8,500,000 bushels. New Hampshire produces 193,000 bushels, little more than a half bushel to each inhabitant, or ten days' supply, and purchases 4,260,000 bushels. Connecticut makes a poorer show, producing 38,000 bushels—a supply of bread for two days—and purchasing 7,518,000 bushels. Massachusetts raised only 34,000 bushels, or just bread enough for breakfast and dinner, but not for supper! The purchase was 20,300,000 bushels of wheat. Rhode Island raised 784 bushels of wheat in 1869, and purchased 3,000,000. The six New England States together purchase from forty to fifty million bushels of wheat, and quite as much of other grains, or in round numbers, 100,000,000 bushels of grain.

It would sometimes seem as if motherhood were a lovely artifice of the great Father, to wean the heart from selfishness by a peaceful and gradual process. The babe is self in another form. It is so interwoven and identified with the mother's life, that she passes by almost insensible gradations from herself to it; and day by day the instinctive love of self wanes as the child love waxes, filling the heart with a thousand new springs of tenderness.—*Harriet Beecher Stowe.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 17, 1872.

INSTRUCTIONS.

—o—

By referring to a printed blank quarterly report, the Presidents of Conferences will find five specified classes of monies, namely: "Tithing, Mission Fund, Book," (which includes STARS, &c.) "Individual Emigration Deposits, and Poor Fund." Since our return in May last, we have been surprised and chagrined to find many of the late quarterly reports entirely blank as to the Mission and Poor Funds. How and when this error crept in we have not taken time to inquire, nor would mere inquiry correct the past, but take this the first opportunity to prevent its continuance, and to again bring about at once the proper filling and return of all future quarterly reports. In such full and correct returns, if blanks chance in any case to appear in the columns against either "Mission Fund," or "Poor Fund," through inability to weed out the present misunderstanding in time for the next quarterly reports, due October 1st, let the reason be stated in the reports.

Though these five classes of funds are very similar in a general sense, when spoken of collectively as monies of the Saints, at the same time they are very distinct in their character and application, as all at one time were aware, and is seemingly evident at a glance, and therefore require to be again correctly reported in full, for the proper conduct of the financial affairs of the several Conferences and, as a consequence, of this Office.

True, since early in 1869, through permission from President Young, a portion of the tithing has been allowed to be used toward helping to pay for hall rents and the traveling and other proper expenses of the Elders from Zion, in cases where the donations termed "Mission Fund" did not suffice; but this Office did not so much as imagine, and cannot conceive how any one could have imagined, that such allowance would be construed to the doing away of such donations, as seems to have been the case in many instances, when it should not by any means have so occurred at all. There are many who are not only able and thankfully willing to pay their tithing, but also able and equally willing to denote toward defraying the expenses classed in the term "Mission Fund," but their liberality has been defeated by the singularly mistaken course of some Elders in omitting that class of funds. There also have been, if there are not now, some members who are so little acquainted with the requirements of the Gospel as to say that they do not deem paying tithing to be obligatory upon them until they gather to Zion, but are willing to donate liberally to the "Mission Fund," and the work in these lands has also been deprived of this amount, and numerous other amounts from various sources, and all thrown upon the tithing through an unaccountable mistake in some of the Conferences. We are pleased that the mistake did not become general during our absence, and expect it will be at once corrected.

When the Saints are again correctly instructed in this matter by the Elders from Zion and the local authorities, should it happen, though such a happening is scarcely supposable, that there have been no donations to the "Mission Fund" in a certain Conference, the President of that Conference is requested to report in its column one or more of the principal reasons why.

Equally to our surprise, in some of the Conferences the like unaccountable mistake and omission has occurred in relation to collections and reports of monies classed as "Poor Fund," thus throwing this class of expenses also all upon the tithing; from which two causes, and others not deemed proper to mention at present, several Conferences have for a time managed to expend ALL their tithing, and at the same time their Presidents have been among the most importunate in asking aid for the gathering, while they themselves were taking the strange course to keep out of our hands every farthing from their Conferences that we could use for such purpose from the funds of this Mission. Presidents of Conferences, Traveling Elders, Branch Presidents, and all teachers of the Saints are expected to at once begin the correction of this mistake, and to see that collections are made for the comfortable sustenance of the poor, so far as may be consistent; and the Presidents of Conferences are requested to report, as heretofore, the amounts and disposition of the "Poor Fund" monies, the same as in the cases of "Mission Fund," Tithing, &c.; also the reason why, as already mentioned in regard to the class termed "Mission Fund," in a scarcely supposable case of their being none.

Inasmuch as the monies classed as "Mission" and "Poor Fund" are donations to be disbursed in the Conferences where they are made, it may be asked why reports of those monies, the same as for "Tithing," "Book," and "Individual Emigration Deposits," are required to be made to this Office. The reasons are several, and deemed good; and some of them are, that this Office may know that the several authorities concerned are duly careful in properly booking and accounting for all sums placed in their hands by the liberality of the Saints and others for aiding the poor and the work of the ministry; that it may have some understanding concerning the liberality of the Saints and the friends of truth throughout this extensive and important mission, over whose interests and welfare it is required to exercise the wisest possible oversight, and at the same time have an assurance that donors are receiving their proper credit in books correctly kept for that purpose; and that it may be able to extend to donors the benefit of its supervision in regard to the disbursement of the funds they so liberally contribute, endeavoring to prevent an unwise or improper use of such means, and thereby increase confidence and consequent liberality in the donors through correcting abuses, if any, and aiding to direct the results of their liberality to the promotion of the greatest possible amount of good. There are other very pertinent reasons for the requirement of full reports, but those given may be sufficient.

The heading of this article permits the correction of a mistake which has been entertained by here and there a member of the Church, and the counseling of diligence where carelessness or negligence have crept in, by quoting a paragraph from a letter from President Brigham Young, dated Dec. 9, 1868, and printed in Star No. 2, vol. 31, Jan. 9, 1869, as follows: "In your teachings and writings to the Saints, I desire you to IMPRESS upon them the NECESSITY of their punctually paying their tithing, so that they may help us

in our endeavors to build up the kingdom of God and extend the influence of truth upon the face of the earth." This clear and explicit counsel from our President is hereby again impressed upon all in regard to paying tithing, trusting that all the authorities throughout this mission will be diligent in their instructions in relation thereto, and earnestly hoping that the Saints, for their own sakes and for the sake of the more rapid advancement of the great work in which we are engaged, will give due heed to this important counsel. For their further encouragement for so doing, it may be proper to mention that, through permission from President Young, under date Jan. 5, 1869, printed in Star of Jan. 23, 1869, all tithing that has come to this Office has, so far as possible, been used to aid the poor in emigrating, and all the tithing of the Scandinavian portion of this mission has been granted to them for that purpose since the spring of 1870, the time of our visit to that region, so that all faithful tithe-payers not only reap the direct benefits and blessings flowing to them through their diligent performance of so important a duty, but also enjoy the great gratification that a large portion of their tithes are expended in aiding the poor to emigrate, whereby their united mites are signally directed to complying with the foregoing counsel as quoted.

Having specified at some length, that all may understand, the request is briefly repeated, that all may remember and observe, to the Presidents of Conferences to report correctly and in full against EACH and EVERY class of funds printed on the blank report sheets, as follows: "Tithing, Mission Fund, Book Money, Individual Emigration Deposits, Poor Fund"; also to state all disbursements of any funds sufficiently in detail to enable this Office to exercise its judgment in regard to the propriety of such disbursements, and ever bearing in mind that they have no authority for using any of the "Book" and "I. E. Deposits" monies under any circumstances, but are invariably to forward all such monies to this Office from time to time, as circumstances or amounts may require; and also ever bearing in mind that the carriage of parcels must not be paid out of tithing money, as has been erroneously done by a few, but out of the profits arising from those parcels; and that the permission to use tithing to help out the "Mission Fund," when so needed, is expected to be confined to the wisest application of the smallest amount requisite in wisdom.

These instructions are published in the confident hope that they will be readily understood, be cheerfully and promptly observed, clear financial affairs from mistakes, confusion, and wrong, and thus aid in increasing the spiritual as well as temporal welfare of the whole of the European Mission.

RELEASES.—Elders Oliver G. Snow, Thomas Dobson and Ralph Harrison are released to return to Utah with the company expected to leave Liverpool on the 16th of October.

APPOINTMENTS.—Elder S. S. Jones is appointed to take charge of the Sheffield Conference upon the departure of Elder Harrison, with instructions to proceed to his new field of labor in time to be sufficiently informed by Elder Harrison in relation to the books, business, and all other affairs of that Conference.

Elder Newell H. Clayton is appointed to take charge of the Leeds Confer-

ence upon the departure of Elder O. G. Snow; and Elder Snow is instructed to give Elder Clayton all requisite information.

These appointments to take charge are made pending such changes as may be deemed best, after the arrival of two Elders who are expected to be called for England at the 6th of October Conference in Salt Lake City, and who may be expected here early in November.

CORRESPONDENCE.

GREAT BRITAIN.

Hampstead, London, Sept. 10, 1872.
President Albert Carrington.

Dear Brother—After your kind invitation to write you at any time, I feel under a sense of duty to acquaint you occasionally as to my whereabouts, and what I am doing. I returned about twelve days since from visiting the Saints in the district assigned me in this Conference. I went, while away, to Reading in Berkshire, touched at Oxford and Buckinghamshire, through Wiltshire and down through Hampshire to Portsmouth, over to the Isle of Wight, and returned through Surrey to London.

The Reading Branch, once the headquarters of that Conference, contains but very few Saints, only two to three families at the most can be depended upon to attend meetings. At Southampton, another Conference centre, it is much about the same. We have very fair, lively Branches at Woburn Green in Bucks, Burbage in Wilts, and at Portsmouth. The Saints are rather more numerous at these last mentioned places, and evince a good lively spirit, so they do at the other Branches; but where there are only one or two families in a whole town to bear the brunt and the jeers of the outsiders, they of course feel to some extent wearied and dispirited, or at least not quite so cheerful as those

who have the fellowship and communion of their brothers and sisters. I have instructed the Saints, where isolated from the others, and where there is an Elder or Priest, to not neglect having meetings on account of their being only a few, but to appoint the time, call their families together at that time, partake of the emblems of the Lord's Supper with as much solemnity and carefulness as though there were many present, instructing their families from the Doctrine and Covenants, Book of Mormon, or the Bible, if they did not wish to address them, and that the meeting would be acceptable to the Lord as far as they were concerned, and they would feel benefited and blessed thereby. As a general thing the Saints I visited feel well, and have a lively hope in the Gospel; many are old members and poor, and feel a very great desire to gather to Zion.

I feel well in this work, and desire to be instrumental, in the hands of the Lord, in doing much good, and in bringing many to a knowledge of the truth, for I rejoice in it more and more.

Praying for your continued preservation and success, with love to your son and all in the Office, I remain your brother in the cause of truth,

S. S. JONES.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 589.

On the 20th of January, 1846, the High Council of the Church issued from Nauvoo a circular, to the members of the Church generally, and

others, in which was announced the intention of the authorities to send out a company of young, hardy men as pioneers, early in the month of

March, to make their way westward, until they could find a location in some valley in the region of the Rocky Mountains, where they could plant seed and raise a crop, build houses, and prepare for the reception of the families who were to start as early in the spring as the grass would be grown sufficiently to sustain the teams and stock that would be taken. The place they should select would be made a resting place for the Saints until a permanent location could be decided upon. The statement that had been circulated, to the effect that the Saints had become alienated from their country and dissatisfied with the form of government of the United States, was denied; and it was stated that "Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the United States' Government to that country. It is geographically ours; and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability."

The willingness of the Saints to adhere to the laws of the country, and to go forth in response to the call of Government officers and to sustain the flag of the United States, was soon put to the test, as will be shown in a future chapter.

At that time settlements were being made in Oregon by the United States, and it was thought probable that the Government would establish a line of forts along the route from the Missouri river to those settlements. In case this should be done the Saints hoped to have the work of building to do, as they would probably be near the route, and, on that account, be able to do it to better advantage than others; and the proceeds of their employment would relieve their necessities.

The temerity evinced by the Saints in undertaking, at that season of the year, a journey in the wilderness upwards of a thousand miles distant from civilization, to a region inhabited only by the savage, was such as could only result from implicit faith in God.

We cannot restrain a feeling of reve-

rence for those men, when we contemplate their actions. They trusted wholly in God, for their means of transportation were so limited that they could not take a very great supply of provisions with them, and what human assurance had they, that they would be enabled to raise a crop in their new and distant home before the supply taken with them would be exhausted? They had no person's experience to teach them, for those best acquainted with the region of the Rocky Mountains were strongest in the belief that grain could not be raised there. Those bold men and women knew that the undertaking would be fraught with peril, but they possessed unbounded faith in God, and they trusted in Him for deliverance.

It was decided that those able to start and owning teams and other things required, should do so as early as possible, and A. W. Babbitt, Jos. L. Heywood, John S. Fullmer, Henry W. Miller and John M. Bernhisel were appointed a committee to dispose of the property of the Saints. As fast as sales of property could be made, the means obtained were to be devoted to helping out those who, for the lack of the necessary outfit to leave with, would remain.

During the month of January the probability that the Saints would encounter trouble in leaving, seemed to grow stronger every day. The rumor reached Nauvoo from Washington that the officers of the Government would intercept them on their way and take all their fire arms from them, so that if they were determined to go they might go defenseless. President Young counseled those of the people who were prepared to leave, to keep themselves in readiness to start on a few hours' notice.

Elder Samuel Brannan, having chartered the ship *Brooklyn*, set sail from New York for California on the 4th of February with about two hundred and thirty souls on board, mostly Saints, and considerable freight, some of which was for the Sandwich Islands. The passengers started on the voyage joyfully. They took farming implements, blacksmiths', carpenters', and wheelwrights' tools, fixturs for two

grist-mills, sawmill irons, a printing press, type, paper and such other things as would be needed in establishing a colony in a distant land.

The work of administering the holy ordinances in the Temple continued almost incessantly, day and night, up to the 7th of February, the people being so anxious in this respect that they seemed almost unwilling to have President Young and the Twelve depart, as in that case their privileges would cease. The previous day the removal of the Saints was commenced, by Bishop George Miller and family, with six wagons being ferried across the Mississippi river, and ere many days had passed the work of ferrying the wagons across was kept up day and night. Some accidents occurred, such as the sinking of a ferry boat, but generally they were fortunate in getting over safely.

On the 9th the roof of the Temple was discovered to be on fire, the stove-pipe having ignited it. The alarm was immediately given, and the citizens rallied to the scene and the fire was extinguished in about half an hour. The damage caused by the fire was not very great.

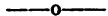
John E. Page, an old member of the Church and one of the Twelve Apostles, had, for some time past, refused

to act in unison with the others of the Apostles, and indulged continually in fault-finding and complaining. It had long been noticed that he was drifting towards apostasy, and on the 9th he was accordingly disfellowshipped by his brethren of the Twelve Apostles.

President Young and some others, with their families, left Nauvoo on the 15th, crossed the river and traveled nine miles to Sugar Creek, in Lee County, Iowa. Here they formed a camp, and organized in companies and awaited the arrival of others from Nauvoo, before they proceeded on their way. While they remained there the weather continued very severe, and there was considerable suffering in the camp from the cold.

The cold was so intense that the Mississippi river was frozen entirely over, so that teams could cross on the ice. Many of the Saints in the camp lacked wagon-covers and tents to shelter them, and consequently, when the snow fell and the severe weather set in, they suffered much more than they otherwise would have done; but notwithstanding this they were generally cheerful and buoyant in spirit, and looked forward with gladness to their final deliverance from the power of their persecutors.

UNPOPULARITY OF WOMEN.



There is no denying the fact that women are not so popular among men as they used to be. Marriages are not so numerous in comparison with the population, and, if we may infer anything from the Divorce Court, they cannot be so successful. What is the reason of it all? Are men more exigent, or are women less loving? Is it our fault or theirs? No right-thinking man wishes women to be ignorant or silly; but no man wants to see their intellect cultivated to the exclusion of their affections, the deadening of their instincts, or the annihilation of their sense of duty. It is one thing to have for a wife a mere brainless doll, whose ideas of life are bounded by fashion on the right side and pleasure on the left, and another thing to have a learned

mummy, whose heart has become atrophied in favor of her head, and who has dropped the sweetest characteristics of her womanhood in the class-room. It may be quite right and proper that women should understand conic sections and the differential calculus if they are strongly impelled that way—that they should even put enthusiasm into the study of logarithms, and find enjoyment in digesting some of the stiffest doctrines of political economy; but it is better that they should be tender to men and gentle to children, careful housekeepers, kindly mistresses, pure-toned leaders of society. It is good for them to have knowledge, but better to keep love. Yet this is just what so many of the “advanced” women have not

kept. The odd antagonism to men professed by them, and the painful depreciation of all the home life, both in its affections and its duties; which they declare has created almost a distinct class among them; and it is not a lovely one. They are enthusiastic for the franchise, and passionate for an equal share in the so-called privileges of men, but they are only scornful of the disabilities and obligations alike of sex in all that relates to marriage, the home, and children. In their regard for intellectual ambition they have ceased to respect the emotional side of human nature; and in their demand for free trade in the work of the world, for leave to share in all the specialties of the man's life, they have forgotten that part of their own happiness lies in ministering to his. This, then, is the reason why they are not so popular among men as they used to be. Rivals, in the place of help-mates; antagonists, not lovers; can it be wondered at if men have followed as they have been led, and have left off adoring a group of indeterminate persons who only desire to be feared?

This is one class of women who are unpopular with men, and deservedly so. Another is that of the women whose whole souls are centered upon "getting on in society," and who regard men, as husbands, merely as stepping-stones to that end. Marriage means with them a banker's book, and the liberty accorded to the wife which was denied to the maiden. The man counts for nothing, provided always he is not exceptionally stingy, tyrannical, or jealous. Granted a moderate amount of liberality and easiness of temper, and he may be ugly, old, vicious, utterly unlovable throughout. What does it matter? He has money; and money is the Moloch of our day. So the woman of this class passes through the sacrificial fire all her best affections, her poetry and aspirations, her hopes, her dreams, and sells herself for so much a year sterling—"getting on in society" being her reward. It is not because the grapes are sour that poor men dread and dislike this class of women; and it is only because human perceptions are so easily blinded by vanity and passion,

that the very men who pay the price ignore the worthlessness of the thing they buy. Sometimes knowledge comes when too late, and the Stepping stone awakens to the fact that, though money may pay for youth and beauty, it cannot buy honor nor yet love; and that the woman who sells herself in the first instance has rarely anything to give in the second. How can we wonder, then, that with these two sections of womanhood, so large and important as they now are, women should be less popular with men than they used to be, and marriage held a thing to be shy of, or undertaken only under extremity? To be sure, we men are poor fellows as bachelors, in spite of our freedom and the desolate liberty of the latch-key. That traditional button of ours is always coming off, and we sigh in vain for the deft fingers of the ideal woman while we prick our own in our clumsy attempts to sew it on again. We are badgered by our house-keepers, neglected by our landladies, and cheated by both. We fare vilely in chambers, worse in lodgings, and club living is not economical. The dingy room, unswept and ill-garnished, is but a miserable kind of home, as we sorrowfully confess to our own souls, if we are afraid to carry the secret farther. And yet we live on in growling discontent, hating much what we have, but dreading more what we have not. Meanwhile the country swarms with unmarried women, and sociologists shake their heads at the phenomenon, seeking to account for it on every plea but the right one. Of course, we do not deny the actual numerical redundancy of women in England. But we do say positively that more girls are unmarried than need be, while many good men are vowed to celibacy and buttonless discomfort because women have lost the trick of loving as they used to love; because they have abjured the old virtues of patience, modesty, tenderness, self-sacrifice, home-keeping, and home-blessing, old characteristics of them, and have become cold and hard and worldly and self-assertive instead, because they have ceased to be women in all that constitutes true womanhood, consequently have ceased to charm men as in aforetime.—*Globe*.

UTAH NEWS.

—o—

The *Washington Star*, of Aug. 16th, has the following items:—

General Sheridan telegraphs to General Ord, in Utah, to use force at once if required to quell the Indian disturbances.

Brigham Young, the Hon. W. H. Hooper and others have obtained from the Controller of the Currency permission to organize the Deseret National Bank, in Salt Lake City, Utah, with a capital of \$100,000. The Deseret Bank, now in operation there, will be merged with the National Bank.

The *Deseret News* gives the following—

PROVIDENCE HALL OF SCIENCE.—Providence is a beautifully located settlement in Cache Co., about two miles from Logan. It contains about seventy families, but they are full of life and energy, no greater proof of which can be given than the fact that they are now erecting a Hall of Science 65 by 45 feet long, and 22 feet from floor to ceiling. It is estimated that when completed the Hall of Science will have cost from \$12,000 to \$15,000.

UTAH COUNTY.—A gentleman just up from Utah Co. informs us that affairs never were in a more prosperous condition in that region. The grain crop all through the county, which is just harvested, is heavier than any ever before raised there, though in Newton and some other settlements there is considerable smut in the wheat. In consequence of the large yield, and the itching desire of many producers to sell at any price, in view of some fancied necessity, grain will doubtless be reduced to a very low rate. A large number of men of the county have found employment, with good wages, on the Utah Southern and American Fork Railroad.

THE OUTRAGE IN SANPETE.—It appears that the telegraph operator, Page, who was so fearfully wounded at Mount Pleasant, Sanpete Co., was not attacked by Indians as at first supposed, but by a young man named Smyth. No justifiable reason for the assault can be ascertained. Smyth, it appears, is subject to fits of insanity, and was probably laboring partially under an attack of insanity when he committed the assault. A private dispatch from Mount Pleasant states that brother Jeremiah D. Page, the telegraph operator at that place, who was brutally mutilated on the 16th Aug. by Richard Smyth, was delirious all Thursday night, and was very restless yesterday, the 22nd. From a gentleman well acquainted with brother Page, we learn that he is universally respected by all acquainted with him, being intelligent, well disposed, and a young man of most exemplary habits, and that he had acted in a most friendly manner towards Smyth. There seems to be no other cause for the horrible deed than the insanity of the perpetrator.

EMIGRANTS ARRIVED.—The company of emigrants which left Liverpool July 30th, per steamer *Wisconsin*, arrived in this city at 11 o'clock last night, August 20. Elder B. W. Driggs, of Pleasant Grove, returned missionary, who traveled with the company, called this morning, August 21. He informs us that the party had a pleasant journey, although in crossing the Atlantic head winds prevailed a good deal of the time. No disease appeared among the people, not a single death occurred, and they received the kindest treatment during the entire trip.

W. C. Staines, Esq., emigration agent at New York, with W. J. Silver and Seymour B. Young, Esqrs., have arrived in good health and spirits, Brother Staines having safely endured the unprecedentedly hot weather on the Atlantic coast, of which many people were dying in New York and other cities, and many others were greatly apprehensive. About 1,000 emigrants from Europe this season had already arrived, most of them coming to this city. Bro. Staines expects to return to New York again by September 8, in readiness to meet the company leaving Liverpool on the 4th.

VARIETIES.

—o—

Not being untutored in suffering, I learn to pity those in affliction.—“Virgil.”

A wise man reflects before he speaks; a fool speaks, and if he reflect, it is afterward.

The *difficult* part of good temper consists in forbearance, and in self control during the ill humor of others.

As we go on in life we find we cannot afford excitement, and we learn to be parsimonious in our emotions.

Hope is a flatterer, but the most upright of all parasites; for she frequents the poor man's hut, as well as the palace of his superior.

Tenderness without the power of relieving, only makes the man who feels it, more wretched than the object which needs the assistance.

The tongue is the key of the mind; and whenever it opens the secret-hung door, what lies in the store-house behind, whether gems or mere rubbish, is hidden no more.—“Mahomet.”

POETRY.

TRIP LIGHTLY.

[SELECTED.]

Trip lightly over trouble,
Trip lightly over wrong,
We only make grief double
By dwelling on it long.
Why clasp woe's hand so tightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over sorrow,
Though all the day be dark,
The sun will shine to-morrow,
And gaily sing the lark;

For hopes have not departed,
Though roses may have fled;
Then never be down-hearted,
But look for joy instead.

Trip lightly over sadness,
Stand not to rail at doom;
We've pearls to string of gladness,
On this side of the tomb;
Whilst stars are nightly shining,
And the Heaven is overhead,
Encourage not repining,
But look for joy instead.

DIED.

RODGERS.—In the 20th Ward, Salt Lake City, Aug. 23, of dropsy. Mary Ann, wife of William Rodgers, aged 25 years and 11 months, late of London, England.—“Salt Lake Herald.”

LARKIN.—In Salt Lake City, Monday, Aug. 25, of pulmonary consumption, Sarah, wife of Elijah Larkin, aged 60 years and 14 days.—“Salt Lake Herald.”

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SOMETHING WRONG WITH THE SUN.

When we consider the intense heat which has prevailed in Europe during July, and the circumstance that in America also the heat has been excessive, insomuch that in New York the number of deaths during the week ending July 6, was three times greater than the average, we are naturally led to the conclusion that the Sun himself is giving out more heat than usual. Though not endorsing such an opinion, which, indeed, is not warranted by the facts, since terrestrial causes are quite sufficient to explain the recent unusual heats, we cannot refrain from noting, as at least a curious coincidence, that at the very time when the heat has been so great, the great central luminary of the Solar system has been the scene of a very remarkable disturbance—an event, in fact, altogether unlike any which astronomers have hitherto observed.

Now certain Italian spectroscopists—Respighi, Secchi, Tacchini, and others—have set themselves to the task of keeping a continual watch upon the chromatosphere. They draw pictures of it, and of the mighty colored prominences which are from time to time upheaved out of, or through, the chromatospheric envelope. They note the vapors which are present, as well as

what can be learned of the heat at which these vapors exist, their pressure, their rate of motion, and other like circumstances. It was while engaged in some of the most difficult and delicate of these tasks that Tacchini noticed the strange occurrence now to be described.

"I have observed a phenomenon," he says, "which is altogether new in the whole series of my observations. Since May 6, I had found certain regions in the sun remarkable for the presence of magnesium." Some of these extended half-way round the sun. This state of things continued, the extension of these magnesium regions gradually growing greater, until at length, "on June 18," says Tacchini, "I was able to recognize the presence of magnesium quite round the sun—that is to say, the chromatosphere was completely invaded by the vapor of this metal. This ebullition was accompanied by an absence of the colored prominences, while, on the contrary, the flames of the chromatosphere were very marked and brilliant. It seemed to me as though I could see the surface of our great source of light renewing itself." While this was going on Tacchini noticed (as had frequently happened before in his ex-

perience) that the bright streaks on the sun which are called *facule* were particularly brilliant close to those parts of the edge of the disc where the flames of the chromatosphere were most splendid and characteristic. The granulations also, which the astronomer can recognize all over the sun, when a large telescope is employed, were unusually distinct.

Tacchini concludes (and the inference seems just) that there had not been a number of local eruptions of magnesium vapor, but complete expulsions. Only we would venture to substitute for the word "expulsion" the expression "outflow" or "up-rising," since it may well be that these vapors rise by a quiet process resembling evaporation, and not by any action so violent that it could properly be regarded as expulsive.

In whatever way, however, the glowing vapor of magnesium thus streamed into the envelope of the sun, it would seem that the aspect of our luminary was modified by the process,—not indeed in a very striking manner, or our observers in England would have noticed the change, yet appreciably. "More than one person," says Tacchini, "has told me that the light of the sun has not at present its ordinary aspect; and at the Observatory we have judged that we might make the same remark. The change must be attributed to magnesium."

It is impossible to consider attentively the remarkable occurrence recorded by Tacchini without being struck by the evidence which it affords of solar mutability. We know that during thousands of years our sun has poured forth his light and heat upon the worlds which circle around him, and that there has been no marked intermittence of the supply. We hear, indeed, of occasions when the sun has been darkened for a while; and we have abundant reasons for believing that he has at times been so spot-covered that there has been a notable diminution of the supply of light and heat for several days together. Yet we have had no reason for anticipating

that our sun might permanently lose so much of his heat and lustre that the inhabitants of earth would suffer. Tacchini's observation reminds us, however, that processes are at work upon the sun which admit of being checked or increased, interrupted altogether or exaggerated so violently (as it were), that the whole aspect of the sun, his condition as the fire and lamp of the planetary system, may be seriously affected.

If we only remember that our sun is one of the stars, not in any way distinguished, unless perhaps by relative insignificance, from the great bulk of the stars which illuminate our skies at night, or are revealed by the telescope, we shall learn to recognize the possibility that he may undergo marked changes. There are stars which, after shining with apparent steadiness for thousands of years (possibly for millions of years before astronomy was thought of), have become suddenly much reduced in brightness, or after a few flickerings (as it were) have gone out altogether. There are others which have shone with equal steadiness, and have then suddenly blazed out for a while with a lustre exceeding a hundredfold that which they formerly possessed. It would be equally unpleasant for ourselves whether the sun suddenly lost the best part of his light, and presently went out altogether, or whether he suddenly grew fifty-fold brighter and hotter than he now is. Yet in the present position of sidereal astronomy, it is quite impossible to assert confidently that one event or the other might not take place at any time.

Fortunately, we may view this matter (just as astronomers have learned to view the prospect of mischievous collisions with comets), as a question of probabilities. Among so many thousands of stars there have been so many sudden outbursts of light and fire, so many sudden defalcations of splendor. Our sun is one of those thousands, and so far as we know, takes his chance with the rest.—*Spectator*.

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, rather to be chosen for a companion than peace.

THE SOCIAL EVIL IN SALT LAKE.

On August 29th, Cora Conway, Kate Flint, Sady Hulbert and Nellie Hutchison were before Justice Clinton on separate charges of keeping houses resorted to for immoral practices, Mr. Hoge for the City, and Messrs. Spratt and Field for the defendants. A large number of spectators were present in court.

The case of Kate Flint was first proceeded with. Evidence of guilt conclusive.

The case of Cora Conway was the next in order, the evidence with regard to her guilt was equally clear as that of her predecessor.

It was stated in behalf of Nellie Hutchison that since she was fined, a few days ago, she had closed up her house and sent her furniture to the auction rooms to be sold, and the same plea was entered in the case of Sady Hulbert.

At the conclusion of the examination of witnesses, counsel on both sides agreed to rest the cases.

In summing up the Court said the community demanded, at the hands of the city authorities, the abolishment of such establishments as those kept by the defendants. It had been demonstrated that the imposing of fines was not a sufficient remedy. The disreputable business in which the defendants were engaged was being carried on with increased boldness. This, he presumed, was the result of the encouragement it had received. Eleven cases, on one occasion, had been before the court at one time, but all the defendants were discharged by Judge Hawley. He was glad to say, however, that Judge McKean had sustained the city in the matter, by deciding that it had the right to make the ordinance, and to proceed under its provisions. As fines alone had failed in decreasing the evil he would impose a fine of \$15 each on Kate Flint and Cora Conway, and order that their establishments, being nuisances, be abated. Nellie Hutchison and Sady Hulbert were discharged.

Two parties of officers then proceeded to Commercial street, one going to the establishment of Kate Flint,

number 17, and the other to that of Cora Conway, number 41, and demolished all the furniture, fittings, &c., within those premises, a large crowd gathering on the street in front of the houses while the officers were thus engaged.

The *Deseret Evening News* in commenting on the abatement of these nuisances, says:—Every lover of good order has felt for some time that our city was fast losing the reputation which it has enjoyed from its foundation for the strictness of its regulations and for the entire absence of those practices which are admitted to be the great evils of modern society. Hundreds of those who first settled here, and who never had a feeling of fear in contending with the dangers and vicissitudes which then had to be met, have had serious apprehensions in witnessing the persistent efforts to introduce and fasten upon society here the most repulsive vices of so-called civilization. They could meet the terrors of the desert, risk the dangers of starvation and the neighborhood of wily savages, and feel comparatively unconcerned; but drunkenness, harlotry, gambling and their kindred evils inspire them with dread.

There has been a wide-spread and deep feeling in the community in reference to the growth of these vices of late. The citizens generally have felt that something should be done to stop their growth, or they would overslaugh the city; for it has been easily seen that those who plied these vocations were becoming daily more brazen and defiant, and were creating a public opinion to sustain and justify them in their vile traffic. Let such practices flourish, and how long would it take to produce such a demoralization of sentiment here that their continued existence would be demanded as a necessary evil? Already, we are informed, there are those who consider themselves respectable, who exhibited anger yesterday at the abatement of these houses of ill-fame, on the ground that they were "necessary," they existed elsewhere, and should be

permitted here. To sustain this view, we understand, they mentioned the names of young men and others who are old residents here as patrons of these institutions.

No better argument than this, in the opinion of the community generally, can be adduced for declaring them nuisances, and proceeding against them as such. The undivided sentiment here, up to the past few years, was in favor of the marriage of the sexes, in utter opposition to harlotry. That sentiment is still entertained by the very large majority of the people of Utah. They still desire their sons to be husbands, not paramours; their daughters to be wives, not harlots; and while they live they will do all in their power to check such prostitution. Every right-feeling family feels itself menaced while the trade of harlotry is openly followed in our city, especially when surrounded by all the fascinations and allurements which can beguile the unwary.

A petition was presented to the City Council a short time since, signed by citizens doing business on the street where these disreputable houses were located, praying for their abatement on the ground that they were an injury to business and endangered morals. This was handed to the Chief of Police. He and his officers did what they could to put a stop to the evils complained of. But though fined, the parties guilty would not stop their business. What next? One of two alternatives was presented to the city authorities: they had either to let these houses continue open and their proprietors pursue their vile trade, encouraged and strengthened by the sympathy and material aid of their patrons—to become, in fact, recognized centres from which a moral pestilence should diffuse itself through society—or they had to be abated. A city ordinance says:—

“Any house or place resorted to for illicit sexual intercourse shall be deemed a house or place of ill-fame, and is hereby declared a nuisance and may be abated.”

After hearing the evidence in the cases, it was resolved to abate these resorts. The City marshal was instructed “to proceed to and abate

said nuisance (by demolishing all things found therein used for the purpose of keeping or conducting a house of ill-fame), as provided by the ordinance of said city.” The officers carried out their instructions.

We have been asked why did the officers not confiscate the property instead of demolishing it. It is probable, had they resorted to confiscation, that they would scarcely have taken possession before a writ of replevin would have been served upon them, and instead of the nuisance being abated it would have been strengthened. The officers took a vigorous and proper course, such a course as is frequently taken in other cities to accomplish similar results. They treated the women as brave, true men always treat the sex, and gave them every opportunity—our reporter who was present informs us—of gathering up and packing away their personal effects.

In the name of the community, in the name of every admirer of virtue and good order in the Territory, and in the nation, we thank the city authorities and the police for their action in these cases. True, they have but performed the duty imposed upon them by law; yet this has been done at a time when it was so much needed that the feeling among the great majority of our citizens is one of satisfaction and relief. They know that the officers are not unmindful of their obligations to the people. The only regret is that the patrons of these houses cannot be made to share the exposure and loss of the proprietors.

The *Ogden Junction*, in alluding to the matter, says:—All our Salt Lake exchanges contained lengthy accounts of the abatement of a great nuisance. It appears that the municipal authorities having discovered that fining the keepers of bad houses and those who frequented them had no effect in mitigating the evil, at last resorted to extreme measures for its suppression.

The officers, armed with the proper papers and weapons, then proceeded to the places kept by the first named offenders, in Commercial-street, and after giving the women inside time to remove their personal effects, went to

work and destroyed all that remained. A large crowd assembled while the demolition took place, and some silly threats were made, but the police made a thorough job of it, and the nuisance was thoroughly abated.

The opposition press of Salt Lake, which has lately varied its monotonous attacks on the *News* and the *Herald* by championing the cause of the prostitutes, is of course wildly on the rampage, and hints at something terrible to follow, but the wind that works those organs is as weak as it is foul, and nobody pays much attention to it.

The social evil has puzzled all the statesmen and philanthropists who ever handled it. The Mormons, up to the advent of the miners and the McKeanites, had the credit of solving the unsolvable problem. Since the establishment of the judicial autocracy the evil has taken root in Utah and flourished defiantly. Under protection

from the higher courts the shameless *nymphs du pave* flaunted their sin-bought finery close to the very eyes of the municipal authorities, and plied their disgusting vocation in the heart of the city. Let the Territorial laws and city ordinances be enforced and this community can be kept free, as in the old times, from the social disgrace of other localities. Its prevalence to any extent is due to the fostering care of Federal officers and the backing of a prostituted press.

Extreme evils require extreme remedies. The Salt Lake City authorities have done the best they could under the peculiar circumstances that have surrounded them. We hope they will continue their work regardless of all opposition. The law must be honored, and every good citizen will sustain the city fathers in their efforts in behalf of morality and decency.

SOME REFLECTIONS ON MARRIAGE.

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It is the experience of all time, and no doubt of all peoples, that men and women are made for each other, to be husband and wife, and are very often brought together by a providence they cannot account for, and they can never be separated in their souls any more. A young man goes into a room of an evening with a heart as free as an unmated swallow, and comes out of it sixty minutes after, a captive for life; and the maiden knows what the youth knows, and in her heart says amen to the revelation, though it may take her some time to say it with her lips. "I have a friend," says a credible writer, "a man of great intelligence, who told me that when he was in the middle of the Pacific on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to a quarterly Quaker meeting in Tottenham, and there saw in a Quaker bonnet, for the first time with his human eyes, the face he had seen in his dream. The maiden became his wife, and I never saw a happier pair on the earth, or a

sweeter home or children; and I have no doubt of the perfect truth of the story."

All true marriages are made in heaven.

All true love is blessed with reverence,
As heavenly light is blessed with heavenly blue.

Any true observation of the life we are living will bring the assurance that marriages of this sort are by no means so few as cynics and satirists would like us to infer. "If," says a most respectable clergyman, "from thirty to forty years of intimate observation, in two widely separate sections of society,—two worlds and the intimacy of a minister besides—can be of service in forming an opinion, it is mine that a great preponderance of the men and wives find their help mates, their matches, the one human being they need to make up the full measure, so far of their life, in the man or woman they marry. It is probable they may not find what I may call their ideal man or woman—the wonderful person the romances can make so much better than the Lord of life makes us, as the pictures in a fashion plate are finer

than the portraits of the masters. When we form our taste on this sort of standard, we are likely to be disappointed and ought to be."

The possibility of husband and wife falling out is in some way to be expected; in what way we cannot well foresee, and it is not best we should. It may be health or temper, or habit—it is no matter; there must be a trial of our faith in each other, as there is of our faith in religion. No man or woman has any business to enter into this intimate oneness of life and soul without such an expectation. When the lark soars and sings over a mountain tarn, his shadow is as deep in the water as his soaring is high in heaven. Wise old Bishop Taylor says: "Marriage has in it less of beauty than single life, but more of safety. It is merry, but, alas! more sad. It is fuller of joy, but also of sorrow. It lies under more

burdens, but is supported by the strength of love, so that these burdens become delightful."

Something like that is to be expected in the very nature of things; it is to be found as the shadow cast by the truest and purest light that ever shines in a home. The sweetest wife that ever lived has said things to her husband scores of times that she would allow no other human being to say about him, or, once for all, that third person must hear a piece of her mind, if it were even in a church; and the truest husband will now and then make his will known to his wife in tones so imperious, that if he heard another utter them to the same woman, it would bring him leaping, like a leopard, at the fellow who dared to speak so to the mother of his children.—*New York Citizen*.

EXECUTIVE ENCROACHMENTS UPON THE JUDICIARY.

"Winkle," in writing to the *Chicago Tribune*, sends the following:—

Rockford, Ill., Aug. 7.

To the Editor of the *Chicago Tribune*.

Sir—The Hon. John V. Eustace, Liberal candidate for Attorney General of the State, and the Hon. Robert C. Burchell, of Oregon, addressed an audience of some 500 people at the court house last evening. The most notable feature of the occasion was the following narrative, which Judge Eustace made in the course of his remarks, and to which the blinded admirers of General Grant are commended:—

Referring to the encroachment of General Grant upon the national judiciary, Judge Eustace cited the following facts, which may be verified by reference to the contemporaneous history: In the spring of 1870, Charles Wilson, of Kewanee, Ill., a lawyer of repute, was appointed United States District Judge of Utah. At or about the same time Wils. Shaffer, of Freeport, was appointed Governor of the same Territory. Shortly before that, Congress had enacted a law, offensive because of its special character, in reference to naturalization in Utah—a

law which invidiously discriminated against resident foreigners there who sought to become citizens. It was presumed that Judge Wilson, in a case then pending in his court, would decide the law unconstitutional, and such a decision being contrary to the expressed desire of Grant, the necessity of its being withheld, or of a change being made in the court, became apparent.

Wils. Shaffer, as the agent of General Grant, interrogated Judge Wilson in reference to the matter, and, upon being assured by the Judge that such would be his decision, informed him that his successor would be forthwith appointed. Shortly after, and before any decision of the case had been made, Judge Wilson was removed, and one McKean, the willing tool of a military master, appointed in his stead. Of course McKean decided the infamous law constitutional, and of course the Supreme Court reversed the decision. This rebuke was not, however, sufficiently pointed to penetrate the thick hide of the great nepotist, as the sequel shows.

Not long after, Judge Wilson, who was at Washington, in company with

the Hon. John B. Hanley, member of Congress from the Rock Island district, called upon General Grant, when the President was asked if any charges had been made, or were on file, against Judge Wilson. To this the silent one vouchsafed a smoky negative, and said that Wilson had been removed solely because of his intention to render a decision adverse to the constitutionality of the law in question; and that he, Grant, regarded the judges and all other officers of the Territory as members of the Governor's staff, and, if they could not carry out the Governor's orders, they must resign or be removed. This conclusive dictum ended the interview.

The *Albany Law Journal*, acknowledged to be the ablest law journal published in the United States, and whose editors are zealous Grant men, presents to its readers the following brief summary of the way in which the Supreme Court quashed the assumptive proceedings of the immaculate members of the "staff" occupying the judicial benches in Utah:—

The Supreme Court of the United States has robbed Chief Justice McKean of all the cheap notoriety he ob-

tained by reason of his onslaught upon the Mormons and their institutions. The opinion in the case appealed to that court was read by Chief Justice Chase, and contained an extended review of the history of legislation relative to Territories, from the foundation of the government. The court held, first, that while powers are granted to Territories by organic acts passed by Congress, *that body has no right to pass any class of laws relating to the Territories which it has not a right to pass for the government of the States*; second, that the duties of the District Attorney and the United States Marshal in the Territories are precisely the same as they are in the States; and, third, that the juries which have been drawn in Judge McKean's court during the past year, both grand and petit, have been illegal. The effect of this decision renders void all criminal proceedings in the Territory since Judge McKean's accession; discharges some one hundred and forty prisoners, who have been illegally held at an expense of nearly \$50,000; invalidates much of the civil business done during the year, and should give a new Chief Justice to the Supreme Court of Utah.

A SCOTCHMAN ON MIRACLES.—“Well, you may say what you please,” said Smith, “I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them if they are to be so readily set aside?”

“I dinna ken, sir,” said uncle, very reverently, “what God may do, or what he winna do; but I don’t regard a miracle to be a violation o’ the laws of nature. There’s nae violation o’ the laws o’ nature, or rather the laws o’ God, then I ken o’, save the wicked actions of wicked men.”

“And what then,” I asked Smith, “do you make a miracle to be?”

“I regard it,” said uncle, “to be merely such an interference wi’ the established course o’ things, as infallibly shows us the presence and the action o’ a supernatural power. What o’clock is it wi’ you sir, if you please?”

“It’s half past twelve, exactly—Greenwich time,” replied Smith.

“Well, sir,” said uncle, pulling a huge old time piece from his pocket, ‘its one o’clock wi’ me, I generally keep my watch a bittie forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I’m turning the hand o’ t around. Noo wad ye say that I have violated the laws of a watch? True, I have done what wa chidom wi’ its laws couldna have done for itself, but, as you see, I have done violence to nae o’ its laws. My action is only the interference o’ a superior intelligence for a suitable end, and I have suspended nae law, violated nae law. Well, then, instead o’ the watch say the universe; instead o’ moving the hands, say God acting worthily o’ himself, and we hae a’ that I contend for a miracle; that is the unquestionable presence of an Almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice already, and wha daur say that he’ll not do it again?”

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 24, 1872.

DISOBEDIENCE.

—O—

THE Great Father, as the Supreme Ruler and Lawgiver of this earth, asserts his right to give instruction, counsel and laws to his children, and to exact obedience from them. This right has always been affirmed and maintained, so far as we have information, in sacred history; and though obedience is obligatory on all, yet all will not obey. The disobedient have always been the majority, the obedient the minority.

To obtain this obedience, which would result in salvation, God has held out every inducement which his children have been capable of understanding, but without gaining the desired end. In the days of Noah all but eight souls turned a deaf ear to the voice of the Father. When he had delivered Israel out of Egyptian bondage with a mighty hand and an outstretched arm, sending his angel with them in a pillar of a cloud by day to lead them, and by night a pillar of fire to give them light, that they might go by day and by night, and causing them to cross the Red Sea dry shod, destroying their pursuers, feeding them by food rained down from heaven, pleading with the people by Prophets, and Elders, and judgments, and under the teachings of immediate revelation, yet after all this, and much more, he had to say, "Forty years long was I grieved with this generation, and said it is a people that do err in their hearts, and they have not known my ways." So through the reigns of the Judges, and of the kings of God's covenant people, history continued to repeat itself in the disobedience of the people, causing the Lord to say by the mouth of his Prophet Isaiah, "I have nourished and brought up children, and they have rebelled against me: the ox knoweth his owner, and the ass his master's crib: but my people doth not know, my people doth not consider." At last, as Jesus beautifully portrays in the parable of the husbandmen, "He sent unto them his son, saying, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir, come, let us kill him, and let us seize on his inheritance.' And they caught him and cast him out of the vineyard and slew him."

Disobedience caused God's chosen people to be dispersed among all nations, and to have been a hiss and a by-word for many generations. Their continued opposition to the divine rule, culminating in the death of the Son, caused "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. iii, 14. As Paul said to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

But we learn from sacred history that the Gentiles in their turn manifested

their unworthiness. They were warned by their great Apostle, Paul, that the Jews because of unbelief were rejected, "and thou (Gentiles) standest by faith. Be not high minded but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and the severity of God; on them which fell severity; but towards thee, goodness; if thou continue in his goodness, otherwise thou also shalt be cut off." Paul in his last address to the Ephesian Elders said, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts xx, 29-30. In his second letter to Timothy, chap. iii, 1-5 verses, he writes, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." In same letter, chap. iv, 3, 4 verses, he writes, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Even in his life time, Paul had to contend against unbelief, and its attendant disobedience to God's will. He writes to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth." So general had this spirit of disobedience to the divine will become, that at the close of the first century of the Christian era, but seven branches of the Church of Christ in all Asia were found worthy of notice in the last divine revelation published in the New Testament; and but two of these seven escaped the divine censure. Nor has obedience to God's will increased in the absence of Apostles, Prophets, and other servants of God authorized to administer his law and to make known his will to the children of men. When disobedience increased and prevailed under the immediate administration of men who were privileged to speak to God, face to face, it is no wonder that it has still more increased and prevailed, when God has withheld revelation from man.

Now that God has revealed his will again to man, there are few who manifest obedience to it. So called religion prevails now, even more extensively than it did when the Jews rejected Jesus. But it is the same kind of religion as the kind that prevailed among the Jews then, a religion based on God's former dealings and revelations. The Jews said we have Moses and the Prophets; We are the children of Abraham; they would pay tithes; they would give alms; they would attend public worship in their synagogues, but they lacked the essential, the one great needful means of understanding God's will concerning them, to wit, Revelation, the result of which caused them as a nation to "reject the counsel of God, against themselves." Thus it is now. Professed believers in God and in his Son Jesus, and in the sacred scriptures contained in the Bible, base their religion on God's former dealings and revelations. They say we have the Bible, we have been adopted through grace into the family and are numbered among the true seed of Abraham; their

good works are abundant in giving alms, establishing charities, sending missionaries to foreign nations, in praying in public and in private, in attending places of worship, in many ways showing that they wish to be considered as belonging to God's people. But they, like those who rejected Jesus and his instructions, and the law of God as revealed through him, have no revelation from God. God has not spoken to any of them. They state that he has given no revelation since the one given to John on the Isle of Patmos now nearly eighteen centuries ago. What is there in the people who now live, or in those who have lived during the last eighteen hundred years, that should cause them, without revelation, to understand the will of God and be enabled to obey it? We are constrained to ask this when we have before us the inspired history of the efforts of holy men of God, who wrote and spoke as they were moved upon by the Holy Ghost, and of Prophets and Apostles who received direct revelation from Deity himself, and yet could not bring about that obedience on the part of those who were under their instructions year after year. Human nature in its waywardness, and in its subjection to evil influences has not changed. People cannot learn God's will concerning them, nor understand his law, without communication with him. It is to-day as of old, "where there is no vision the people perish." The Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." The people can no more learn God's will concerning them now than could the religionists in Palestine in the days of Jesus.

God's ways have always been unpopular. They were so when he gave revelation and much more so when revelation was withheld. They are unpopular now, man takes to himself the right of judging what is and what is not the Divine will. No wonder man errs when immediate revelation does not guide him. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah 55, 8-9.

J. G. B.

ARRIVAL AT NEW YORK.—The steamer *Minnesota*, which left Liverpool on the 4th inst., with a company of Saints, arrived safely at the port of New York at noon on Monday, the 16th instant.

CORRESPONDENCE.

GREAT BRITAIN.

Glasgow, Sept. 19, 1872.

President Albert Carrington.

Dear Brother—I have just returned from a most satisfactory visit to the Saints in Fifeshire, where we had a district meeting. In addition to addressing the Saints in public and the Elders in council, I have concluded to visit all the Saints at their homes in the capacity of a teacher, thereby learning the true condition of each family, and give such counsel as each indivi-

dual case requires. I realize that much good can be done in this way, and that the Saints do require looking after at their homes. I am also looking up the old Saints that have, for various reasons, been out off years ago, and am pleased to say that, by being interested in their welfare and giving them fatherly advice, some are becoming interested, and are waking up to a sense of their condition.

I am very grateful to the Lord for the manner in which he has blessed

me on my mission. He gives me his Spirit, and health and strength to accomplish the duties devolving upon me. It has been my calling for many years to labor in the temporal things of the kingdom, and always with a desire to be most efficient in the performance of my duties, through the assistance of the Spirit of God, which I never failed to seek for. Now it is spiritual work, and my desire is that my labor may not be in vain.

I am urging the Saints to have their money deposited with you, and not in banks, as it will be much safer, and not so handy to get at when they may think that their necessities demand the use of some part of it, while at the same time, with a little extra exertion of faith and works, they could get along without touching the offering for their deliverance.

Your brother in the Gospel,

DAVID O. CALDER.

We are much gratified with and highly commend Pres. Calder's course and views in regard to visiting all of the Saints at their homes as much as possible, for that is the plan that has been advised and advocated, and is expected to be observed at all times by

all of the Elders from Zion, to the utmost limit permitted by circumstances, as also in like manner by the local authorities so far as they may be able. As has often been suggested, Presidents of Conferences can be almost as much in the field as the Traveling Elders, by arranging with some one to attend to distributing the STARS, &c., during the month, which will prevent that waste of time which has too frequently happened in some of the Conferences, and benefit the Saints with the very desirable and more frequent visits from those who are supposed to have the most experience and judgment. No Elder from Zion should spend more time at a Conference house than NECESSITY DEMANDS, but be with the Saints, and also strangers at every opportunity, counseling, advising, instructing, comforting, encouraging, and diligently laboring to extend the area of truth, that his labors may be sweet and profitable in their performance, and his reflections thereon joyous ever after. It is always a source of pleasure to us to associate with the Saints and all who desire to learn the way to eternal life.—[ED. STAR.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 605.

During the month of February, 1846, while those who had started from Nauvoo on their westward journey were encamped on Sugar Creek, news reached them of a movement in New York, set in operation for the purpose of swindling them out of the homes they expected to acquire on reaching their destination in the West. According to letters received from Samuel Brannan, who had been acting as agent for the Church in New York, it appeared that a number of men, among whom were Amos Kendall, formerly Postmaster General of the United States, and A. G. Benson, had conspired to raise the impression that the Government had the power and right, and would exercise the same to disarm the Saints, prevent

their movement westward and cause them to disperse. They had convinced Brannan that this was really the case, and also that they possessed the necessary influence to avert the calamity, and were willing to do so on certain conditions. The conditions were that if the Saints should be allowed to pursue their journey without molestation from the Government, they, on reaching their destination, should deed one half of their lauded possessions—every alternate lot or section—to this combination of men, among whom, as they represented, was the President of the United States, though his name was not to be used in the matter. Elder Brannan in his zeal and anxiety to save the Church from trouble, allowed these men to draw up an article

of agreement, containing the above stipulations, which he signed on the part of the Church, and A. G. Benson for the other party, and then forwarded it to Nauvoo to have it sanctioned by the leading men of the Church, in order to have it ratified.

This effort to defraud the Saints was so transparent that President Young, and the prominent men of the camp, to whom the matter was submitted, readily saw through it; and notwithstanding that Elder Brannan seemed so sanguine that the intentions of the schemers were honest, and had in good faith attached his signature to it, the authorities of the Church were not so credulous, and accordingly the document never received their sanction.

President Young and a few others of the camp returned to Nauvoo on the 18th of February and remained there during the following Sunday to preach to and encourage those who remained in the city. During the meeting considerable excitement was caused by the floor of the Temple, in which they were assembled, settling a little, with a cracking sound. The consternation which ensued was intense, and two men—apostates—who were in the assembly, were so overcome by fear that they actually jumped out of the window, which resulted in one of them breaking his leg and the other his arm, besides smashing the glass of the window in making their hasty exit. President Young tried in vain to allay the fears of the people and explain to them the cause of alarm, and finally adjourned the meeting to the grove near by, though the snow covered the ground to the depth of a foot.

Notwithstanding that strict charges had been given the Saints by the authorities to provide themselves with a good supply of provisions previous to starting, it was found that many of those encamped at Sugar Creek were destitute of food, having provided only sufficient for a few days. President Young and others in the camp, who had started out with a better supply of provisions and grain for their animals, shared with those in need, and efforts were made by many of the brethren to obtain work in Iowa, in which quite a number were successful.

Several jobs of cutting timber and husking corn were taken, by which the Saints obtained some means to help them on their journey.

On the 28th of February a petition was addressed to the Governor of Iowa by the authorities of the Church, imploring his protection and influence in favor of the Saints while on their journey to a land of exile, or while remaining in that Territory working for an outfit, or raising a crop on rented or unclaimed land, in case necessity should force any of them to do so.

During the month there were arrivals almost every day of families from Illinois at the camp on Sugar Creek. The suffering of the people in traveling, and even after their arrival in the camp, was intense, as the cold was extremely severe nearly the whole of the time, and the Saints but poorly provided with shelter and clothing.

On the 1st of January the camp renewed their journey, traveling in a north-westerly direction. They encountered many difficulties in traveling, as the roads were very bad and the teams insufficient for the loading. On starting out they were only partially organized in companies. After traveling a few days President Young was chosen as leader of the camp, and he proceeded to organize in such a manner as to enable them to travel agreeably. The pioneers were directed to take the lead, to open roads and prepare the way, and the others to follow in order, under the direction of their several sub-leaders.

In Nauvoo preparations for the removal continued. The work on the Temple was also prosecuted, and the greatest anxiety of the Saints seemed to be to complete that edifice as far as possible, and prepare an outfit for their journey. There were a great many apostates there who continued to do all in their power to create disunion, but their influence was limited. The Saints generally were united in trying to carry out the counsel given them by President Young previous to starting. Quite a number of men who had formerly been prominent in the Church and turned away through transgression were endeavoring to create schisms. John E. Page, formerly one of the Twelve Apostles, was very

bitter in his denunciation of the authorities of the Church, and in a public speech to the people of Nauvoo advised them to accept J. J. Strang, another apostate, as their leader. Strang had succeeded in raising quite a number of followers, and indeed a certain class of persons who had been members of the Church and who had not the Spirit of God, were ready to listen to and believe the false doctrines of any person who might start out with a pretended new revelation from God to lead them. In illustration of this we may mention that about the time of which we write, a man named C. W. Wandell wrote an article purporting it to be a revelation from God to J. J. Strang and sent it to one of his followers to see what effect it would have among those of his class. This man read it in a public meeting, and testified that he knew it was from the Lord, and it was immediately accepted by the others as a direct revelation from the Lord; but Wandell, seeing the credence it gained, informed them

that he was the author of it, that Strang never saw it and that the Lord had nothing to do with it.

Wandell was very much to blame for this deception. His attempt to deceive the people by the false use of the name of the Lord was sinful and blasphemous. He, himself, soon after lost the Spirit of the Lord and fell into darkness, and though some years afterwards he renewed his covenants and went on missions, he again lost his standing and was, the last we heard of him, an opponent to the Church.

Luke Johnson, formerly one of the Twelve Apostles, who had for some time been out of the Church, confessed his error, about this time, in a public meeting in Nauvoo and expressed a desire to again connect himself with the Church, and journey with them in the wilderness. He accordingly renewed his covenants and became a member of the Church and remained so until his death, which occurred in this Territory.

UTAH NEWS.

—o—

MORMONS GETTING THE BETTER OF US.—The *Missouri Democrat* gives the following :—

Polygamy as practiced in Utah, has developed a new and interesting feature, which is likely to result in a large accession to the Mormon Church of such as desire to profess a paying religion, and would fain blend the law of Brigham with the profits of the Gentiles. The homestead act is responsible for its development. It entitles any "head of a family" to select and enter into possession of a homestead, and, as is frequently the case in all families, a discussion has arisen as to the identity of this head. While the Mormons recognize the male Mormon as the head of one family composed of a company of wives and a brigade of children, the Federal law declares the family of which he is the head to be composed of none but his senior wife and her offspring. This would leave about fifteen women and fifty children per "head"—the word is used advisedly—composing fifteen aggregations or communities, which were families *de facto*, if not *de jure*. The Land Commissioner, by a recent decision, has vested the headship of these families in the mothers, and so qualified them to enter homesteads. The result, practically, has been to make each Mormon a repeater of real estate, holding as many homesteads as he has wives, and rivalling in the extent of his possessions the Utes of Colorado, who require four thousand acres apiece whereon to follow the angle-worm to his native hole and chase the bounding grasshopper. A profitable field is here offered to those desirous of the comforts of several homes. It is not improbable that ere many years Mormonism will have become aggressive as to Territory, and that the Utah market will demand all the surplus virgins of Massachusetts wherewith to pre-empt and people all the unentered acres west of the Mississippi.

The *Deseret News* gives the following :—

THE TEMPLE.—On the 28th ult. five car loads of rock were hauled by a locomotive from the U. C. Railroad depot to within the Temple block enclosure. This was the inaugural trip of the hauling of freight on the new line of street railroad by steam power. Progress is the order of the day. On the 29th five more car loads arrived. We understand it to be the intention of the workmen on the temple block to commence the laying of two more courses of rock on the Temple building. As the facilities for hauling the rock are now excellent, it is probable this most important work will be rapidly proceeded with.

ATTEMPTED ASSASSINATION.—A most cowardly attempt was made on the night of August 29th to assassinate officers B. Y. Hampton and Alexander Burt, in the saloon kept by E. B. Zahriskie, East Temple street. The officers had occasion to visit the saloon, and while there a short conversation of a perfectly friendly character, passed between a person named Watkins and Mr. Hampton, after which the latter and Mr. Burt turned and were walking out of the bar room, Mr. Hampton being a little in advance of Mr. Burt. The latter happened to look behind him, over his shoulder, when he was surprised to see Watkins with a pistol in his hand and an individual known as Dutch John, grasping the barrel of the weapon, saying as he did so, "No you don't. I wouldn't do that to a dog," referring of course to shooting the officers in the back. Mr. Price, the bar keeper, obtained possession of the pistol and handed it to Mr. Burt. Watkins was at once arrested and placed in the jail. The case was to come up for examination this afternoon. This attempted assassination, being without an apparent shadow of provocation, and being made behind the backs of the intended victims, is one of the most dastardly that has come to our notice for some time. We understand Watkins' friends are considerably ashamed of the affair.

The *Salt Lake Herald* furnishes the following :—

INDIAN GRIEVANCES.—Springville, Aug. 21.—At 11 a.m. a large number of Indians assembled with their chiefs, Tabby, Douglass, To-quoona, Won-darodes, John, of Kanosh's band, Joe, of Payson, and Antero. General Morrow, Superintendent Dodge, and Indian agent Critchelow ; also bishops Smoot and Bringham, and Generals Thurber and Pace, were present. Gen. Morrow said he was glad to meet so many of his Indian friends. The Utes and whites had been together so long he thought they ought to feel as one family. The "great father" at Washington, had sent him to hold a council, and he wished them to tell him all their troubles. Douglas and Tabby said they wanted peace, and agreed to go to the reservation as required. They said the agents had not furnished them what they promised ; and that Colonel Irish had told them a mighty big lie. They want the whites to have the privilege of digging the gold, but they wanted the game.

On the 22d the "talk" was continued. The following complaints were made against the agent of the Wintah Indian reservation at Wintah :—

1st. Failure on the part of the government to fulfil the promises made to the Indians.

2d. The title to their country still good, though much of it has been sold by government.

3d. The supplies furnished by government in goods and rations insufficient.

4th. They have no place at the agency where they can trade their peltry for necessities.

The Indians go to their reservations forthwith, and have agreed not to leave without the permission of their agents.

General Morrow goes further south, to bring into subjection the hostile Indians.

NOTICEABLE VIRTUE.—Some of the officials of "the court with a mission" who about a year ago were busy hunting up Mormons with a plurality of wives,

to have them tried for "lascivious cohabitation" with said wives, are now held to answer the charge of lasciviously supporting houses of prostitution. Pious and virtuous souls! How their chaste hearts were agonized over Mormon plurality of wives!

UTAH SOUTHERN.—Track-laying through the cut at Point of Mountain, on the Utah Southern railroad, was commenced yesterday, August 28th. This heavy work being now through, a comparatively short time will complete the road to American Fork.

UTAH CENTRAL FREIGHT.—The total freight passed over the Utah Central Railroad, during the month ending August 31st, amounted to 17,770,021 lbs.

THE WATER WORKS.—Gen. J. W. Fox gives us the following particulars relative to the city water works: The place for the dam to be thrown across City creek has been located by him, about two thousand feet above the old city wall; and a tangent line has been run for the piping. The water will be carried to the settling tanks and the pressure tank, in flumes, as stated by us before. The tanks will be each 30x16 feet, and ten feet deep. From the pressure tank a twenty-inch pipe brings the water to the distributing point about half way between the old city wall and President Young's wood sawing and lath machine. From there it will be distributed to the principal parts of the city; and will also be forced into a reservoir on the east side of the arsenal hill. There is a total elevation secured of a hundred and thirty feet above the northeast corner of Temple Block; and an elevation to the distributing point of seventy-five feet. About four miles of piping, from twenty inches down to four inches, manufactured by the Rochester laminated pipe and package company, is to be forwarded as soon as made, commencing early next month; and the work is to be prosecuted with energy until completed.

SUMMARY OF NEWS.

—o—

EUROPE.

Charles XV., King of Sweden and Norway, died at Malmo on Wednesday evening, the 18th, in the 47th year of his age and in the 13th year of his reign. He had been for some time an invalid. The deceased monarch, who was the grandson of the famous Marshal Bernadotte, leaves only one child, a daughter, wife of the Crown Prince of Denmark. He will be succeeded by his brother Oscar Frederick, who was born in 1829.

The Old Catholic Congress was opened at Cologne on Thursday, the 19th inst. Amongst the speakers were the Bishops of Lincoln and Ely, who expressed the sympathy felt in their dioceses for the movement. The Dean of Westminster did not arrive till towards the close of the meeting, and therefore did not address the assembly. Perè Hyacinthe has left London to take part in the proceedings. Upwards of 300 delegates had arrived at Cologne to attend the opening.

The Belgian Government has prohibited the importation from England of cattle and sheep, either dead or alive.

AMERICA.

THE COTTON WORM.—Montgomery, Ala., Aug. 29.—Reliable reports from all parts of Alabama represent the destruction of cotton by worms as more thorough than ever before. They have eaten the leaves and plants until the fields are as bare as after a frost. The naked condition of the plant reveals the fact that the mature fruitage was not so great this season as other years. Fears of almost universal bankruptcy among the planters are entertained. No one expects a crop equal to that of last year.

VARIETIES.

—O—

Pleasure is a rose near which there ever grows a thorn of evil. It is wisdom's work so carefully to pluck a rose as to avoid the thorn, and let its rich perfume exhale to heaven in gratitude and adoration of Him who gave the rose to blow.

Alexander the Great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply; "the difference between your father's bones and those of his slaves."

P O E T R Y.

F I G S O F T H I S T L E S.

[SELECTED.]

As laborers set in a vineyard,
Are we set in life's field,
To plant and to garner the harvest
Our future shall yield.

And never since harvests were ripened,
Or laborers born,
Did men gather figs of the thistle,
Or grapes of the thorn.

Even he who has faithfully scattered
Clean seed in the ground,
Has found, where the green blade was growing,
Tares of evil abound.

For labor ends not with the planting—
Sure watch must we keep,
Since the enemy sows in the night-time,
While husbandmen sleep.

And sins all unsought and unbidden
Take root in the mind;
Vile seeds are they, choking the blossoms,
Chance-sown by the wind.

But no good crop our hands have not planted
Doth Providence send,
Nor doth that which we planted have increase
Till we water and tend.

By our fruits, whether good, whether evil,
At the last are we shown;
And he who has nothing to gather,
By his lack shall be known.

And no useless creature escapeth
His righteous reward;
For the tree or the soul that is barren,
Is cursed of the Lord.

P H O E B E C A R Y.

D I E D.

SIMPSON.—In the Durham Conference, Aug. 24, of canker and teething, Mary Ivison, daughter of John and Mary Esther Simpson, aged 1 year and 7 months.—"Deseret News" please copy.

EARL.—In Salt Lake City, Aug. 30, William Thomas, son of Michael and Elizabeth Earl; born June 25, 1871.—"Deseret News."

MILLARD.—At Farmington, Aug. 22, of consumption, Catherine Richards, wife of James Millard, aged 49 years and 9 months, leaving a husband and five children. She joined the Church in Wick, Glamorganshire, November, 1847; emigrated to Utah in 1854, and has resided in Farmington since that time. She was a kind wife and mother, and a good, faithful Latter-day Saint, and died full of faith in the Gospel. She was interred in the Farmington cemetery, Aug. 23. Bishop Hess and council, and a large number of friends were in attendance.—[Com. "Deseret News."]

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"Holiness unto the Lord."

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SLUGGARDS.

By giving people a fixed aim in life it makes them work harder and more persistently. The vast majority, too, are often so engrossed in the pursuit that they have no time to feel disappointed, even when their heads are grey and their steps feeble, and the object of their pursuit is still as far off as ever. This is the case with ordinarily industrious people. The sluggard, however, is an exception to the rule. He is ever longing for the life of luxurious idleness—when he shall have nothing to do but eat, drink, sleep, loll about, and make himself generally comfortable. Indeed, it would be more correct to say, that he is constantly fuming and fretting because he has it not. But about the very last idea which enters his head is that he should put his shoulder to the wheel and do his best to earn for himself a position of happy independence. No, he imagines that the means should be given him. He is very hardly used if he has to work ever so little for his bread. He will become almost green with envy as he sees the millionaire roll along in his carriage while he crawls along on foot. He will drop his work every now and then to bemoan his hard fate, and tell his companions of the easy times certain indi-

viduals he knows have. There is always a large number who are better off in this respect than he is. But he will never work when he can help it; not he; not even the most acute master shall make him "kill himself." He is content to take things easily, and hope for something to "turn up," which will render it unnecessary for him to inconvenience himself in any way. Seeing that good things rarely "turn up," through merely hoping, he has generally to wait until he is thoroughly disgusted, and finds himself "going to the dogs." Even then, so far from thinking any blame attaches to him, he considers himself an ill-used individual. He is stupidly cool to most of his old friends because they have left him far behind in the race of life. Why should Stirandpush become as wealthy as a London alderman, and he remain as poor as a church mouse? It is nothing to him that Stirandpush, when a younger man, used to work early and late, while he was idling his time or slumbering in bed. Supposing he used to shirk his work as a schoolboy, as an apprentice, and as a servant; supposing that when he had a business of his own he could not persuade himself to take the trouble to look after it, is that any reason

why Stirandpush (who has done just the opposite of all this) should get on better than he should? At any rate, to his ill-regulated mind, it is no reason. He hates Stirandpush for his success, which, he will tell you, is quite undeserved. He can recognize no merit; it is all luck. Any body who works hard and is successful he calls lucky. As for himself he is unlucky; his misfortunes are all owing to his ill-luck, and his sluggishness has nothing whatever to do with them. Why has not he a rich maiden aunt or an old foggy of an uncle who would die and leave him a fortune such as his friend Lucky had left him, by an old woman whom he never saw in his life? Why does not some philanthropic individual take him in hand and get him some comfortable appointment under Government, where the pay is large and the work nil? He goes on waiting and waiting for something like this to "turn up," grumbling and remaining idle meanwhile. It makes little difference whether he has a wife and children. Though he demurs to work himself, he has no objection to their working. His wife may write novels, teach in a school, look after a business, or go out charring until she is thoroughly wearied, and he will not complain. He will condescend to stoop to criticize her labor. If he is generously inclined he may, perhaps, concede that it is very well—for her, but nothing, of course, to what he could do, if he chose. Poor thing, it rarely strikes her innocent heart to inquire why, in the name of goodness, he does not choose. It rarely strikes her that she is hardly used; that it is anything but right he should eat the bread for which he has not worked; that he should be permitted to occupy the easiest chair in the chimney-corner, to lie in bed till noon, and then to loll about the remainder of the day in

dirty *deshabille*. It is his pleasure to smoke a nasty pipe all day long, and frequent that awful place round the corner. It grieves her to see him do so, but it would be too cruel to attempt to deprive him of those little enjoyments when he has so much trouble and disappointment to bear. He has quite succeeded in persuading her that it is not his fault that he has not risen in the world, and she almost thinks, as he professes to do, that there is some mysterious conspiracy afloat to prevent him getting on. Very likely she considers him the greatest genius living. He imagines himself perfectly entitled to the earnings of his children, and will accept assistance from his friends without any loss of dignity on his part. He appears, indeed, to consider himself, in some in-explainable manner, entitled to a share of their wealth, and becomes quarrelsome if it is not accorded him. He is, indeed, in a pitiable plight when he has got no one to look after him. He can rarely do anything to raise himself, for there is nothing potent enough, short of starvation, to make him really work. Sooner or later, the chances are, he becomes a dirty, unkempt, disreputable, misanthropical vagabond. What a large number of such selfish sluggards there are living in our midst!

There can be honest sympathy with the man who has earned the luxurious idleness which he enjoys, but there can be none whatever with the genuine sluggard. The wholesome maxim, "he who will not work neither shall he eat," is one which they should be made to thoroughly appreciate. It is, in fact, a crime to relieve a fellow who is in possession of all his strength and faculties. He is not a genuine man, who, under no circumstances, will honestly labor, he is a creature almost beneath contempt.

THE IMPENDING RUIN OF ENGLAND.

A writer in a recent English review has produced a powerful satire on the military helplessness of England, so minute in its details, and so vivid in

manner, that it has almost created a political panic in the country, and bids fair to create the liveliest interest in the far-seeing throughout the world.

The author, speaking as an old man to his grand-children in 1925, tells them of the conquest of the British kingdom by a German armada in 1875, and of the final subjugation of the English people. The material elements of the story are so true in fact that the narrative seems utterly unlike fiction, and may well serve as a text for a renewal of the current topic of the decadence of England.

Much as Englishmen are wont to resent as an insult the charge that they are a nation of shopkeepers, it is now a very earnest fact that the material prosperity of the commercial classes in that country has caused the nation to forget its loss of influence and power beyond the seas, and its insular isolation and increasing impotence at home. London has grown big and rich through her commercial system, but her prosperity is the bustling activity of a huge workshop dependent upon friendly neighbors for raw supplies. Meanwhile pauperism has become a caste in the State, the youth and vigor of the country are seeking the world's end, the non-productive classes are increasing, the coal and iron mines show signs of exhaustion, and the immense debt does not decrease. England is a workshop where the looms would stop if foreign countries, becoming inimical, should refuse to send supplies.

And while her industrial dependence is so great, her military helplessness is not less surprising. Time was when the British empire was vaunted as a mighty power, upon whose possessions the sun never set, and whose drum-beat accompanied that luminary round the world, but a greater than the British lion now disputes the supremacy in Europe. The British forces, which in by-gone years have beaten the Russians, the Austrians, and even the Prussians, must now yield to the mighty army of *Pickelhaube*, starting up from the Brandenburg plains, which has led the imperial army of France captive. The claim to the title—"Mistress of the Seas," is now put in abeyance in obedience to the behests of the disciples of the bread-and-butter philosophy and their commanding catch-word, "Does it pay?" The importance of England twenty-

five years hence, before this rising power, is graphically pictured in a sketch of our author, the outlines of which we reproduce. In the days of that great invasion the course of things was shaped in manner somewhat as follows:—

"First, the rising in India drew away a part of our small army; then came the difficulty with America, which had been threatening for years and we sent off ten thousand men to defend Canada—a handful which did not go far to strengthen the real defences of that country, but formed an irresistible temptation to the Americans to try and take them prisoners, especially as the contingent included three battalions of the Guard. Thus the regular army at home was even smaller than usual, and nearly half of it was in Ireland to check the talked-of Fenian invasion fitting out in the west. Worse still, though I do not know it would really have mattered as things turned out, the fleet was scattered abroad; some ships to guard the West Indies, others to check privateering in the China seas, and a large party to try and protect our colonies on the Northern Pacific shores of America, where, with incredible folly, we continued to retain possessions which we could not possibly defend. America was not the great power forty years ago that it is now; but for us to try and hold Territory on her shores which could only be reached by sailing round the Horn, was as absurd as if she had attempted to take the Isle of Man before the independence of Ireland."

Dark as the picture is, it is a serious one for Englishmen. It is a truth which the thoughtful may not deny, that the prosperity of England is mainly artificial—that it is based upon foreign trade and financial credit, that when once the course of trade is diverted from these shores, it can scarcely be regained, and when the credit of England shall be shaken, it may not be restored. It may sometime be discovered that it is not true that Providence has ordained "that England shall always borrow at three per cent., and that trade shall come to London docks because they are located in a little foggy island, set in a boisterous sea." —*E. C.*

A WOMAN'S VIEW OF THE TRAINING BOYS REQUIRE.

Some remarks that have appeared in your paper lately on the training of boys have greatly interested me, and if not intruding I should like to bear my testimony. A few years since I was engaged as a special teacher in several primary schools in one of the wards of New York City. Every alternate week about fifteen hundred boys came under my instruction, which was given in short, simple lectures. The subjects taught were various, and among them was the human body. The manner in which the boys received these lessons on the body impressed me deeply. When I explained in words suited to their capacity something of its wonderful mechanism, and of God's loving wisdom in its construction, and of its sacredness as a redeemed body and of the respect we should pay towards it as his work, and the home of the soul; and then proceeded to develop their perceptions of the truth that as He had created it so He loved to provide for it still, and wished us to take good care of it, and would surely call us to account for the way we had used it, even as they themselves would call anyone to account to whom they had entrusted any property of their own. I was surprised at the earnest attention they gave me. And it was not confined to any one class of boys; all classes were equally interested. There was undoubtedly a willingness to receive the instruction offered. I remember saying to a teacher one day, just after finishing this subject—"I am satisfied that if these boys grow up to be bad men, the cause must be found in parental neglect, for I have found the boys in all the schools just as attentive to my words, just as willing to learn how to be good as the girls—I cannot discover the least difference." And among my intimate friends I number four mothers who have brought up their boys and girls under the same moral restraints,

and the young men are now fully equal to their sisters, while at the same time they possess a strength of manly character never found with men of wicked principles. Many parents are enduring inexpressible agony through the conduct of their sons, who might be rejoicing over their integrity, if they had only been as thoughtful for them as for their girls. It is common in families to see sisters holding good moral positions while the brothers are living dishonorable lives or have gone to dishonored graves, and in all human probability there is no hope for many of our boys unless they can have more help in self-government. And no doubt numbers of those men who have broken God's physical laws have exclaimed in anguish when they comprehended their degradation: "If father or mother had only told me that such fearful probabilities were in my nature so that I could have struggled against them in time!" Train a boy in the proper respect for his body, that respect which Christianity demands of its followers, inform him at the right time of the dangers before him, and how he may know them, and few, very few, boys will choose a life of degradation. Multitudes fall at first through ignorance of the perils in their path, and of the manner in which they may be avoided or overcome. They have never been prepared for the Christian battle of life that overcomes evil with good, scarcely been warned that there is any evil to be overcome, and in the sight of God the parents of these must be held responsible. May God hasten the time when our boys will be considered as valuable as our dollars and dresses, and when all parents will give as much earnest thought to the moral training of their sons as fathers now give in the investment of money, and mothers to the trimming of apparel.
H. M. M. in Brooklyn Eagle.

At an inquest held recently in St. Pancras, by Dr. Lankester, on the body of a child which had been found dead, and had evidently been murdered, the coroner remarked that while the laws for the protection of infant life remained in their present state, this massacre of infants would continue. In London alone over 300 cast-away children were found annually.

ANOTHER SLASH AT NEWMAN.

The *Deseret News* says:—

Some of the Methodists appear to be introducing a highly colored vein of politics into their religion, and others do not seem to be very well satisfied about it. "A Methodist" writes to the *New York Sun* in a rather indignant manner, and brings up an old Revd. acquaintance not in a way to do the gentleman much credit. It is none other than the Rev. Dr. J. P. Newman, who, with other brother reverends, is presented as being just now far more anxious to convert people to politics than to religion, to Grant than to Jesus.

"A Methodist" goes into the antecedents of the Rev. Newman, and says that during the war and while Gen. Banks was Major-General commanding the Department of the South, headquarters at New Orleans, Dr. Newman appeared in that city. A few days subsequently, by military order, the Carondelet Street Methodist Church, the first in point of wealth and influence in the South, was turned over to the Rev. Dr. Newman. The old pastor was dispossessed, he and his congre-

gation, upon a military order, and at the instigation and request of the Rev. Dr. Newman. In less than a month the old pastor died of a broken heart.

General Canby succeeded General Banks, and upon his accession, on the petition of the trustees of the Carondelet Street Church, their house of worship was restored to them, and the Rev. Newman was set afloat once more. He went to Washington and laid his case before President Johnson, who is said to have answered, "Mr. Newman, if you wish a church, go and build and pay for it, as they have done."

Through political influence the Rev. Newman became chaplain of the U.S. Senate, and pastor of the Methodist Metropolitan Church in Washington, and made a polemical expedition to Utah, his expenses being paid there and back. Subsequently, through the same influence, he obtained a free pass to Labrador and back. And now, says "A Methodist," the Rev. Newman is religio-politically stumping for the bridge that has carried him safe over.

MISSIONARY JOTTINGS.

Elder Stephen C. Perry writing to the *Deseret News* from Springville, Utah, under date of August 24, says:—

Dear Sir—I left Salt Lake City on the 14th of November last, in obedience to a call of the Semi-Annual Conference in October, to travel in the United States. I left Ogden on the 15th, in company with about sixty elders, going on their respective missions. We had a good trip across the Plains, with slight exceptions.

I spent a few days visiting friends in Nebraska and Council Bluffs. From there I traveled direct to Mentor, Lake County, Ohio, where I have a brother and sister; but they, like most people, know all they want to of "Mormonism."

While at this point I visited Kirt-

land. The town looks old and dilapidated, many old houses ready to fall, yet there are a goodly number of pleasant looking places, both in and adjacent thereto.

I noticed the house formerly owned and occupied by Joseph Smith, which had a very common sign (for sale). The Kirtland Temple is also for sale. This building, I was told, was sold on an execution many years ago for about \$60. This was the first Temple built by the Latter-day Saints, and was dedicated in the Spring of 1836. It is 55 x 65 feet in the inner court. The outer court adds on about twenty feet more, and is two stories high, and I think about twenty feet to each story, finished with school rooms in the attic, with dormer windows. This house is built of rough stone, except

the basement, the cornice, window and door frames. The rough or uncut stone was covered with hard finish or cement, and although it was finished over thirty-six years ago, I noticed only one place that the finish had ever fallen off, and this happened at the time of the burning of the printing office, about two years after completion. The building is in the hands of a man by the name of Huntley, of Illinois, and can be bought for about \$2,000. It is unused and has been for many years. A man by the name of Bond has the keys, and he waits on many strangers who visit there. He was very kind to me, as also his family. They were formerly members of the Church.

While there, I spent a night with Luman Carter, who was leader of the choir at the time the Saints resided in Kirtland, and is now a spiritualist. I also took occasion to speak of a remark that had been made to me by a lady, a day or two before, that a great deal of the prejudice that existed against the Church was because rumor said the "Mormons" were thieves. I replied at the time, I guessed a good deal of thieving was done on "Mormon" credit. I alluded to this, and Mr. Asa J. Bump, son of Jacob Bump, of Kirtland memory, and son-in-law of Luman Carter, replied that it was so, and went on to state that there was a protracted meeting of the different sects, held in the Temple about 1847 or 1848. This meeting was held for nineteen days and nights. A minister of the Baptist denomination, named Weaver, presided. In the course of the meeting they got so warm, that they began to confess their sins. Mr. Darius Martindale confessed that he stole forty bushels of wheat belonging to E. Holmes, Esq., out of the mill, he being the miller at the time. His son, Cyrus Martindale, confessed that he stole a bolt of sixty-five or seventy yards of cloth from the bars at the woolen factory in Kirtland, also a dozen locks from a store in Kirtland, also that he stole money from the pockets of Joseph Coe's son, while said Coe was boarding in his house. Coe spoke to him of his loss and Martindale accused his own nephew of the theft and turned him out of doors,

and he had to quit the school in consequence. Another confessed to stealing some sheep; one man to stealing a plough. One man wanted to confess something, but concluded it was so heinous that they could not pardon it. Many confessions were said to have been made to the Priests privately, in fact, the spirit of confession ran so high that Mr. Weaver, the minister, said they must stop confessing, or they would ruin the town of Kirtland, advising them to confess to God, etc., but at the close telling those who had not confessed that they had committed the sin against the Holy Ghost. Cyrus Martindale is now a Presbyterian minister, and a brother of his, now a minister of another sect, also made similar confessions. The above thefts, Mr. Bump told me, were committed while the Church lived in Kirtland, and were all charged to the "Mormons," except the pocket money of Coe. Luman Carter and Bump's wife corroborate the same, also Mrs. Bond and Mrs. Hadlock, Mr. and Mrs. Norton Stray, also Mrs. Jenkins, and two maiden ladies by the name of Jones; all nearly agree in the same.

Now, Mr. Editor, was there a spark of the spirit of inspiration still lingering within those walls, that caused them to rise and confess those crimes, that at some future day the innocent might be exonerated, or did Satan overshoot himself in this matter?

I traveled east as far as Wyoming County, New York. The inquiries generally made were, How many wives has Brigham Young? And where are the Mormons going to this time? As if it was a settled point that we had to move again.

On my return I stopped at Quincy, Ill. Passing up Broadway one evening I noticed a very fine edifice on my left. Turning the corner, I passed over to the next street, and on nearing the building, which proved to be a college, I noticed a large stone with a face neatly chiseled on it. This I was satisfied, on sight, was one of the thirty capitals or heads of pilasters formerly set in the Nauvoo Temple. On asking a bystander, I ascertained that it was. Whether it had been taken from its original position, and removed there as a mere curiosity, or

for its sculpture, or for a relic of "Mormon" industry, or whether for the use of the students of the Phrenological Institution, I will not pretend to say. Let it suffice that it was there, neatly set up in the front of the building, a relic of the arduous toil of the Latter-day Saints.

From Quincy I went down to Hannibal and visited Bro. Edward L. Page, an old member of the Church, who had staid back on account of poverty, but who expresses himself anxious to gather with the Saints. He has a wife and two children at home, and a son married, all anxious to gather.

From there I traveled up the St. Jo. road, visiting two brothers—one on, and the other near, said road; also stopped in Caldwell and Davies Counties, visiting family relatives. While at these points I gleaned some matters that I think best to communicate. Mr. Nelson Noah informed me that Milford Donihue was the man who killed Bro. Cary by striking him over the head with a rifle; he said he had heard Donihue speak of the circumstance at different times, and he acknowledged that he never saw a well day afterward, and Mr. Noah stated to me that he was fourteen years dying. He had eight children. One son was in Gallatin, County seat of Davies, at the time of the war, cheering for Jeff. Davis, when he burst a blood vessel, and was carried into a house and died immediately. Another son fell down in the road and never spoke afterward, and died in a short time. A third was imprisoned for crime, and died soon after getting out, a fourth was shot by a brother-in-law, and died of his wound. He had six sons in all, and all are dead. One daughter is an idiot and lives with her mother in Gallatin. The other daughter has a large family, who have a habit of using on each other knives and other weapons. One grandson went to the timber for a load of wood, and was run over by the wagon and crushed to death. Thus

three successive generations are feeling the wrath of an offended God. Bill Pennington, leader of the mob from Livingstone County, took a dose of medicine from a physician, supposed to have been poison, and died within an hour. Neil Gillum was killed by the accidental discharge of a rifle; he was the leader of the mob from Platte County. His brother, Tesse Gillum, died of paralysis, a confirmed lunatic. Dick Weldon died of delirium tremens (or snakes in his boots). His son was found dead by the side of the road with a hole through his body, my informant said, sufficiently large that a man could pass his hand through it. By gathering information from different persons all agree in this one point that nearly all have died by violent means. Many were among the bushwhackers of Missouri, and many have been found dead in the brush, or other private places, and what few remain are nearly all under the ban of the law, for bank robberies, murder, horse stealing or other evils. In fact, according to the information that I received, no people on the earth have filled up the catalogue of crime more thoroughly than the Missouri mob, even since our expulsion from the State.

I met a clergyman on the cars as I was leaving Caldwell, and in conversing with him a short time, although he was very bitter against the Saints, he said he wished to give them all the credit that was their due; and said they had done more to build up that country in the short time they resided there, than the mob who drove us from there had ever done. I also ascertained that the people living on "Mormon" lands will not give a clear title to such, but quit claims with reference to "Mormon" titles. I learned the same of lands at Nauvoo also. When interrogated as to whether we intended to come back and claim our lands, I replied, "Most assuredly we do."

There is more than one way of talking on the subject of religion, and a better way, evidently, than the old English lady had found whose husband lay wasting under a lingering disease. The rector expressed a hope that she sometimes spoke to him of the future. "I do, indeed, sir. Often and often I wakes him in the night and says, 'John, John, you little think of the torments as is preparing for you.'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 1, 1872.

DIVISION DIVIDED.

THE evils of a divided Christian Church have long been recognized and deplored by worthy persons who had in mind the picture of unity presented in the history of the Church organized by Jesus and his Apostles. Such persons with commendable zeal have made many efforts, by organizing Evangelical Alliances and other modes to bring about that Christian unity so strictly enjoined in the Divine Word. But all such efforts, notwithstanding the good motives of their originators and supporters, have signally failed. This division, among the more worthy of Bible believers, is acknowledgedly disgraceful, and derogatory to the character of Christianity. It is used as one of the most potent arguments of the sceptic against the divinity of modern Christianity, and as a consequence, they say, the book on which this Christianity is founded must be destitute of divine origin.

Efforts to bring about the unification of the sects of modern Christianity continue. But increasing division is manifest. Indeed these two opposite principles are sometimes manifest at one and the same time amongst the same body. This was instanced in a forcible manner in the Old Catholic Congress recently held in Cologne. On Sept. 21st, some four hundred deputies from different parts of Christendom met in Congress at Cologne. These were principally professors of the Roman Catholic sect of the Christian religion, though not altogether, for representatives of other sects were present, amongst whom figured conspicuously the Bishop of Lincoln and Dean Stanley of Westminster, High Churchmen of the State Church of England, Councilor Bluntschli, a member of the German Evangelical Church, M. Zamschew, rector of the Ecclesiastical Academy of St. Petersburg, and the Rev. Mr. Langton, Anglican clergyman from Florence, in Italy. But while representatives of different sects attended this Congress of "Old Catholics," as they call themselves, and thus show the effort at unification, these very Catholics met as a Congress of reformers protesting against some of the essentials of the Roman Catholic faith, particularly against the dogma of the Pope's infallibility. It will be remembered that two years ago an Ecumenical Council of the Roman Catholic sect held its sessions in Rome. At this council the tenet that the "Visible head of the Church, the Pope, cannot err on church questions, and is altogether infallible," was discussed, and after an elaborate consultation the question of the continuance, or the discontinuance, of this dogma of infallibility was submitted to vote. A majority voted that it should be an essential article of faith among all good Catholics. A respectable and influential minority of eighty eight, opposed and voted against this tenet. Such lights as Dr. Dollinger and Pere Hyacinthe took a firm stand against the continuance of this

dogma, and with others have made many dissentients. These it is that form the body called "Old Catholics," maintaining that in the early history of the Romish Church the doctrine of the infallibility of the Pope was not known. As a consequence of their secession, they have been excommunicated by the authorities of the Roman Catholic Church. They ignore this right of the Pope and his followers, and in effect pass resolutions that they have preserved their fidelity to their religion; and it is the Pope and the Vatican bishops and clergy who are unfaithful. This position is manifest from the following brief summary of their resolutions:—

Those priests who have been suspended or excommunicated because of their fidelity to their religion, are qualified to exercise all pastoral functions; not only can they validly administer the means of grace employed by the church, but they are permitted so to do in consideration of the conditions of our need caused by the Vatican bishops and clergy, and in cases of necessity must consider themselves as bound to administer them.

Wherever the necessity is felt, the Catholics who have remained true to the old faith are justified in organizing a regular pastorate, by the appointment of a priest. Under the present circumstances such a priest can, even without institution, and in spite of the prohibition of the bishop fallen from the old faith, perform all pastoral functions.

The carrying out of reform in the department of discipline and worship remains for the future. For the present a wholesome and unquestionably justifiable reform will be attained by the abolition of surplice fees, stipends for the mass, and the avoidance of the nuisance and outgrowths of the system of indulgences, the veneration of the saints, the scapulary, medallions, &c.

The congress elects a committee of seven members, of whom three shall be theologians, two canonists, and two laymen. They shall take all preparatory measures for the election of Bishops. They consider the Bishops who have adopted the Vatican innovation, and their organs, as deprived of every jurisdiction over the Old Catholics, who without this are declared in the Vatican decrees as not belonging to the New Catholic sect.

Thus we have another sect added to the six hundred and upwards before existing of the sects composing modern Christinity.

And here comes the effort at unification on the part of these reformers.

The congress reiterates the expression of hope for a reunion of the now divided Christian confessions. It expresses the wish that the theologians of all confessions may direct their attention to this point, and elects a committee, to which the commission is given—

To put itself in communication with the already existing (or those in course of formation) societies for the removal of churchly schism.

So that here we find side by side in the same conclave, division proclaimed and unification invited. The "New Catholics," i. e. the Pope and his Vatican followers, of course excepted unless they give up their cherished dogma of infallibility and make other concessions.

Thus so-called Christianity goes on increasing in revolt and yet showing a paradox by aiming at union; multiplying in division instead of attaining to the unity of the faith, so earnestly taught, and so prayerfully sought by the Lord Jesus when he was on earth. "Neither pray I for these (Apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii., 20-21.

Truly history repeats itself. As Israel of old turned to perverse ways and would not listen to the warning voice of God's Prophets, so is it in these days

with modern Christianity. Jeremiah speaking to the Jews in the 8th chapter says, "Why then is this people slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright, no man repented him of his wickedness, saying, 'What have I done?' every one turned to his course as the horse rusheth to the battle. How do ye say, 'We are wise, and the law of the Lord is with us?' Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them. * * Is there no balm in Gilead? Is there no physician there?" Without revelation in our own day from God there is no balm. Without God in our own day sends his servants there is no physician. There is no power in man with all his wisdom, intelligence and learning to find out God or gain a knowledge of his ways; unless "God himself conducts the plan, the best concerted schemes are vain."

Latter-day Saints lift up your hands and rejoice in the goodness of the Lord God of Israel who has spoken in these last days. Rejoice that you are privileged to obey his holy word and have thereby been adopted into the family of faithful Abraham, that, as Paul writes in the second chapter to the Ephesians, "Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

J. G. B.

APPOINTMENT.—Elder John Mendenhall is appointed to take charge of the Nottingham Conference upon the departure of Elder Thomas Dobson; and Elder Dobson is requested to give Elder Mendenhall all needed instructions.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Advices received from St. George, Utah, under date of Sept. 1st, state—During the last four days we have had more rain than has fallen here the past three years. Considerable damage has been done. The dams in the mill stream at Washington, belonging to the Z. O. Rio Virgen Manufacturing Company, have been damaged to the extent of \$500. The Santa Clara flume and irrigating canal has been damaged about \$1700. Fruit has been injured, and parts of orchards have been washed away by the floods caused by the heavy rains. Indians have been more than usually insolent the past summer; but by the firm, wise policy pursued by President Erastus Snow, serious trouble has been averted. A company of U.S. troops were expected to arrive at St. George during the autumn. It was understood to be the intention of the government to make a Transfer Freight Station there, and to open a road from St. George to the mouth of Grand Wash, on the Colorado river, and from there on to Prescott in Arizona. This station and road, when completed, will be used for all the government freight destined for the different military posts of Arizona.

BIRMINGHAM DISTRICT MEETING.—Elder Charles H. Wilcken, President of Birmingham Conference, caused a District Meeting to be held at Hockley Chapel, Birmingham, on Sunday, September 22nd. Addresses were delivered

by President Carrington, and by Elders J. G. Bleak, Thos. Dobson, John Neff, Ralph Harrison and John H. Burrows.

The attendance at the meetings was very good indeed, and the close attention paid by the congregations exhibited the deep interest they took in the instructions imparted to them.

On Monday evening, the 23rd, a concert was given under the direction of brother Coleman, which contributed much to the social enjoyment of the goodly number present.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 621.

Luke Johnson was chosen one of the Twelve Apostles when that quorum was first organized at Kirtland, Ohio. He afterwards fell into darkness and was cut off from the Church. John E. Page was chosen an Apostle in his stead. When Luke came to Nauvoo for the purpose of making confession and joining the Church again, he heard that Page was there. He did not, however, know that Page was an apostate. He thought that, as he had been ordained in his stead, he would call upon him and have some conversation with him. Page did not recognize him. "Why don't you know me?" said Luke. "No," replied Page. "You are my successor in office," continued Luke, "and I am come to call you to an account for your stewardship." Page colored up and hung his head. Luke Johnson had intended to have an innocent joke with him; but in place of a joke it proved a most cutting condemnation to Page, the more so because Luke was ignorant of Page's real position.

The exposure to which the Saints were subjected while encamped at Sugar Creek, and afterward while traveling from that point westward after the spring opened, was very great. They were imperfectly clothed, the wagons were only partly covered, and many had no tents, food also in some instances was scarce. Their condition was in many respects a dreadful one. The cold had been so severe while they were encamped at Sugar Creek that the Mississippi river was frozen over; they were also exposed to fierce winds and to snow;

and, afterwards, when the winter broke, they were often drenched to the skin with rain which poured down in torrents, and soaked the ground so thoroughly that it made traveling very laborious and trying to man and beast, and frequently tents had to be pitched in the mud, as there was no dry spot to be found. These hardships would have been unbearable to a people who had suffered less than the Saints. But they had endured so much at the hands of the wicked that they were glad to get away from them and leave them to themselves. The mob had killed their beloved Prophet and Patriarch and many of their brethren; they had burned their houses and other property, had mobbed and harassed them and had continually sought the lives of the Apostles and other servants of God. They would not suffer the Saints to live in peace and worship their God according to His commandments. On this account Nauvoo and the surrounding country, though filled with rich farms and beautiful and comfortable homes, had no attraction for a people who loved their religion as the Saints did; and, therefore, they gladly left all their pleasant places, and started into the wilderness. The fatigue, exposure and hardships they endured there were sweetened by the calm, undisturbed worship of God. Peace reigned in their bosoms, in their wagons and tents, and in the camp, and they were happy. The Lord gave them strength according to their day; He poured out His Spirit upon them, and the wilderness had no terrors for them.

They joyfully pressed forward, confident that He would lead them to a land where they would be far removed from their former enemies, and where they could dwell in peace and safety.

In looking back at those days from our present standpoint, how plainly is the hand of God seen in all the events that then transpired! The mob thought they were achieving great victories over the Saints in killing some of them, destroying their property, harassing them and striving to take the lives of President Young and the other Apostles. When they had forced them to leave Nauvoo they rejoiced exceedingly. Like the Jews who killed the Lord Jesus, they thought they had gained a wonderful victory; but, like the Jews, they little thought their acts would be overruled in such a way that they would strengthen and help forward the cause they were designed to destroy. Yet so it was. How many of the Saints, do you think, possessed sufficient faith to leave a country where they were thriving, multiplying comforts around them and growing wealthy and where they were not disturbed or threatened in their worship of God? Especially to start out into the wilderness, and endure all the privations of a long journey into a desert land. Many would have been reluctant to have done so; many more would probably have refused to do so; and it is likely that but few would have had faith enough to have started and gone through. But the conduct of the mob made every true Latter-day Saint feel glad to have the opportunity to leave Nauvoo. It was looked upon by such as a privilege to go westward. So that you see God overrules the conduct of the wicked for good. He leaves to them their agency to do good or to do evil as they may choose; but orders the results so that His purposes are fulfilled and His name glorified. The wicked acts of the mob had the effect to prepare the Saints for the journey before them, to make them enter upon it gladly and to endure it patiently. But are there any thanks due to the mob? No; they intended to destroy the work of God, and He will hold them accountable and punish them

severely for their wicked and cruel conduct. The Saints had the right, under the constitution and laws, to live in peace; they had bought and paid for their lands, and were entitled to all the blessings and privileges of the country and government. But their enemies saw that they were prospering; they became envious of them; they determined to uproot them, and the results of that attempt are before us.

Notwithstanding the exposure, the people generally were healthy; there were but few deaths. Elder Orson Spencer was called upon to part with his beloved companion, the wife of his youth and the mother of his children. A nephew of President Young, Edwin Little, was also called away. He was attacked with fever and cold on his lungs, at Sugar Creek.

A circumstance occurred after the camp reached Richardson's Point, which, if related, may be of interest to our readers. One of the brethren left Camp to go back and bring forward a load for one of the Saints. After starting, one of his horses sickened and he had to stop. He and one of the brethren who was with him were prompted to lay hands on him. They did so, and the horse recovered immediately. After traveling about two miles the horse was again attacked and more violently than before. They tried to give him medicine, but could not get him to take it. He lay as if dead. One of the brethren, however, said that he thought there was still breath in him, and proposed to lay hands on him. Some of those present doubted the propriety of laying hands on an animal; they scarcely thought it right. The owner of the horse quoted the words of the Prophet Joel, that in the last days the Lord would pour out His spirit on all flesh. This quotation satisfied them, and six of them laid their hands on him, prayed for his recovery, rebuked the evil influence that was preying upon him and commanded it to depart. The horse immediately rolled over twice, sprang to his feet and was soon well. The next morning he was harnessed, helped draw a good load and worked as well as ever. That was a time when a horse was very necessary for

service; the people had none to spare, and no money to buy more; the brethren who were there doubtless felt that they were in a strait; they exercised great faith and the horse was healed.

[NOTE BY THE EDITOR OF THE JUVENILE INSTRUCTOR.—In the Chapters from the History of the Church pub-

lished in the last number on page 620, in speaking of the camp moving from Sugar Creek, it is stated that "on the first of January the camp renewed its journey, traveling in a north-westerly direction."

This date should be on the first of March. By mistake the word January was printed in the stead of March.]

UTAH NEWS.

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The *Deseret News* furnishes the following items—

INDIAN RAID.—It will be seen by the following that the Indians south are still on the rampage :—

"Spanish Fork, Sept. 1, 1872.

"*Editor Deseret News.*—Last night five Indians stole from this place seventeen head of horses and three colts, six head of which belong to Stephen Markham. The raiders drove them up Spanish Fork cañon. Some of the brethren went up the cañon to-day, to find out what direction they took, and, ten miles up found two of the poorest horses, which had been left behind.

"A. K. THURBER."

GONE EAST.—On Sept. 2nd, W. C. Staines, Esq., Emigration Agent, left for the East, to attend to forwarding the last of the present season's emigration.

CITY WATER WORKS.—On the morning of Sept. 3rd, at 10.30 o'clock, the ground was dedicated and broken for the construction of the City Water Works, at a point near City Creek, designated as the site of the pressure tank. There were present on the occasion, Ex-Governor Brigham Young, Hon. George A. Smith, Mayor D. H. Wells; of the City Council, Aldermen Isaac Groo, N. H. Felt, Theo. McKean, A. C. Pyper, J. F. Smith, and H. Grow; City Recorder, Robert Campbell; City Treasurer, Paul A. Schettler; City Marshal, J. D. T. McAllister; Captain A. Burt, of the police force; Surveyor General, J. W. Fox; W. J. Silver, Engineer of the Works; John Sharp, Superintendent U.C.R.R.; Feramor Little, Superintendent U.S.R.R.; and Hon. Warren S. Snow, of Sanpete. After the dedicatory prayer by Alderman Groo, the first shovelful of earth was removed by Mayor Wells, who was followed by Ex-Governor Young and the others of the company. Remarks were made by Mayor Wells and Hon. Geo. A. Smith, after which most of the company returned to the city, leaving the surveyor and others to prepare the ground for the immediate prosecution of the works. Thus has been fairly inaugurated the construction of the City Water Works, which, when completed and brought into use, will be a very great convenience, long needed, both for domestic and other purposes.

A NEW DAILY.—We understand the *Ogden Junction*, now published semi-weekly, will resolve itself into a daily on or about September 16th. Success to the enterprise!

FATAL ACCIDENT.—Franklin, Oneida Co., Idaho, Sep. 4, 1872. — *Editor Deseret News.*—On Saturday, August 31st, Joseph Mathew Martin Perkins and Jordon Hickman were hunting, and went to a thicket of cherry bushes with the intention of plucking some berries. The last named laid his gun down, whilst the first mentioned stood above the thicket in the attitude of loading his weapon. The latter not having any caps, went towards Hickman's gun with the intention of getting a cap. He laid hold of the gun by the muzzle, dragging it towards him. The piece was discharged, the ball passing

through the palm of the hand and lodging in the pit of the stomach, killing him instantly. The deceased was the son of Joseph and Margaret Perkins, was born at North Ogden, aged 15 years, 11 months and 6 days. He was highly esteemed by all who knew him, as an exemplary boy in all his habits, and leaves a large circle of friends and acquaintances to mourn his loss.

FATAL AFFRAY.—On the night of Sept. 3rd, Wilford Tibbetts attacked two young men in the 2nd Ward, named respectively Whiting and Wilson, with a hay-rack stake. Whiting was knocked senseless, and Wilson, after being struck, ran. Tibbetts pursued him, whereupon Wilson turned and shot him with a pistol; he died on the following evening. We are informed that he retained his senses to the last, and up to a few minutes before he expired, expressed a belief that he would soon recover. A *post mortem* examination of the body was made by Drs. J. M. and F. D. Benedict, who discovered that the bullet, glancing downward from the point of entrance, near the navel, to the right thigh, perforated the bowels eight times in its course. The opinion of Dr. J. M. Benedict, that the ball had lodged in the right thigh, proved correct, as it was cut out of that part of the body at the examination. The accused William Wilson was examined before Justice Clinton. The testimony showed in substance as follows: That Tibbits had been up town on horseback and when going down towards home had passed Whiting and Wilson with the two young ladies, whom he evidently knew they were taking home; that he got the stake of the hay rack and went to the residence of the girls with whom were Whiting and Wilson, taking the stake with him, having Miss Corbett in company, and leading his horse saddled and bridled as if he intended to mount and ride away immediately after the result of the quarrel which he avowed his intention of provoking; that on returning to the two young men, he, after a few words struck Whiting with the stake, knocking him insensible, and turned and struck Wilson, knocking him down; that Wilson drew his pistol which was accidentally discharged; that Wilson ran, some forty to fifty feet, and turned, when he confronted Tibbits with the club raised to strike; and that he promptly fired, with the fatal result known.

Upon the conclusion of the testimony and arguments of counsel, the court discharged the prisoner, holding that the homicide was justifiable, having been committed in self-defense.

Tibbits' animosity appears to have been caused by some remarks previously made by Whiting.

The *Salt Lake Herald* furnishes the following:—

INDIAN MATTERS.—General Morrow reached Mount Pleasant, Sanpete, on Sunday, the 1st Sept., having been eight days in the mountains, making a very fatiguing march, but failed to find the Indians. He disposed his men on the campaign to the best advantage, and has heard of some chiefs yet in the mountains who express a willingness to meet him in council, which he is endeavoring to arrange.

Mount Pleasant, Sanpete, Sept. 7.—Gen. Morrow's camp is half a mile east of town. He has troops stationed at Manti also, Lieut. Robinson commanding at that point. Major Gordon, with a company of thirty men and a good guide, Col. J. L. Ivie of this place, started yesterday morning on a scout from Gunnison. They will go through Thistle Valley and east through the mountains to the head of Soldier's Fork, and down to Springville. They took rations for fifteen days. Lieut. O'Brien with twenty men left Fairview on the 2d inst., following the Indians who stole the forty head of horses from Fountain Green on the night of the 1st instant. Gen. Morrow has scouting parties out from this point all the time. A party from the command at Manti will start out to-morrow. One Indian came into Spring City yesterday, reported friendly, and that other prominent Indians were in the mountains. Gen. Morrow sent Indian interpreter A. J. Allred with this Indian, and a man or two, to bring them in. But they have not yet returned.

Since the above, Lieut. Robinson telegraphed Gen. Morrow that Tabiona and seven of his Indians were in his camp. The General directs Robinson to bring them with his command to this place at once.

After the arrival of the Indians Gen. Morrow held council with the chiefs Tabiona, Angitzeb, White Horse Chief, and others, representing about 100 Indians. The words of Gen. Morrow were firm but kind and friendly, in regard to their returning to the reservation. The Indians spoke of promises which their fathers at Uintah had made them, not being kept, and the suffering of themselves and papooses in consequence, but hoped the same would not occur again. They manifested the utmost confidence in the words of Gen. Morrow, who pledged his word that they should be furnished with all the necessary provisions on their way to Uintah and while they remained, but should they be found away from there, without written permission from their agent, he should treat them as hostile. They all agreed to return immediately to the reservation, but if food, &c., were not provided them on their arrival, they should return. The necessary papers were signed by the chiefs, and the council broke up with friendly feeling. There were present several officers of Gen. Morrow's command, President O. Hyde, Bishops Seeley, Tucker, Olsen, Col. Allred, and a great number of citizens.

Mount Pleasant, Sept. 7, 2:25 p.m., 1872.

Dr. G. W. Dodge, Salt Lake,

Held a council to-day with Tabiona, White Horse Chief, and Red Lariat. They agree to go to their reservation. About one hundred Indians were represented. I regard this as the virtual settlement of the trouble here.

HENRY A. MORROW,

Lieut.-Colonel, etc.

A still later dispatch received by Dr. Dodge contains the following :

The council to-day was a great success. If you do not fail I am confident I have placed matters on a firm basis of peace. I will be in Salt Lake on Monday evening.

H. A. MORROW.

The words "do not fail" refer to the forwarding of supplies; and Dr. Dodge is emphatic that he will not fail. It was a short campaign, a bloodless one, and so far successful; and if these comprise the Indians that were making trouble south, the people of the Territory, as well as those who directed the movements, will have reason to congratulate themselves on the result.

PROGRESSING.—We understand that the Utah Southern Railroad Company have their road completed to within about six miles of American Fork. At this rate of progress the good people of Utah County will be able to come to the October Conference by rail from American Fork.

Bishop John Sharp, general superintendent of the Utah Central Railroad, leaves this morning, Sept. 5th, for the east, to purchase iron sufficient for the Utah Southern to lay the track to Payson. Superintendent Little is pushing work on the U. S. R. R. with a vim.

Smythe is at Manti, the county seat, awaiting his trial, which comes off in two weeks, perhaps sooner.

Some wag tells a story to the effect that two young men sailing recently in Delaware Bay were overtaken by a squall. They had been inside of Nazareth Methodist Episcopal Church, Philadelphia, and knew something of how religious services were conducted. As it appeared that their little boat was near capsizing. "Bill," one said to the other, "this is serious business, can you pray?" "No, I can't; I've heard Joe do it, and I've listened to Post, but I can't do it myself." "Well, you can sing a hymn, can't you? Do something." No, I can't sing here. How can I sing when this boat may at any moment drown us both?" "Well, we must do something religious. If you can't pray and can't sing, let's take up a collection." To this Bill consented. In his companion's hat he deposited thirteen pennies, a corkscrew and a broken-bladed knife. They must have reached shore in safety, for otherwise this true story could never have been told.

Lokman, the philosopher, was once asked who had given him his first lesson in wisdom. "The blind," he replied, "who do not move a step in advance until they make sure of the ground with their stick."

"Madam," said a husband to his young wife in the course of a little altercation, "when a man and his wife have quarreled, and each considers the one at fault, which of the two ought to advance toward a reconciliation?" "The best natured and wiser of the two," said the wife, putting up her mouth for a kiss, which was given with a unction.

POETRY.

ONLY A WORD.

[SELECTED.]

A frivolous word, a sharp retort,
A parting in angry haste,
The sun that rose on a bower of bliss,
The loving look and the tender kiss,
Has set on a barren waste,
Where pilgrims tread with weary feet
Paths destined never more to meet.

A frivolous word, a sharp retort,
A moment that blots out years,
Two lives are wrecked on a stormy shore,
Where billows of passion surge and roar,
To break in a spray of tears—
Tears shed to blind the severed pair,
Drifted seaward, and drowning there.

A frivolous word, a sharp retort,
A flash from a passing cloud,
Two hearts are scathed to their inmost core,
Are ashes and dust for evermore.
Two faces turn to the crowd,
Masked by pride with a life-long lie,
To hide the scars of that agony.

A frivolous word, a sharp retort,
An arrow at random sped,
It has cut in twain the mystic tie
That had bound two souls in harmony,
Sweet love lies bleeding or dead.
A poisoned shaft, with scarce an aim,
Has done a mischief sad as shame.

A frivolous word, a sharp retort,
Alas! for the loves and lives
So little a cause has rent apart,
Tearing the fondest heart from heart
As a whirlwind rends and rives,
Never to reunite again,
But live and die in secret pain.

A frivolous word, a sharp retort—
Alas! that it should be so—
The petulant speech, the careless tongue,
Have wrought more evil and done more wrong,
Have brought to the world more woe,
Than all the armies age to age
Records on hist'ry's blood-stained page.

DIED.

GUIVER.—In Salt Lake City, Aug. 27, of diphtheria, Martha K., daughter of Benjamin G. and Mary J. Guiver, aged 3 years.—"Deseret News."

LONGMORE.—At Mill Creek, Aug. 29, of bilious fever, Eleanor P., wife of Henry C. Longmore, and daughter of Jonathan J. (Nathan Ddu) and Mary P. Thomas. She died in the faith of the Gospel of Jesus Christ, leaving a husband, parents and friends.

Am Eleanor ymwylant,—ei rhiaint
A'i phriod alarant;
Ond daw o'r bedd du eer, bant
I gynnes fro gogoniant.

—"Deseret News"

GWILYM DDU.

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MILLENNIAL STAR.

"Holiness unto the Lord."

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EXPLORATIONS IN UTAH.

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The *Deseret News*, in referring to the increasing interest felt in Utah affairs, gives the following:—

"All are talking of Utah," says the trite old song, and verily the expression was both descriptive and prophetic. All are talking of Utah now-a-days—the religious, the moral, the political, the financial and commercial, and the scientific and mining portions of the civilized world. Utah, which once was so despised, that no man passed through her, if he could help it, is now the grand centre of attraction. No other Territory is talked of so much. Pike's Peak was once the rage, then Montana, then Nevada, but now it is Utah. Very likely in some things she is now overrated, as in times past she was underrated, but no matter, her name is up, and, despite philosophizing, there is much in a name, there is very much just now in the name of Utah.

The *New York Herald*, in commenting upon the exploring expedition of Lieut. Wheeler, says some things highly eulogistic of Utah and the Great Basin:—

His exploration will embrace areas in Utah, Nevada and Arizona. He will examine the southern and south-eastern parts of the Great Salt Lake

Basin, and settle the mooted question as to the identity of the drainage further south of the Preuss and Sevier Lakes, and he will inspect the mineral ranges from Salt Lake down to the Virgen River, and thence down to its junction with that wild river of the great cañons—the Colorado. The silver-bearing ranges of Eastern Nevada will also be examined, and the lofty snow-clad and extensive Wahsatch range, the eastern boundary of the Great Basin. The geological branch of the survey will fix the limit within which mineral croppings may be reasonably expected, and beyond which it will not be judicious to search for them. Much of the labor of the survey will be devoted to this object, and particularly, inasmuch as the soil of Utah and Nevada being mostly desert, those countries must depend for their settlement and development mainly upon their mineral resources. But still, in this expedition, all the usual scientific departments will be fully represented. The scientific corps, the teamsters, packers, attendants, &c., and a protecting company of cavalry, all told, will number one hundred persons. That is the equipment with which Livingstone by England should be provided. Meantime side

parties from Wheeler's corps are engaged in geological examination around Great Salt Lake. * *

Now, from what we know already of the wonders of Utah and Nevada, we have no doubt that the reports of these forthcoming explorations will be of the greatest interest and importance. During the Mexican war, and for some years after it, the army officers, overland emigrants, and other pioneers passing through the Great Basin, concurred in the opinion that it was an utterly God-forsaken country, not worth one cent for a thousand acres beyond the few green patches along the mountain streams, which could be made productive by irrigation. Next came those silver discoveries in Nevada, from which hundreds of millions have been added to the general wealth of our country, and yet, perhaps, not over one-half the mountains of Nevada have been explored or prospected. Next came the Pacific Railroad, which has made even the Nevada deserts along the line valuable property, and which, from its branch road to Salt Lake City, and the recently discovered silver mines in the neighborhood, have advanced real estate in that little city to something approximating the scale of New York prices.

From recent travelers in Utah, moreover, we learn that there is no conception in the east of the mineral riches of that Territory; that its coal mines already furnish a heavy trade to the Pacific Railroad to the Pacific; that "Rocky Mountain Coal," a fine bituminous article, is the general fuel of San Francisco; that this coal is worth more to those timberless States and Territories from Utah westward, than all their mines of gold and silver; that the mountains west and south of Great Salt Lake to Utah Lake and its basin, are lined with silver, lead and iron; that farther south there are mountains of rock salt and mountains

of pure sulphur—the upheavals of extinct volcanoes; that they are building the Temple at Salt Lake City from great quarries of the finest granite in the world; that the soda, sulphur and boiling springs of Utah have never been numbered, and that down towards Arizona there are mountains, cliffs, rifts and cañons more wonderful than the Devil's Slide or the Devil's Gate of the Weber River, or the picturesque palisades of the Humboldt; that there are still thousands of acres of wild lands in the valleys and bottoms of the Salt Lake Basin, which can be made to produce from fifty to sixty bushels of wheat to the acre by irrigation; that limestone is the predominating rock in the Salt Lake Mountains, and that simply by solar evaporation the manufacture of salt from the saturated solution of the Salt Lake is a profitable business.

Lieutenant Wheeler's forthcoming thorough exploration will, no doubt, throw a flood of light upon all these resources of wealth; and we expect, too, that in the Colorado defiles and in the cañons of Southern Utah and Northern Arizona, it will give us many interesting discoveries of that ancient Aztec race, the ruins belonging to which in the valley of the Gila River and in the valleys of other tributaries of the Colorado, give evidence of considerable advances in the arts of civilization. The traditions of the present local tribes on the Gila tell us that the Aztecs, many, many generations ago, moved southward, and that Cortez found them in all their glory in their splendid semi-barbaric and semi-civilized city of Mexico. There are yet thousands of square miles of the mountains and sage brush deserts of Utah and Nevada still unexplored, and we anticipate, from the comprehensive researches of Lieutenant Wheeler's expedition therein, revelations of many new wonders, which will eclipse the wonders of Equatorial Africa.

Let a young man go on from fifteen to thirty-five, robbing his body of natural sleep, racking it with the insalubrious employment of convivial life, taxing his nervous system by the abuse of such narcotics as tobacco, and such stimulants as alcohol, and he will find himself sooner or later shorn of his manly strength, deficient in mental vigor, lacking in physical endurance, and a prey to ten thousand weaknesses of mind and muscle.—*C. R. Agnew, M.D.*

THE GERMAN EMPIRE AND THE POPE.

Prince Bismark and his imperial master have come to an open rupture with the Roman Catholic Bishop of Ermeland, whom they have deprived of his salary as a bishop, for holding and resolutely asserting the doctrine that when a bishop is compelled to obey either the commands of the Emperor or those of the Pope it is his duty to obey the latter, and, if necessary, to disobey the former. On the same grounds Prince Bismark and the Emperor are engaged in a warm contest with the Roman Catholic Archbishops of Cologne, Breslau, and of Posen and Gnesen, the three most powerful archbishops in the German empire; and it is extremely probable that these quarrels will also end in an open rupture, and in the withdrawing of the salaries of all the archbishops by the State. This is the more probable, seeing that the German Minister of Religion has intimated very plainly that the Government will propose such measures in the next meeting of the Parliament as will free the Roman Catholic laymen of Germany from the necessity of having recourse to the clergy in the ordinary relations of life, such as marriage and the registration of births. Much of the influence of the clergy, in all countries and all religions, arises from their connection with the rites of marriage and baptism, and in most cases their influence is considerably diminished when civil marriage and the private naming and civil registration of children are introduced. This has been done in France, and in some parts of Germany, with considerable effect, and there seems to be little doubt that one result of a continued quarrel between the Emperor of Germany and the Pope and his adherents, will be that the obligation to accompany marriage and registration with religious ceremonies will be altogether abolished.

It may at first appear strange that Prince Bismark (who is at least entirely free from religious fanaticism) and the Emperor (who has strong leanings towards religion, and has always been accustomed to treat his Roman Catholic subjects with perfect

fairness and equality) should allow themselves to be drawn into a quarrel with the bishops and clergy of a religious body which is strong both in numbers and in influence in the German Empire. Many persons are of opinion that they are unwise in entering on such a contest. But that cannot be their own opinion, for they are going deeper into the quarrel every day: and no one can doubt that they consider the reasons for entering into such a conflict stronger than those which would naturally induce them to live at peace with the whole of the German people without regard to their religious opinions. As the one great object of the policy of the Emperor of Germany and his very able minister is to establish the unity of the German empire, we may conclude they have come to the decision that they are more likely to further that end by resisting and defying the authority of the Pope and his clergy, than by attempting to conciliate them. In this respect their policy towards the Pope and towards the Government and people of France is the same. In both cases they believe their best course is to occupy the strongest position they can find, and to hold it with all their strength. This policy is very intelligible, but whether wise or the contrary remains to be seen. It is certainly a great misfortune to the German Government that it is brought into open conflict with the Roman Catholic clergy at so many points. In the newly-acquired provinces of Alsace and Lorraine, the Roman Catholic clergy, who have hitherto enjoyed a full share in the influence of the Catholic Church of France, suddenly find themselves the subjects of a Protestant Emperor, who is regarded with very unfriendly feelings by the Pope, and who in many respects openly defies the Pope's authority. In another part of the German Empire, Bavaria, the Roman Catholic bishops and clergy are striving to divide that kingdom from the German Empire, and to form a separate Government. In the Polish provinces of Germany, the Roman Catholic bishops are in a state of open rupture with the

German Government. Even in the provinces of Germany in which the Protestants have the majority, the Roman Catholics succeed in making themselves very troublesome. Now, the one offence which the German Government does not forgive, is the attempt to break up the German Empire; and so long as the Roman Catholics, their bishops, and the Pope himself, aim at this object, so long will they have to fight a desperate battle with Prince Bismark, the Emperor, and the greater part of the German nation. This war may probably continue for some years; but the German Government is evidently determined to make great efforts to bring it to a close as soon as possible, and especially while it is at peace. It would be rash to predict the result. In Germany proper, both north and south, there is a strong feeling of nationality in its favor, so powerful that it will probably overpower and bear down Roman Catholic influence. But in Alsace and in Polish Prussia, wherein the national as well as the religious feeling is against the Government, the struggle threatens to be much more

deadly, especially in Alsace, to which the proximity of France gives great additional strength to the resistance of the people to every kind of German influence. In that country, the people, many of whose ancestors were Protestants when the province was occupied by the armies of Louis XIV., have become violent Roman Catholics in the rural districts, and unbelievers in most of the towns. The Germans might get on pretty well with the latter if they were not mostly of French origin and passionately attached to France on political or historical grounds; but in the rural districts, and especially in the mountains, the peasantry are very zealous Roman Catholics, and, if they remain in the country at all, will give great trouble to the German Government. A good number of them have already left both Alsace and Lorraine—many for Lower Canada, where they can find a people greatly resembling themselves in habits, language, and religion, and where they can live in peace and quietness under the generous rule of our good Queen Victoria.—*Liverpool Mercury*, Oct. 2d.

A WOMAN'S VOICE.

A lady signing her communication "Country Woman," in addressing the Editor of *Woman's Exponent* says:—

Having finished my washing, got supper over, and the children to bed, I sit down to write to you. I notice that you seem to avoid personalities in your publication as much as possible. But what I have to say is chiefly concerning myself and my private affairs, and yet is illustrative of a principle. Once, I considered it scandalous and outrageous for our family concerns to be bandied about and ridiculed or groaned over by all the blockheads in the Christian communities around us; but now I have become so used to such things that I wish to say something about it myself. I desire to tell something of what celestial marriage has done for me, and I hope you will publish it.

When a girl, at homewith my parents

and brothers and sisters, I had a most wretched disposition. Not that I wilfully did wrong, nor yet that I was so simple as not to know better than to talk and do as I often did; but somehow I seemed to be impelled to make myself a miserable, ungrateful, disagreeable creature.

After marriage I kept it up. My husband was always kind and affectionate, but I would be annoyed and unhappy all the while. When children were given me, and the cares and duties of life were multiplied, I grew more and more fretful and disagreeable. I have wondered how my generous, peace-loving husband ever stood my constant irritableness, and endured to live with me; but I suppose his love for me, ungrateful as I was, and his firm faith and trust in God, helped him to bear it all. When my second child was two years old, and

six months before my third one was born, my husband gently, yet earnestly laid before me his desire and determination to take another wife. Notwithstanding the principle was an old one to me, that my husband should think of adopting it was new and surprising. I knew he believed that I would oppose him; yet I also felt from the first that his course was right, and that in justice I could not raise a single objection. I determined to astonish him as much as he had done me. I therefore put my arms about his neck and kissed him, a thing I had rarely if ever done before, and whispered, "All right; I am going to be a good girl; see if I don't!" This was after a little reflection. I then asked my husband to leave me to myself, which he did. I spent the afternoon in prayer and contemplation, not with tears and head and heartache, as I am aware some of my less-reflecting sisters do, and have done. I knew the woman who was to become a second wife to my husband was a true, whole-souled woman; sweeter-tempered, more affectionate, obliging and unselfish than myself. Gossip would soon say either that I wronged and trampled on the poor girl, or else that she had fairly won my husband's heart from me. And I was aware that gos-

sip could speak truly concerning these things, unless I altered the course I had been pursuing. I made up my mind that if slander ever spoke of me as she had done of others, she should bear false witness. I would do right. I would live nearer the Lord than I had ever done, would seek His Spirit more diligently than I had ever known how to do before; I would try to be so good and just and self-sacrificing that no one, however worthy, should supercede me in any of my lawful claims. I promised this to myself and to the Lord. I have kept that promise so far, and the Lord has rewarded me every day. I have become pleasant and cheerful in my thoughts and in my ways; a truer and more consistent helpmate; a more devoted and faithful mother; a stronger, purer and better woman; and happier in life than I ever was before being brought into the practice of the law of celestial or plural marriage. Whoever may allow "polygamy," as practiced by the real Latter-day Saints, to make them weak and miserable, I know that it can and will bless and exalt those who enter into and live in it wisely, for this is what it has done for me; thanks and glory be given to the Founder and Creator of the eternal law!

PREACHERS' DIET.

The art of eating as a means of grace, and a condition of ministerial success, is illustrated by the experience of Henry Ward Beecher. In one of his Yale College lectures, he says:—

Next comes the stomach. In regard to that, everybody feels that he must not be a glutton nor a gourmand, but there is very little discrimination and very little observation as to the quantity and quality, and the times and seasons of eating. Preachers may be divided into two great classes: the sanguineous class, who cannot eat much if they are going to think or speak; and the class who have the extreme nervous temperament, who cannot speak or work unless they do eat. On Sunday morning, when I wake, my first thought is that it is

Sunday morning, and the very idea of it takes away my appetite. I go down, drink a cup of coffee, and eat an egg and half a slice of toast. That is all I can eat. There is just enough to sustain my system. Then I preach, and, if I have not done very well, I am hungry; but if I have done very well, I cannot eat much dinner. That is because there is a reaction of the nervous influence of the system. The whole system is working so much by the brain and the nerves that the stomach does not crave anything. Just as great grief, or fear, or any other extreme passion, takes away appetite, so does active preaching. Ordinarily, I take but a moderate dinner on Sunday. Supper with me is at 5 o'clock in the afternoon, and I usually take a

cup of tea and a small piece of cracker. That is all I can take. Then I go to my evening work, and when I get through, I sometimes am satisfied to take nothing but an orange, which I eat to give my stomach something to do until morning, and to keep it from craving,—for often a fit of craving will give one a nightmare as quickly as overfeeding will. At other times I feel a strong appetite, and then I eat. Perhaps once out of five Sundays I eat more just after preaching, morning or evening, than I do all the rest of the day put together. The system indicates it, and therefore I am not harmed by it. It does not disturb my sleep, and digestion goes on perfectly.

Now the point I take is, not that you shall follow this, but that you shall find out, accurately, in regard to your own eating, what obstructs and what does not obstruct your mental operations. If you go to your study after a hearty breakfast, and you find it takes you from 8 o'clock to 11 before you really get into your work, you may be pretty sure that you have overloaded your stomach, and that the energies of your system have been so busy in the work of digestion, that you could not call them off to do brain-work. But if you get up from the

table after a comparatively light meal, which requires but little digestion, and when you go into your study find that you can apply yourself at once to your labor, it is because you have eaten in due proportion to the needs of your system. Eating is to the work of the human body just what the firing up of an engine is to traveling. Eating is a means to an end. It is not a habit nor a social custom merely. It is not a question of luxury. Do men eat stupidly, and simply because they are hungry? You eat to make working force; and as the engineer keeps his eye all the time on the steam-gauge to know the number of pounds of pressure, and to regulate it to the various conditions of going up or down grade or on a level, and to the number of passengers he is carrying, so does a man eat, or so ought he to eat, all the time gauging himself. You have, in fact, to eat much or little, according to the work you have to do. When you come back from a journey, you must be careful not to overwork yourself, and not to eat too much. If you are in regular harness and are working, you ought to know what you shall eat. Your business is to eat so that you can think and work, and not for self-indulgence only.

RELIGIOUS APATHY IN FRANCE.

The class of earnest and independent thinkers on matters connected with religion is so small in France, that the tendencies of the age in this respect are somewhat slow to find a response here. To any one who has followed in England, but especially in America, the progress of really free thought, what goes by that name in France is alike barbarous and flippant, and one has only to read its organs to become convinced that the intellectual influence which this French school can exercise upon the mind of the present day is of the most infinitesimal description. Between this and Ultramontaniam there is scarcely anything but indifferentism. One is led into this train of thought by observing how

comparatively little interest in this country is excited by the important religious events now pending in Europe, and the changes which they portend, and by reading the criticisms upon them in the papers. As a general rule, religious reform is forced upon ecclesiastical organization by laymen, or, at all events, if not initiated by them, liberal clergy are always sure to find in the thinking masses of the nation encouragement and support. Such is not the case, however, in France. Such men as Pere Hyacinthe or the Abbe Michaud have no backing among independent and earnest religious thinkers, simply because there are none. Good Catholics are bound by their consciences to believe, and

not to think ; bad ones are not worth having, and the "Freethinkers" are old-fashioned scoffers at everything serious, and have no original or religious ideas at all. The consequence is that there is no encouragement for priests to risk everything on a point of conscience, and France seems destined to hang as a dead weight upon the intellectual, moral, and religious progress of the age.

It was curious to read the comments of the French press, for instance, on Pere Hyacinthe's marriage ; he was scoffed at by the infidels because he believed in a God, denounced, in what may without exaggeration be termed "Billingsgate," by the pious because he believed in a wife, while the masses, who were neither one thing nor the other, seemed aghast at a phenomenon they could not comprehend. The anomaly that appeared to puzzle these indifferentists, who probably never attend mass themselves, was, how a priest could administer the Sacrament with his wife in the church. But we have had other and quite as stirring clerical episodes as the marriage of Pere Hyacinthe. There was the *proces* of the Pasteur Steeg, which involved not so much a religious as a political principle, and, therefore, created a little more interest, but there can be small doubt had the verdict gone the other way, and the Protestant *pasteur* been convicted of blaspheming the Catholic Eucharist, the public would have acquiesced in the result. The scandal of the priest Dufour excited a little more interest because there was a lady in the case, but if there were any earnest religious sentiment in the country, the articles written on the subject would have treated the offence with at least as much seriousness as they would if, instead of flirting, he had committed the offence of marrying. So France, as a nation, takes scarcely any interest in the Old Catholic movement. There is, so far as I am aware, no society in Paris, however small, in communion with the Congress at Cologne, and this, not as I have said, because the people are too good Catholics, but because, for

the most part, they are only nominally Catholics at all. Excepting from a political point of view, it does not interest them. If the Old Catholics were likely to split the German Empire, then, indeed, they might hope for sympathy from France ; but, as a mere development of the religious instinct or an effort to reform or destroy their church, it seems not to concern the thirty millions of these French Catholics who go in crowds upon pilgrimages to La Salette or Lourdes to cure their sore eyes, but few of whom would think it worth while to go on a pilgrimage to Cologne. I should be curious to know how many French Catholic laymen are at that meeting. The best accounts of the proceedings there at present appear in the *Debats*, from the pen of the Protestant *pasteur* and Deputy M. Pressense. Taken in connection with this movement there is enough to interest a Catholic nation in the pending dispute between the Bishop of Ermeland and the Emperor William of Germany and his Chancellor, a dispute which English Protestants thought themselves called upon to send a deputation to Berlin about ; and now at last, to crown all, comes the dismissal from his functions of Bishop Mermillod by the *Conseil d'Etat* of Geneva. This has, it must be admitted, produced something of a sensation, because Bishop Mermillod was well known in Paris, and frequently preached on special occasions. This new conflict, arising so unexpectedly, and yet in one sense so opportunely, has made an impression even on the most thoughtless on these subjects. It seems more than a mere accident that blow after blow from such opposite directions should thus assail the Church of Rome ; and there appears to be a sort of vague feeling growing that these are the premonitory symptoms of a gathering storm, which is likely before long to rouse from their apathy the most indifferent of Catholics, and to burst over Christendom with a violence which, for the time, will reduce to insignificance the political interests which it will involve.—*Times' Special Correspondent.*

Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are made to feel.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 8, 1872.

MAXWELL'S PROTEST.

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EVIDENCE is never lacking to show the determination of Federal officials, and some others, to bring trouble upon the Latter-day Saints in Utah. A spirit of antagonism to truth and righteousness, and the workers thereof, has never been lacking. Jesus in his prayer to his Father, said of those who had received his word, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Thus it has ever been. Thus it is. And so will it continue, we suppose, until the kingdoms of this world shall be given to our Lord and his Christ.

The returns of the election for Territorial Delegate to Congress having been received from all parts of the Territory, Secretary Black, in the presence of Governor Woods and others, counted the votes, and announced that George Q. Cannon had 20,969 votes, and George R. Maxwell 1,942. Upon this announcement General Maxwell, who was present, read a protest against the giving of a certificate of election to Mr. Cannon. Messrs. S. A. Mann and John T. Caine, who were present to represent Mr. Cannon, quoted the law relating to the matter, showing that the duty of the Governor was to give the certificate to the candidate having the largest number of votes, and that the Congressional House of Representatives only could decide as to the qualifications of the members of that body.

Mr. Maxwell, in making this protest, shows that he has not profited by his experience of the spring of 1871, at which time he contested before Congress the right of the Hon. Wm. H. Hooper to act as Delegate for Utah Territory. About that time a "mushroom town" named Corinne, had an existence, and was occupied by a transient floating population of miners, gamblers and adventurers; these, with some few others in and about Salt Lake City, cast 1,693 votes for this Maxwell. In referring to this, at the time, the Washington correspondent of the New York *Herald* said:—"The Gentile town of Corinne polled more votes than it had inhabitants, a fact which even some of the sinners at Corinne will be willing to substantiate; but notwithstanding this, the Gentile candidate (Maxwell) was overwhelmed by the superior numbers of the vote for Captain Hooper, the people's candidate." Congress, at that time, would not sustain his protest. Now, he enters another. He is not beaten; not he. There is an increase in the votes cast for him. He has now 249 votes more than he had two years ago! Why should he be deterred from entering his protest. If Mr. Cannon has a majority of nineteen thousand and twenty-seven, they are Mormon votes, and if no Mormon votes were cast, General George R. Maxwell would have a majority! Why should he not protest? In doing so he knew he had the unalloyed sympathy of the Governor of the Terri-

tory. Unfortunately, however, for the protester, the cool, uncompromising letter of the law in the case, was leveled at his Excellency by steady matter-of-fact hands, and the protest had, out of sheer necessity, to be disregarded. The only way now left to show persistency, is for the protester to renew his experience and enter his protest before the House of Representatives in Congress assembled. He has much more to encourage him to do this, than may at first appear to the uninitiated. This course will be considered meritorious by the Chief Executive of the Administration at Washington, by which chief, Mr. Maxwell was appointed Registrar of the Utah U. S. Land Office.

President Grant has not disguised his hostility to the Mormons in general, and to their leaders in particular. Never remarkable for statesmanship, one leading passion of his administration has been to "solve the Mormon problem;" that is, to destroy their Christian unity and religious associations, and to introduce the civilization of New York, Washington, Chicago and St. Louis. He has essayed in divers ways to do this, every one of which has been insulting, oppressive and subversive of the liberties of a free and independent people under the Constitution of that Republic, of which he is the sworn supporter.

Of the measures adopted by President Grant and the present Administration, brief reference may be had to a few. An ex-military officer named J. Wilson Shaffer was appointed Governor of Utah. This man was selected because he was considered a fitting instrument to subvert Mormon rule. One of the first acts of this Governor was to issue a proclamation appointing Gen. P. E. Connor Major General of the militia of Utah; a man well known to be very hostile to the Latter-day Saints. On the same day, another proclamation was issued by this Governor, forbidding and prohibiting all musters, drills, or gatherings of militia, except by his order; and this proclamation was to be obeyed in an Indian country, constantly liable to Indian depredations at points from 100 to 400 miles from Salt Lake City, the residence of said Governor. Six weeks after the publication of these oppressive proclamations, this Governor breathed his last, dying of consumption, under which he was laboring when he arrived in the Territory. But his fierce opposition continued to the last. The *New York Times* says that, three days before his death, "Lieut. Gen. Wells asked Gov. Shaffer to permit the annual muster of the Mormon militia. The Governor in a fierce, bitter answer, refused to grant the desired permission." President Grant was not mistaken in the man.

The day after Shaffer's death the following dispatch was published:—"Washington, Nov. 1st, 1870:—The President informed General Cullom a member from Illinois that he intended to appoint as successor to Shaffer, Governor of Utah, a man who would pursue the same policy as that already inaugurated." This Mr. Cullom, was the introducer to Congress of what is known as the anti-Polygamy Bill. A correspondent of the *Chicago Tribune* in writing to that paper said that after reading over the bill he conversed with Mr. Cullom, who made the following statement to him—"My object is to put the polling of grand and petit juries in the hands of the United States' Marshals, instead of permitting the Territorial officers to interfere as now, and secondly, to break the power of Brigham Young and the leading spirits in the Mormon Church. I propose to remand the Territory to the Federal Marshal and Attorney, and make the troops go to their support." This bill passed

the House but was so flagrantly opposed to all liberty and Constitutional rights, that it was not acted on in the Senate. It was to the author of this bill that the before-named declaration relative to a successor to Gov. Shaffer was made. The public press stated that shortly after, the position as Governor of Utah was tendered by President Grant to Hon. Shelby M. Cullom, the author of the anti-Polygamy Bill; but he refused, because, as the Eastern papers stated, "it wouldn't pay."

Th animosity of President Grant to Utah rights was referred to by the Hon. John V. Eustace at Rockford, Ill., on the 7th of last August, in a public address. He said--

In the spring of 1870, Charles Wilson, of Kewanee, Ill., a lawyer of repute, was appointed United States District Judge of Utah. At or about the same time Wils. Shaffer, of Freeport, was appointed Governor of the same Territory. Shortly before that, Congress had enacted a law, offensive because of its special character, in reference to naturalization in Utah—a law which invidiously discriminated against resident foreigners there who sought to become citizens. It was presumed that Judge Wilson, in a case then pending in his court, would decide the law unconstitutional, and such a decision being contrary to the expressed desire of Grant, the necessity of its being withheld, or of a change being made in the court, became apparent.

Wils. Shaffer, as the agent of General Grant, interrogated Judge Wilson in reference to the matter, and, upon being assured by the Judge that such would be his decision, informed him that his successor would be forthwith appointed. Shortly after, and before any decision of the case had been made, Judge Wilson was removed, and one McKean, the willing tool of a military master, appointed in his stead. Of course McKean decided the infamous law constitutional, and of course the Supreme Court reversed the decision. This rebuke was not, however, sufficiently pointed to penetrate the thick hide of the great nepotist, as the sequel shows.

Not long after, Judge Wilson, who was at Washington, in company with the Hon. John B. Hanley, member of Congress from the Rock Island district, called upon General Grant, when the President was asked if any charges had been made, or were on file, against Judge Wilson. To this the silent one vouchsafed a smoky negative, and said that Wilson had been removed solely because of his intention to render a decision adverse to the constitutionality of the law in question; and that he, Grant, regarded the judges and all other officers of the Territory as members of the Governor's staff, and, if they could not carry out the Governor's orders, they must resign or be removed. This conclusive dictum ended the interview.

A sense of the fullest Executive approval has prompted Judges McKean, Hawley and Strickland to act on the provisions of the infamous Cullom Bill, although it did not pass and become law. This Executive support emboldened Judge McKean to declare in open court, in Salt Lake City on October 13th, 1871, "It is therefore proper to say, that while the case at bar is called '*The People vs. Brigham Young*,' its other and real title is *FEDERAL AUTHORITY versus POLYGAMIC THEOCRACY*," or as it has been otherwise put, "the United States against the Church of Jesus Christ of Latter-day Saints."

Now, with the strong sympathy, and full support and encouragement of the Chief Executive of the nation, and of his appointees in Utah, who can wonder that General George B. Maxwell is encouraged to make his protest? And who can wonder, that he, even with a majority of 19,027 against him, does not despair?

J. G. B.

ABSTRACT OF CORRESPONDENCE.

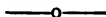


AMERICA.—Elder Wm. C. Staines in writing from New York on the 16th and 17th ult, says—"I think it would be well for those coming in the last company to have warm coats, shawls or blankets for their railroad journey, as it may be cold weather about the Laramie plains in going up. They should not have what they will need for this purpose with their baggage, for no one is allowed to go to the baggage cars while *en route*, for fear of mixing or changing checks.

Bishop John Sharp is here purchasing railroad iron for the Utah Southern to lay the track to Payson, 75 miles from the city.

The *Minnesota* company landed on the morning of the 17th. The brethren in charge have done all they could to make their company comfortable. They all leave to-morrow, 18th, at 1 p.m., by special train, and will have a special train all through. The company are well and feel first rate."

CORRESPONDENCE.



Berne, Sept. 26, 1872.
President Albert Carrington.

Dear Brother—It is now nearly two months since I have written to you from Landschlacht, on the borders of Lake Constance. No doubt you wish to know what the Elders over whom you preside are doing, therefore I attempt to report: In the first place I will say that we are all well and in the full enjoyment of the blessings of the Lord. Elder Keller is doing a good work in the Zurich Conference, and is in reality a splendid successor to Elder Wilcken. Elder Reiser is now in the Oberland, with our native Traveling Elder R. Bachmann; they both labor with the utmost care and faithfulness. There are plenty of chances to do good. I thought best to leave the Jura Conference alone for awhile, and to concentrate our strength upon a point where *the way was open*. A few days ago brother Reiser and myself visited our new Branch at Interlaken, giving him an introduction to those Saints. I baptized two more families, and several will soon follow. While I am writing to you, I cannot omit stating the miraculous healing of several sick people. Among the first ones baptized at Interlaken was a girl nine years old, who had been sick for several years. She could hardly get from one place to another; her limbs

were nearly dried up and shrunk to a fearful degree; all over her body she was covered with maturated sores; she could not use her hands, and the fingers of her right hand were entirely without strength. After I had baptized the parents of this girl, I began to look after their children, of whom there were three little girls; the one mentioned above had long ago been given up by the doctors as a hopeless case, but the girl is remarkable for her intelligence and great faith in the Lord. When her mother wished to go to the doctor with her, she said, "No, mother, that is useless, and spending money to no purpose," and with prophetic words she added, "It is but a short time until the Lord will send somebody to heal me, then we shall all rejoice." In company with another native Elder we administered to this young believer, and now she is running round with the rest of the children, going to school regularly, and telling everybody who made her well. Another case happened at Thun: A brother who is the father of a large family, and who had been sick for years in consequence of overworking himself and poor living, had given up all hope of life, as he had the consumption in the highest degree. When I found him, he told me that very likely by the next time I would visit

his house, he would be in the grave. I tried to encourage him, and told him that the Lord would rather see him raise up his children, than to have them turned over to the world to be destroyed, at least morally so. After some conversation I administered to him, and now he is as well and lively as anybody, healthier, he says, than he ever was in all his life. At a Branch near Berne, called Scherli, sickness first seized the President of that Branch, and afterwards nearly all the members. First, one Elder went there to administer to the sick, until he was completely exhausted; then two Elders went, and in our meetings we prayerfully remembered them. Now all is well. Strange to say, the sickness in all those cases was either consumption or some other ugly disease, making people so heartless and poor in a few days, that naturally anybody would give up all hope. I do not know whether Elder Wilcken has ever told you the remarkable healing of an old man at Winterthur, who had, from an accident on the railroad, received an injury in his shoulder, so that he could not lift up his arm. When Elder Wilcken baptized that man he got well, and can now use his arm and shoulder as well as anybody else. There are several more of such cases which have happened lately, but I fear I am getting too lengthy; however, I cannot be still and hide the blessings of the Lord, for if I am not mistaken, it is my duty to report such things to you, that the work of our heavenly Father may be made known among his children.

Really we have a day of rejoicing, and there is a regular time of thanksgiving among the Elders and Saints. Most of the Saints are doing their best towards their emancipation from Babylon. We encourage them as much as we can. To find fault with them, or with anybody else, I cannot

see any reason. We are one, we have no trouble. The Saints and even strangers are exceedingly kind towards the Elders. If there are any "roughs," we try not to get within their reach, and follow the old Swiss proverb—"Burned children fear the fire."

The Saints are still busy scattering our books and pamphlets, and they do it in this manner: they buy from us a dozen or two pamphlets, or a volume of the *Stern*, at a very low figure, (we think it better to sell cheap, than to have our books in a useless place,) then they send their written or give their verbal testimony, and add a pamphlet or two. To come to the real truth, the Saints are excellent missionaries in this respect, and they prepare the way for us Elders in a splendid manner. It must be remembered that street-preaching is not customary in this country, and for an Elder to get an introduction is sometimes a rather difficult business, particularly if he is not acquainted with the language and the customs of the people. So we desire to add our testimony to the many faithful ones given by our brethren who have preceded us, and leave something for those who may come after us. I should like to travel a little more, but the business at the office gives me no more than about two weeks free in a month, which time I generally use for traveling. The rest of the Elders are constantly on the move.

Now I must close, for fear I might weary you. We desire an interest in your prayers and those of our brethren, while we do not forget you. Elders Keller and Reiser join me in giving you our compliments. Best respects to you and all at "42."

I remain, as ever, yours truly in the covenant,

JOHN HUBER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 637.

No one not familiar with the circumstances which surrounded the people before and after leaving Nauvoo, can

conceive of the difficulties which President Young and his brethren of the Twelve Apostles had to contend with

in leading the people forth into the wilderness. His responsibility was, of course, far greater than that of all others combined; for he was the leader. To him all looked for counsel and guidance. If any were in trouble, they appealed to him for help. If there were difficulties, he had them to settle. The burden and direction of the affairs of the camp rested upon him, and it required incessant vigilance to maintain proper regulations in the camp, also to have the traveling properly arranged and the labors of the men managed to the best advantage. Let us give you a few instances, that you may form some idea of the weight of care which rested upon President Young during those days.

Hundreds of men left Nauvoo and crossed the river about the time the Twelve Apostles did. Many of them had but a small amount of provisions, and the teams and wagons that they moved with were furnished for the purpose of assisting the leading men to move and also to haul Church property. Three weeks were spent in camp at Sugar Creek until teams could be raised to haul the public property that was to go with the leading company, yet there were fifty teams lying there loaded with families who might very properly have waited until they had secured an outfit for themselves. While President Young and the other Apostles were there, eight hundred men reported themselves in camp without a fortnight's provisions. The camp was not more than one hundred and fifty miles from Nauvoo before President Young, who had started with one year's provisions for his family, had fed it all out. The other Apostles were in the same condition. This was a cause of constant embarrassment and difficulty. The men who ought to have been free to go ahead and find a suitable place for a home for the Saints were kept back. It seemed as if the people were determined not to let them proceed on their journey. They not only kept in their company and embarrassed their movements by requiring help in food, and occupying the teams that should have been used to assist them on their journey; but they exercised faith that the Twelve Apostles might not get far ahead of

them. Besides their prayers, there were hundreds at Nauvoo who were praying and importuning the Lord that they might be enabled to overtake the camp. All these were retarding causes, and the camp traveled so slowly that, in speaking upon the subject, President Heber C. Kimball said, it would take years to reach the mountains.

But while the above were causes of annoyance and perplexity, there were others which were of a more painful character than they were. There were men in the camp who would not be controlled. One of these was a prominent man, who, instead of giving trouble, should have aided in warding it off. Bishop George Miller was unmanageable; he would not observe order, and could not be controlled. Finally, President Young was compelled to say that he would be disfellowshipped from the camp unless he repented. This may have had some effect upon him for the time being; but if it had any, it was only temporary. He continued to manifest a disposition to draw off by himself, and to travel when and as he pleased. When a man indulges in such a spirit as he had, it is easy for a servant of God to perceive what the result will be. President Young remarked on one occasion that Bishop Miller sought to go ahead and separate himself from his brethren, but he could not prosper in so doing; he would yet run against a snag, he said, and call on him and the camp for help. This prediction was literally fulfilled not many months after. Himself and company did get into trouble through his running head, and help had to be extended to him. Within one year from the time of which we write, he openly apostatized, left the camp of the Saints, and moved to Texas, where Lyman Wight, one of the Twelve Apostles, had gone. He did not remain long there, but moved from that section of the country and joined Strang. Not long after this he died.

There were others, as well as he, whose conduct was painful in the extreme to the servants of the Lord. There were a few men in some of the companies who would pass spurious coin, or bogus money, as it was called,

upon the people when they had an opportunity. This brought a disgrace upon the whole camp; for if one man who calls himself a Latter-day Saint, or "Mormon," does a mean or wicked act, it is not usual for him alone to be blamed; but it is generally saddled upon the entire people. One day as Presidents Young and Kimball were standing together at the latter's tent, they heard an outcry at an adjacent camp. They immediately repaired thither, and they found that the principal man of that camp and three others were quarrelling about some property. It appeared that this man had let one of these men have some bogus money with which he was to buy property, and they were to share the profits. The man to whom he had given this money had not paid him the share which had been agreed upon; hence the quarrel.

An honest person can imagine how grievous and disgusting such proceedings would be to men like Presidents Young and Kimball. The former sharply reprovved them for their conduct, and he told this principal man, that he could not govern himself, his family or a company, and unless he repented and forsook his dishonesty, the hand of the Lord would be against him and against all those who partook of such corruption.

His words were fulfilled to the letter. He and his whole family became apostates and very disreputable people, and the hand of the Lord was visibly against him. The man also to whom he gave the bogus money to pass, eventually lost his standing in the Church and went down.

Then there were men who broke the Sabbath and were careless about their other duties. There were others who were selfish and cared nothing for the rights of their brethren. We will relate an instance to illustrate this. One of the brethren who had been appointed to purchase corn, of which there was a scarcity in camp, made a bargain for a considerable quantity at twenty cents a bushel, for which he was to pay in feathers. You will doubtless think that feathers were a singular kind of pay; and if we did not explain, you would wonder where feathers could be obtained in the camp to sell

for corn. But these were feather beds which the Saints parted with to get provender for their animals, and, in some instances, food for themselves. They not only sold their feather beds, but they sold their crockery, cooking utensils, and such things as they could possibly spare. They thought they were destitute enough when they started from Nauvoo; but they were becoming accustomed to hardship, and they were willing to deprive themselves of articles which, under other circumstances, they would have thought they could not have lived without. This they did through the love which they had for the Gospel of Jesus Christ; and those who really had this love rejoiced and were happy in doing these things.

Having explained how Brother Howard Egan had feathers to sell for corn, we will return to the incident we were relating. Soon after he had made this bargain for the corn, another brother from the camp came up. He told the stranger that he would give him twenty-five cents per bushel for his corn, and he would pay him cash. Such an offer would be too tempting for many men to refuse, and this man accepted it, and the man who offered the cash, and the five cents more on the bushel, got the corn.

You can perceive from these few incidents which we have related how many were the cares and anxieties which rested upon the leading men, but especially upon President Young. The people were a good people, the best to be found in the world, for they were ready to forsake their homes and launch forth into an unknown wilderness for the sake of their religion; but they had many weaknesses, they were inexperienced, and many were ignorant. The responsibility which rested upon President Young was so great that he became greatly reduced in flesh, and his coat, that would scarcely meet around him before he started from Nauvoo, in the month of May, lapped over twelve inches! He entreated the people to be more united in spirit, and not to pray in such a manner that their faith was operating against the camp progressing on its journey. If a change did not take place, he felt that he would be brought down to his

grave. He remarked in a public meeting that he could scarcely keep from lying down and sleeping to await the resurrection.

How little do many young people and persons who come here now from the various nations know about the toils and difficulties endured and passed through by the servants and

people of God in the days of which we write. No one who is familiar with those days, or who has read the history of the journeyings of the Saints would ever murmur in the circumstances which now surround the people of these valleys, if he was not utterly destitute of the Spirit of God.

UTAH NEWS.

The *Deseret Evening News* furnishes the following items—

FOR CALIFORNIA.—Hons. Geo. A. Smith, W. Woodruff, and Geo. Q. Cannon, and A. M. Musser, Esq., left this city this afternoon, September 9th, as delegates of the Deseret Agricultural and Manufacturing Society to the California State Fair, commencing September 19th at Sacramento. Their duties are to gather, for the benefit of Utah, all the information they can concerning stock, wool, agricultural machinery, grapes and other fruits, and anything that may be useful to agricultural, horticultural and manufacturing interests generally. For this purpose they design visiting the great manufacturing establishments of the Golden State.

It is to be hoped that the visit of the above named gentlemen will be conducive to the advancement of the community here as well a source of pleasure and satisfaction to themselves.

NEW SCHOOL HOUSE.—A new school-house is being built in the Sixteenth Ward, which when completed will be large and handsome, a credit to the enterprising residents of the Ward. It will be two stories high, and rock is the material used for its construction. The southeast wing will be sufficiently advanced this fall to enable the people to hold meetings in it during the winter. The new school-house will be on the site of the old one, the latter having been torn down. We are pleased to learn that the people of the Sixteenth Ward have moved in this direction, and wish them success in erecting a public building that will do them credit.

CARS FOR THE UTAH NORTHERN.—We had a pleasant visit this morning, Sept. 11th, from Albert Dutton, Esq., who reached this city on Monday evening, having in his charge two new passenger cars—"The Ogden" and "The Soda Springs"—for the Utah Northern line, direct from the Jackson and Sharp Company's Works, Delaware. Mr. Dutton started for Salt Lake on the 25th of last month, and had a very pleasant trip. He states that during his journey delegation after delegation of railroad men and others waited upon him, desiring to examine and to learn the destination of the two cars, all expressing surprise that anything so elegant and complete should be for service in the Rocky Mountains. These cars are capable of seating 46 persons each; they are constructed with the latest improvements, having the Miller Coupling Platform, patent ventilators, improved water tanks, etc. They are handsomely finished, the inside being black walnut, ash and chestnut, and cost, we are informed, somewhere in the neighborhood of five thousand dollars each.

Mr. Dutton expresses great surprise at finding such evidences of civilization and comfort on every hand in Utah; and says that if it were not that business engagements compel his return to Delaware, he should be tempted very strongly to make a permanent residence here.

Payson, Sept. 10th.—We have a case of small-pox in a family lately from England. The patient is getting along finely. Every precaution has been taken to prevent the spread of the disease. The family have been removed from the town. There is no excitement.

To acquire a capacity for happiness, first rectify inward disorder.

To talk well, and just enough, is an accomplishment; and a wisdom possessed by very few.

What a glorious world this would be if all its inhabitants could say, with Shakespeare's shepherd—"Sir, I am a true laborer; earn what I wear; I owe no man hate; envy no man's happiness; glad of other men's good; content with my farm."

Mr. Beecher, in the preface to *Norwood*, says—"The habit of looking upon men as the children of God, and heirs of immortality, can hardly fail to clothe the simplest and most common elements of daily life with importance and even with dignity."

POETRY.

T I R E D M O T H E R S .

BY MRS. ALBERT SMITH.

From the Aldine.

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;—
You do not prize this blessing overmuch,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day,—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft, and tenderly,
The little child that brought me only good.

And if, some night when you sit down to rest,
You miss this elbow from your tired knee;
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;

If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heart-ache then!

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite, to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never ruffled by a shining head;—
My singing birdling from its nest is flown;
The little boy I used to kiss is dead!

D I E D .

SYMONS.—In the 10th Ward, Salt Lake City, Sept. 8th, of inflammation of the brain, Charles George, son of Charles W. and Arzella W. Symonds, aged 1 year, 1 month, and 12 days.—"Salt Lake Herald."

SINCLAIR.—At Nephi, Aug. 26, 1872, of inflammation of the bowels, James Sinclair, aged 16 years and 24 days. The Saints of Nephi sympathize much with brother Mathew Sinclair in the loss of his only son, who was a promising and obedient boy.—[Com.]—"Deseret News."

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LIVERPOOL :

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L O N D O N :

SOLE AGENTS AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 42, Vol. XXXIV.

Tuesday, October 15, 1872.

Price One Penny.

HOW TO SLEEP.

In the last number of *Old and New*, Edward E. Hale philosophizes upon the subject of How to Sleep. A very important subject. Here is the text of his discourse—"Sleep, good sleep, and enough of it, is the prerequisite of all pure, brave, true and well-balanced living, if that living is to be more than the boatmen call a spurt, a sudden strain which cannot be prolonged. Sleep is itself, therefore, the fundamental duty of all duties."

Having laid thus broadly the foundations, he proceeds to build thereon and shows how it can be done. Until within the last few years the physiological conditions of sleep were not understood, and the old mistake prevailed, that in sleep the vessels were gorged with blood, which is true of stupor, but not of sleep. The popular rural idea was nearer the truth, which led to the "toasting" of one's feet before going to bed, and thus drawing the blood away from one's brain. It has been proved by ocular demonstration, by Dr. Hammond and others in England, that in sleep the vessels of the brain are charged with not more than three quarters of the blood they contain when the person is awake. Dr. Hammond, in his little work on sleep, puts the matter thus—"I think

it will be sufficiently established, in the course of these remarks, that sleep is directly caused by the circulation of a less quantity of blood through the cerebral tissues than traverses them while we are awake. This is the immediate cause of healthy sleep; its exciting cause, as we have seen, is the necessity of repair." Mr. Hale thus states some of his propositions—"The causes of sleeplessness can be removed, and the conditions of sleep can be accumulated. A man can learn how to sleep, he can prepare for sleep, he can determine the proper amount of sleep, and then he can take that amount. If he believes, as I do, that sleep is the centre, that all other duty depends on the duty of sleep, he will obtain his requisite amount at whatever cost or sacrifice. He may not be famous, he may not shine in society, he may not be rich, he may not be learned, but he will sleep well. If I rightly understand life, he will live to much more purpose, sleeping well, than if he were famous, rich, learned, or an ornament of society, and did not sleep well."

Mr. Hale contends that the physiologists have been all wrong in this sleep business; that sleep is not an accidental jewel, stumbled upon in the street; that sleep is not to be regarded

as a luxury, to be indulged in or abandoned at pleasure; that all rules for reviewing daily labors after retiring to rest should be eschewed, as well as old saws about how many hours such and such persons should sleep; that you can find out for yourself how many hours' sleep you need, which are more likely to be nine than six out of every twenty-four; that Thomas Drew's rule of sleep is the right one, which is that no man has any right in a single day to incur more fatigue than the sleep of the ensuing night will recover from, or, in other words, no man has a right to so draw on the capital of his life as to commit suicide by inches; that the bed is not a confessional nor a counting house cabinet, but a place for rest and sleep, and nothing else; that all sentimental poetry about early rising, when not based upon legitimate conditions, should be distrusted; that the enjoyment of the beauty and freshness of early morning must be earned by early retiring; that the great thing is to fill out the needed hours of sleep before the duties of the day are attempted; that a man's first duty is to preserve in health, vigor, activity and good working order, his wonderful bodily frame, for no other duty compares with that; that every other duty, before its performance, requires that a man shall have had his full amount of sleep; that in fifty-nine cases out of sixty of inordinate wakefulness, it is, sooner or later, the individual's own fault; that a person who addresses himself to the central duty of sleep, with a strong will and a concentrated purpose, can succeed in discharging that duty well; that there is no short-hand process nor empirical ten-lesson business about sleep, it requiring work like all other duty; that you will do well, if your sleeping habits are bad, if they are changed; in a twelvemonth that Dr. Hall's rule to lie on your right side to sleep well, is good and simple, as also is Dr. Burns' to lie on your left side, but it is hard to reconcile the two, and all such recipes are idle, unless they are based on a principle, like the farmer's feet-toasting rule.

What is specially wanted to procure sleep is that the blood shall not be pressing on the brain, and this toasting

of the feet causes a more rapid circulation in them, and thus draws it from the brain. If the brain is oppressed by a rapid circulation of blood, especially when, by undue excitation, that rapidity should be subdued if you wish sleep, and therefore all agitating, straining, or perplexing thought and undue loading of the stomach should be rigorously avoided for some time previous to going to bed, as one ought to retire with a quiet brain. The brain should be gradually rested as the day draws to a close. This Mr. Hale considers the most important practice of all. He finds it a good working rule to give the brain four or five hours of rest, or of the simplest occupation, before going to bed. He objects to the following ways of passing the evening:—playing chess; undertaking difficult calculations; studying different subjects; writing anything but the most familiar notes, and as few of them as possible; appearing before an audience; reading, except of a light and amusing kind, or combined family reading aloud. Frivolous games he thinks favorable, but gambling and games of excitement and hazard generally are the worst possible preparation for sleep. Light dramas are favorable, but tragedies are unfavorable. Music, uncritically received, is very favorable, and so are some lectures and some sermons, to the audience. These or similar precautions taken regularly, to keep the brain from too active circulation of the blood, and in more than half the cases of life the battle is won.

Now as to eating shortly before sleeping. Hunger sometimes keeps people awake. A light collation before retiring would prevent this, and experience would soon determine the right quantity. A hearty meal sometimes will induce sleep, but the question is whether such is healthy sleep, or the apoplectic stupor of a congested brain. Mr. Hale thinks the best night-cap is an outdoor walk of a mile or two with a lively friend.

Summarized the conditions for healthful sleep appear to be a cool head, warm feet, a quiet mind, and cheerful exercise in the open air to the extent of a comfortable tiredness, a stomach neither "starved" nor gorged,

frequently a tepid or warm foot or body bath, just before retiring, and a well ventilated bedroom. With these conditions, a man ought to sleep well,

and consequently meet his daily duties with an invigorated system.—*Deseret News*.

SANPETE AND THE INDIANS.

General Morrow, in his letter to Dr. Dodge, special Indian agent, says that Colonel Hough, of his command, on arriving at Mount Pleasant found almost a reign of terror among the people. And further on he adds: "I think I may say with truthfulness, that there is not another American community in the nation which would have endured half the outrages these people endured, before rising up as one man to drive out the savage invaders at the point of the bayonet." To those here who have been acquainted with the events of the past four or five years in Utah, this sentence requires no explanation. They can understand well enough why the people who some time ago maintained for three years an Indian war, should now have suffered so much at the hands of the savages without rising *en masse* in their own defense to chastise them. But there are doubtless some here, and thousands elsewhere who are interested in Utah matters, who do not know that the inhabitants of every settlement in the Territory exposed to Indian outrages, have their choice only of suffering death by the savages and the despoilment of their property, or of being punished as criminals if they attempt self-defense in an organized capacity.

That such a state of things could exist in America, under any circumstances, may well be doubted, yet our statement is the plain, unvarnished truth. A proclamation issued by Governor Shaffer, and since endorsed by another proclamation issued by Secretary Black, as acting-governor, with the sanction of Governor Woods, forbids the assembling together of any armed men in the Territory of Utah, U.S. troops, of course, being excepted, except as a posse for the United States marshal and under the direction of a man, as commanding officer, who never

accepted the position to which he was appointed, and who could not be appointed to the position designated, because the law provides it shall be filled by election. The first proclamation was unconstitutional, flagrantly in defiance of statute law, stupid, malevolent, and a disgrace to the man who issued it. The endorsement of it was equally so; and yet under this gubernatorial abortion six or seven men were arrested for assembling in uniform, in this city, to do honor to a juvenile band, and were held in bonds of from \$2,000 to \$5,000 by a Federal Judge, on the charge of insurrection and rebellion! We think we may say with truthfulness, quoting General Morrow's words, that there is not another community of Americans in the nation by which such glaring defiance of law, and such disgraceful yet serious absurdities, would have been endured so quietly for a day.

When over a year ago there were rumors of threatened Indian troubles, and we directed attention to them, calling upon Governor Woods to put himself squarely upon the record and revoke the illegal and disgraceful mandate, a paper professedly his organ, sneered at the whole thing. Governor Woods is a lawyer, and if he will examine the law of the case he will find that the Governor of Utah has no more power to issue such a proclamation than to issue one to place the Swiss cantons under martial law. The mandate was simply an act of tyranny which might be in keeping with the despotic power that governs in semi-civilized autocracies, but is a plain violation of the United States, in defiance of well known statute law, and in open disregard of the very genius of American institutions.

These people in Sanpete are neither cowards nor ignorant. They were being robbed, maltreated and shot down,

but they knew that one representative officer of the Government, whose ward Utah is supposed to be, and that officer the governor, forbade them to organize for self-defense; and that another officer, and he a Federal Judge, had held men to heavy bail, to appear for trial, for the trivial matter of assembling in uniform to hear a few children play music; and that this was called insurrection! Living some distance from Salt Lake City they perhaps did not know that the farce of a pro-

secution against these men had been allowed to die and then drop out of existence. But that such a proclamation should still exist, and that it should be sustained by executive and judicial authority in the Territory, shows the necessity of another decision or two by the Supreme Court of the United States, to be enforced against those, who, while sworn to defend the Constitution and laws, set both at defiance and trample them under foot. —*Salt Lake Herald.*

SENSIBLE RETRENCHMENT.

Among the many rich points finely dwelt upon by Presidents B. Young and Geo. A. Smith, in connection with the testimonies borne by several of our prominent Elders, at the late two days' Conference held at Logan city, the importance of retrenchment in cooking and in dress was forcibly presented for the consideration of the sisters. The use of unnecessary and injurious beverages and tobacco was earnestly discountenanced. Immorality in every form was spoken against; and truth, virtue, benevolence, and every attribute of a redeeming and exalting nature, were strongly vindicated. President Smith advised ladies, when cooking and arranging a dinner of which friends were invited to partake, not for each one to think she must excel everybody else, and for this, "work herself to death, and have more dishes dirtied than she could wash in a week." Two or three hours should be time enough in which to prepare a good, respectable meal, and if her company came filled with the Spirit of the Lord, as they should do, it would be much more satisfactory to them than if she worked three days and went to unreasonable expense to provide a sumptuous repast. This is

sound, wholesome advice, which every woman in Utah should gratefully receive and profit by. When Abraham and Sarah entertained angels, instead of puddings, pies, tarts and sauces, with tea or coffee, they had bread and butter and milk, and some veal for dinner. And when Jesus, the Son of God, prepared a meal and invited his disciples to dine with him, it is not recorded that he spread before them any greater variety of dainties than broiled fish and bread. Much wisdom is manifested by a few of the Latter-day Saints in seeking to adopt some of these simple and healthful rules, and spending time, means and strength, to better advantage than in getting up costly suppers. And it is to be hoped that many more will follow the same wise example. Much labor is performed by the women of to-day to great disadvantage and to no real purpose. Retrenchment in almost every branch of industry could be aptly applied without the least injury to art or convenience and comfort. And thus woman might secure much valuable time for gaining information herself, and imparting it to her children, which now seems to be unavoidably wasted in hard work.—*Woman's Exponent.*

RELIGIOUS CONTROVERSY IN FRANCE.

The twelve Jurymen who, a few days ago, gave a verdict of acquittal in the case of Pastor Steeg, before the Assize Court at Bordeaux, may be said

to have deserved well of the cause of religious freedom. M. Steeg, the minister of a Reformed Congregation, in the Department of the Gironde,

was brought into court on the charge of having, in an article printed in the *Progrès des Communes*, "outraged the Religion of the State"—an offence punishable, by an enactment of March 25, 1822, with three to five years' imprisonment, and a fine of 300f. to 5,000f. That law has never been repealed, though it dates from the time of the darkest Bourbon reaction, and though several successive Constitutions professed to have done away with a "State Religion" in France; but as the same protection was by the original Act extended to "any other religion the establishment of which is legally recognized," there could be no objection to its remaining in the Statute-book. Later French Parliaments, especially under Louis Philippe, recognizing the possession of equal rights by all religious denominations, decreed that in localities where people of different faiths had their residence the various sects and confessions should confine their religious ceremonies to the precincts of their respective houses of worship. This provision has been frequently and flagrantly disregarded, both under the Second Empire and under the present Conservative Republic, the Government having the utmost favor to the Roman Catholic priesthood, and especially to the Ultramontane party among them. Checked in her warlike propensities by the colossal power of the Germans, and baffled in her revolutionary instincts by the firm attitude of M. Thiers, France seems now to be seized with religious frenzy, and all great thoroughfares throughout the country are swarming with thousands of pilgrims. Under the inspiration of the clergy, and countenanced by the example of ladies of high rank, the peasantry are to be seen tramping in every direction to pay their devotions to some of their long-forgotten Sanctuaries in remote mountain districts. But the zeal of the faithful was stimulated in the early summer most of all by the display of that gorgeous church pageantry which goes by the name of *Fete Dieu*, a festivity instituted in express vindication of the dogma of the Real Presence in the Eucharist, and consisting of a solemn procession, in

which the Host is carried in great pomp through the streets. The *Fete Dieu* was celebrated in the most public manner, among other places, in that Commune of the Gironde where M. Steeg resides with his congregation, and it was from resentment at what he considered a violation of his rights that he published his views of the dogma on which the religious practice was founded.

That the Real Presence in the Eucharist is a fair theme for free discussion in France the Public Prosecutor, who was set in motion by the priests, did not venture to deny; and the question was simply whether the Protestant Divine had limited himself to arguments, or whether he had allowed himself expressions calculated to throw contempt and ridicule upon what constitutes a principle article of belief for the majority of the French people. A French Jury has now, in effect, decided that these expressions, as quoted in the *Acte d'Accusation*, do not exceed the limits of reasonable controversy. Whether they were not of a nature to grate upon the tender consciences of believers is a matter into which it would be as useless to inquire as into the proportion of good taste and Christian kindness which tempers theological controversy generally. That the cause of religious truth has little to gain from debates on such abstruse and recondite mysteries must be freely allowed, and there is also no doubt that subjects of that nature can never be handled with too much care and forbearance. But what is unfair on one side is unfair on another, and M. Steeg had an easy task before him when, after more or less satisfactorily exculpating himself, he turned the tables upon the other party, and proved how little care for veracity or forbearance there was in the treatment himself and his fellow-believers are in the habit of meeting with at the hands of their Roman Catholic opponents. He was able to refer for illustrations, not merely to the columns of the *Univers* or of any other intemperate Ultramontane organ, but to the pages of a book of which the Comte de Chambord has accepted the dedication, and which was highly commended by the Cardinal Arch-

bishop of Bordeaux for "its moderation in controversy." In it the author, M. Nicholas, declares that "the Devil was the first Protestant," and denounces the Reformers as "men of impure of lives," and the fruits of the Reformation as "violence, luxury, and nameless offences."

It seems not a little strange that, at the present crisis of religious feeling in France, French theologians should feel inclined to indulge in mutual reproaches and recriminations of this nature. At Bordeaux Protestant controversialists are indicted as libellers, and in Paris complaints of the misbehavior of priests, well or ill-founded, constitute the favorite theme of the whole Liberal Press. The animosity between the bigoted believer and the no less fanatical sceptic has, in consequence of late political disorders, reached so high a degree of exasperation in France that there seems to be scarcely any medium between the men who hail a pilgrimage to La Salette as a prelude to a crusade to Rome, and those who welcome any attacks—whether well or ill-founded they are utterly careless—upon the private character of a Roman Catholic priest. A country in which a man is brought before a court of law for arguing against the Real Presence, and in which multitudes set aside a decree of a court of law which pronounced the apparition of Our Lady of La Salette to have been a shocking imposture, cannot be said to be in a frame of mind favorable to earnest religious inquiry. From the horrors of St. Bartholomew's Day and the Dragonnades to the massacres of priests in September, 1792, and March, 1871, orthodox Frenchmen have been kept under the control of an irresponsible ecclesiastical authority, which, little caring for inward conviction, simply insisted on orthodox profession, and did its utmost towards discountenancing inquiry and plunging the mind into that state of prostration and apathy which might

best dispose it to passive acquiescence. There is nothing more paradoxical than the relations of the vast majority of the French people with their clergy. Satisfied with his priest's infallibility, the Frenchman troubles himself little about his impeccability. He attributes to him superhuman power, yet imputes to him more than human wickedness. The idea of a married clergyman shocks all his ideas of the fitness of things, but notorious profligacy never seems to him to derogate from the character of a minister of the altar. Something like awe is always mixed up with a Frenchman's hatred and contempt of a priest. Hence the extremes of cruelty to which in days of popular disturbance the priest finds himself exposed on the part of a mob whose fury has, not unfrequently, its remote origin in sheer terror. The case of Pastor Steeg, meanwhile, deserves attention as one of the first attempts in recent times on the part of the French clergy to invoke the "secular arm" to silence an opponent who was not easily to be disposed of with arguments. The stout opposition of Pere Hyacinthe, of Abbé Michaud, and others to the dogma of Papal infallibility involved no other danger than that of ecclesiastical censure. But in the case of a Protestant like M. Steeg, whose equanimity excommunication had no power to disturb, the priests deemed it expedient to seek their remedy in a criminal prosecution, and had it not been for the liberality, the common sense, or, perhaps, merely the spirit of contradiction, of a Bordeaux jury, France would in this latter half of the nineteenth century have exhibited the spectacle of a man mulcted to the amount of something under £200 and sent to prison for any period not exceeding five years, for venturing to contest a point of theology on which one-half of civilized Europe is at loggerheads with the other half.—*Times*.

THE ISRAELITES WILL NOT SUPPORT GRANT.

Every religious persecution is a crime, but in this country it is an abominable one. That is the very

thing which many of our European Democrats and many of our home partizans do not understand. Horace

Greeley, however, did, and does understand this principle. As a statesman and journalist, he was obliged to respect and support it, and so he has invariably done. Mr. Greeley stands outside of the orthodox religious circle. No orthodox Jew will allow him to be a Jew, and no orthodox Christian recognize him or his sect (Universalist) as Christian. In one of his speeches, "The God of Israel," reprinted in the *Israelite*, Mr. Greeley openly, boldly and clearly expressed his theology, to show and to wit, that he stands outside of the orthodox circle; hence he has no reason at all to abuse or persecute any religious denomination. Therefore, as a journalist, Mr. Greeley took invariably the part of the persecuted or wronged denomination, Jewish, Catholic, Mormon, or heathen. Therefore, he is looked upon as a special friend of the Catholics, hence decried by European Democratic organs. We, for our part, would not vote any man into high position, who manifested a spirit of persecution at any time. We did not vote for President Grant on

account of his notorious order No. 11. We could not possibly vote for Mr. Wilson, because, as a Know-Nothing he hated and persecuted foreigners and Catholics, and at the first occasion offering in the Senate of the United States, he proved a vulgar Jew-eater. We would never cast a vote for any person identified with intolerance and injustice, because he is unfit to be the banner bearer of liberty, and unsound either in his judgment or in his moral character. We vote neither for the demagogue nor for the idiot, and the intolerant politician proves to be either. It is with particular pleasure that we shall vote for Horace Greeley; not merely on account of his superior intelligence, statesmanship, and stern honesty, but also because he has proved himself invariably just, tolerant, and liberal to all sorts of people and classes of ideas. That is the truly democratic type of manhood. These are particular graces of an American statesman, to command our respect and confidence.—*Cincinnati Israelite*.

There are men and women whose nerves stand out an inch beyond their cuticle, and each nerve is of such aggravated sensitiveness that one cannot approach them without giving offence in some way. Such people are in a state of chronic affliction; somebody is always coming short in treatment of them. If you look at them it is a stare; if you do not look at them it is a slight. There is no safe way with the over-sensitive but a straightforward one. For if you try to avoid one corn, you are sure to tread on another.

GOOD NATURE.—Good nature is one of the most precious commodities of life, both to the possessor, and to all that come in contact with him. One may own an exquisite picture, and yet, locked in his house, its beauty is sequestered, and few derive any pleasure from it. One having precious stones may flash a moment's admiration upon spectators; but good nature brings happiness to scores and hundreds; and the best of it is that it takes nothing from the possessor. There is so much care in life, so many that are victims of low spirits, so much of sorrow, so many that are languid through sickness, or grief, or watching, or want, that any one who can throw a ray of light upon their spirits is a benefactor indeed. Good nature is the most practical of all kinds of benevolence. It gives itself forth without measure. It shines, like the sun, into all places, high and low alike. It chooses nothing, but blesses all, without discrimination. It allays strifes, pours oil upon friction, lightens the tasks of life, and diffuses a cheer and glow which wine cannot give; and all this, too, while the cause of all this blessing, is himself blessed above all. Some men are good-natured in spots; some are good-natured when they have their own way, or have fallen upon some good luck; some are good-natured in company, and cross at home. Now and then we find a real son of light—a hero of the luminous heart; one who beams forth always like summer upon all, everywhere; whom all men bless when he comes, and all miss when he goes. Such men ought to wear crowns. They do. They wear them unconsciously, but a hundred hearts place them upon their heads, and they go crowned with light all their days.—*Frank Leslie's Ladies' Journal*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 15, 1872.

JUDICIAL ASSUMPTION.

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THE autumn session of the District Courts of the Territory of Utah has commenced, and, as has been usual for the last two years, assumption of unwarranted powers is not lacking in those clothed with the judicial ermine.

Prior to the rendition of the decision of the United States' Supreme Court, which set aside the decision of the Third Judicial District Court of Utah, Judges McKean, Strickland and Hawley ignored Territorial laws, and claimed that they would be governed in their administration solely by the United States' code. Yet when this code did not suit these triumvirs, they would with facility pass to the Territorial laws.

The striking fact was ever manifest, that whether United States' or Territorial code, they would interpret each to suit their own special inclinations, irrespective of legal precedent or Constitutional provision. The Cullom Bill, too anti-republican and unconstitutional to pass the Senate of the nation, was enforced in these District Courts, as though its oppressive sections had become part of the statutes of the country. This infamous Bill provided that the Marshal of the United States for the Territory, together with the clerk of the District Court, should select the juries, instead of leaving the selection to the casting of lot among law-abiding citizens as provided by Territorial law; thus placing in the hands of the ministerial and executive officers of the District Courts the dangerous power of packing juries, and taking away the inalienable right of an accused person to be judged by a jury of his peers. This was one of the strong points of this Bill, and was inserted so as to deny to a Latter-day Saint the right of being tried by those of his own faith. For in section ten of this Bill it was provided that no person having the faith or belief of a Latter-day Saint should be permitted to serve as a Grand or Petit juror.

It has become history, that in Utah Territory juries have been packed in this manner, at the instigation of the judges appointed by the Federal administration, and that the right to trial by jury composed of the peers of the accused has been denied; and convictions of accused persons have been rendered by those who were not the peers of the accused.

Cotemporary with the Cullom Bill was the Cragin Bill, aiming at the same objects as the Cullom Bill. This Cragin Bill, among its provisions, civilly disabled all who practiced or believed in plural marriage. This Bill also failed to become a law, but its provision to civilly disable the Latter-day Saints was enforced by the Courts, just as stringently as though it had received legislative and executive sanction.

This high handed course was continued by the District Court Judges of Utah until last spring, when on the 22nd of April, Chief Justice Chase, of the

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Supreme Court of the United States, delivered a decision on what was termed the Clinton-Englebrecht case. This was considered a test case to determine the legality of Judge McKean's court proceedings, not only in the particular case named, but of all his court proceedings, and those of the other Federal judges. This decision of the Supreme Court decided, that the duties of the Marshal for the United States, in the Territory, were precisely the same as they are in the several States, and that the juries, both grand and petit, which had been drawn in McKean's court, were illegal, because they had not been drawn in conformity with the law of the Territory. Thus all the judicial proceedings under the packed jury system, of not only Judge McKean, but of Judges Hawley and Strickland, were nullified, and their decisions reversed by the highest judicial tribunal in the land.

It was hoped that this would be a sufficient rebuke, and that the judges might be legal in their course afterwards. But we find that since the opening of the courts in September the same lawless, unconstitutional course, is pursued in every particular, save and except those points specially decided against them by the Supreme Court.

One of the first acts of Judge Strickland in the First District Court, now being held at Provo, was, on September 10th, to issue an order on his motion, requiring W. H. Dusenberry, District Attorney, to show cause why he should not be disbarred, on the ground that he had been prosecuting felonies before the Probate Court. This being a renewal of the old effort of the present Federal judges to interfere with the jurisdiction of the Probate Courts of the Territory.

The Probate Courts of the Territory have had an existence, and have exercised *civil and criminal* jurisdiction for twenty years, agreeably to certain powers proscribed in an Act of the Legislative Assembly. The Act defining these powers was passed in 1852; and in 1855 was reviewed and repassed. These acts were transmitted to Congress immediately after each respective session of the Legislative Assembly. The simple disapproval by Congress at any time would have annulled these acts, this right of disapproval being claimed by the Congress so far as Territories are concerned. Congress has never disapproved either of the acts referred to, consequently the powers of the Probate Courts remain as defined in the laws of the Territory. This is, and has been, to the present Federal judges repugnant; therefore, they have assumed to themselves the right to disapprove the powers of the Probate Courts; and, notwithstanding the strong rebuff administered in the Supreme Court decision, they, as in the Dusenberry case referred to, continue their arrogant course by disavowing the right of a prosecuting attorney to prosecute a felony in a Probate Court.

On the 18th of last month in the Third District Court, presided over by Judge McKean, and held in Salt Lake City, several foreigners applied for admission to the rights of citizens of the United States. Among these "Thomas Jones, a Welshman, aged sixty, not answering satisfactorily whether he would obey the law against polygamy in the future, as he had done up to the present, was advised to think the matter over and was refused admission. John Edwards was rejected on the same ground, namely, because of his not knowing what he might do in the future." Thus is continued the *religious test*, a test which denies American citizenship to all Latter-day Saints in Utah who are of foreign birth, and who have not been naturalized. This religious test is unconstitutional. The Federal Constitution in the

first amendment declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Yet these judges arrogate to themselves a power that is not granted to even the Congress of the Republic. Well might an eminent Eastern Judge, formerly a personal friend of Judge McKean, say, "I am disappointed in Judge McKean. He seems to have fallen into the same error that most of the U. S. officials fall into on being appointed to Utah; viz., to administer the laws in a spirit of hostility to the people, and to treat them as a hostile, instead of a loyal people, forming a part of the body politic of the general government. His denying citizenship to one believing in polygamy is most absurd, having no foundation in common sense or law." "Even fools," as the *Deseret News*, in treating of the plottings and assumption of the Federal appointees in Utah says, "frequently learn by experience, but these plotters seem to be unable to do so. The ill success of one crusade does not teach them wisdom, but, like Pharaoh of old, they are no sooner out of one conspiracy against the people than they begin to devise another. If there is any repentance it is slight and transitory, more apparent than real, leaving them with hearts harder than ever, more unjust, more bitter, more virulent and more ruthless than before."

J. G. B.

MINUTES OF A DISTRICT MEETING

HELD AT MANCHESTER, SUNDAY, SEPT. 29, 1872.

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Elders from Utah present—President Albert Carrington, Elijah A. Box and G. F. Gibbs; also from the Liverpool Office—Elder John H. Burrows and Bro. Walter Reynolds. The following Branch Presidents were also present, Elders John Schofield, President of the Manchester, James Barton, President of the Stockport, T. Platt, President of the Burslem, and W. Boydell, President of the Halshaw-Moor Branches.

Oldham Branch was represented by Elder Lacey, Ashton by Priest J. Smith, and Macclesfield and Mellor Branches by President Box.

The meeting was opened at 10:30 a.m.

After singing and prayer, President Box made a few remarks, and then called upon Elder John Schofield to represent the Manchester Branch, who stated that the Branch was not what he could wish, he was glad however to say that it was improving. During the past six months they had baptized seven and emigrated five, and more were now ready for baptism; prospects for the future were good.

Elder Barton represented the Stockport Branch in good condition; they

had baptized one and four had emigrated to Utah.

Elder Lacey represented the Oldham Branch to be in an improving state; the Saints were very much scattered in consequence of several Branches being united together.

Brother Smith reported the Ashton Branch to be in a good condition; the Branch with about one exception was composed of sisters. He said they all did their best in bearing their testimony and living their religion.

Elder Platt represented the Burslem Branch to be in a much better condition than it had been for a long time, the Saints with one exception were enjoying their religion; strangers were enquiring after the truth.

President Box represented the Macclesfield and Mellor Branches. He had visited nearly all the Saints in Macclesfield, and found them enjoying the spirit of their religion, and in a pretty good condition considering that they have had no meeting there for some time, but they intend engaging a room or house in which to hold meetings again. He had also visited the Mellor Branch and found them doing well generally.

Brother Walter Reynolds, Elder John H. Burrows and Elder Geo. F. Gibbs then addressed the congregation.

President Box delivered a few concluding remarks, and the morning meeting was brought to a close.

The meeting was again opened at 5 o'clock, p.m. by singing and prayer,

after which President Carrington delivered an interesting discourse; he was listened to with marked attention by a very intelligent assembly. The Saints felt that they had a very refreshing time together.

JNO. C. SCHOFIELD, Clerk.

CORRESPONDENCE.

Nottingham, Oct. 9th, 1872.

President Albert Carrington,

Dear Brother—As my labors in this country are drawing to a close, permit me through the STAR to say farewell, to the Saints in the Liverpool and Nottingham Conferences, as I have had their watchcare entrusted to me since my return to this my native land.

In simplicity, but according to the best of my ability, I have taught the principles of the Gospel to those who would listen. The Saints I have diligently warned to gather out of Babylon lest they be partakers of its sins, and receive of the plagues which God will pour out upon the wicked and ungodly nations; and have further taught the Saints, that it is their duty to go to the land of Zion to assist in building it up, and to prepare them-

selves by living faithfully to receive the Lord Jesus Christ when he comes to reign.

When bidding adieu to my relations recently, I was asked if I did not feel sorry to leave my native land! I replied that my only cause of sorrow was at leaving so many good, faithful, Latter-day Saints behind.

I have enjoyed myself on my mission; and can say that it has been a great blessing to me personally, and I humbly trust it has also been productive of blessing to many others.

My continual prayer for the Saints in these lands is, that God our Heavenly Father will bless them, in all temporal as well as spiritual things, so that they may be speedily gathered out of Babylon.

Your brother in the Gospel,

THOMAS DOBSON.

WORD FROM THE ISLANDS OF THE SEA.

Elder George Nebeker in writing to Elder George Q. Cannon from Laie, Oahu, Hawaiian Islands, under date of August 19th, says:—

Our little circle of foreign friends was increased the other day by the arrival of Brother West from Utah. Although we get news regularly from home by mail, yet it seems good to meet with a brother or friend from Salt Lake and spend a little time in social chat and call to mind the circumstances that surround the Saints and the plain dealings of God with his people. Brother West feels well and seems to enjoy his pose well.

Our prospects here are still bright. Our native elders work zealously for the cause of truth and numbers are

being added to the Church, and if the Lord will help us to make Saints of them we shall feel rewarded for our many long years of toil among them.

We received the other day a letter from our native brethren who are on the Navigator Islands. They speak of the Church there being alive and are very anxious to hear from their brethren in Zion, as they have heard that there is a great deal of trouble there. It is strange that a little bad news from Zion will fly to the most remote parts of the earth, while favorable news is seldom repeated a second time. There is as yet no mail carried to those islands, and it makes it difficult to correspond with them.

I also learn of some people on the

Society Group of Islands who claim to be "Mormons," and it is said they hold meetings regularly. So it seems that the good seed sown there in early days fell on good ground.

Our plantation is looking fine this season. The weather has been very favorable for crops.

As I came down last Spring I brought a mower with me from San Francisco and have started haymaking on Laie. It is of course a new-ho (nuhou) and attracts considerable attention. It bids fair to be a profitable addition to our works, and in this way we give a greater variety of labor, and our plantation has the appearance of a Yankee farm, and in fact we have very few idle persons in our settlement.

A short time since our school had a

vacation, when fifteen little boys came to me and wanted to work for us during their rest from school. I employed them and the little fellows worked over one month and did remarkably well. We are pleased to see them forming industrial habits so early in life.

The foreign brethren spend the most of their time with me on the farm. Brother King made a short visit to the Island of Hawaii this summer, and Brother Hawkins was down on the Island of Kanai last winter.

We are at work every day, and the health of the people is good. The small-pox, that created some excitement a few months ago, has very nearly died out.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 655.

Up to the latter part of March the organization of the camp was very imperfect. At the time it was decided that the Saints should remove from Nauvoo, about twenty-five men were selected by the General Council and called Captains of Hundreds. It was the business of each one of these to select one hundred families, and to see that they were prepared for a journey across the Rocky Mountains. After the captains of hundreds were chosen, they selected their own captains of fifties and of tens, clerks, etc.

At the time appointed, such as were ready, out of these companies, commenced leaving Nauvoo. Brother Charles Shumway was the first who crossed the Mississippi river. That was on the 4th day of February, 1846. Others followed from day to day and night to night, and an encampment was formed on the bank of the river and afterwards at Sugar Creek. After the arrival of President Young and the Apostles there, a partial organization was entered into. This was further advanced when the camp reached Richardson's Point. But so many who traveled with the camp for the purpose of rendering assistance for a little season returned to Nauvoo, and

the different divisions were so far separated from each other by storms, bad roads and other circumstances, that it was impossible to effect anything like a perfect organization for the first few weeks.

On the 27th of March, at the council called for the purpose of effecting a more perfect organization, the Captains of Fifties were called for by President Young. He responded to his own call by making himself as the captain of the first fifty. Elder Heber C. Kimball responded as captain of the second fifty. Elder P. P. Pratt of the third fifty. Peter Haws of the fourth fifty. Elder John Taylor of the fifth fifty and Bishop George Miller of the sixth fifty.

President Young was unanimously elected President over the whole Camp of Israel. Brother Ezra T. Benson was elected captain over the first hundred. Brother John Smith captain of the second hundred, and Brother Samuel Bent captain of the third hundred. The captains of fifties chosen were—Albert P. Rockwood, Stephen Markham, John Harvey, Howard Egan, Charles C. Rich and John Chrisman. These took the places of the former captains of fifties, who were

promoted to be presidents over their divisions of fifties, except that of the first hundred, which was laid over for further consideration.

Besides the captains, there was a clerk appointed for the whole camp—Brother William Clayton—and a clerk for each of the fifties. These were—John D. Lee, John Pack, George Hales, Lorenzo Snow, John Oakley and Asahel A. Lathrop. Elder Willard Richards was sustained as the standing historian for the Church and camp.

Then there was a contracting commissary appointed for each fifty. The duties of this officer was to counsel with the others, agree on terms, prices, etc., in purchasing corn, fodder, provisions and such articles as might be needed by their respective companies. Their names were—Henry G. Sherwood—who was also the acting Commissary General for the camp—David D. Yearsley, William H. Edwards, Peter Haws, Samuel Gully and Joseph Warthen.

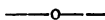
A distributing commissary was also appointed for each fifty. Their names were—Charles Kennedy, Jedediah M. Grant, Nathan Tanner, Orson B. Adams, James Allred and Isaac Allred. The duties of these officers were to make a righteous distribution among their fifties of grain, provisions, and

such articles as were furnished for the use of the camp.

This organization of the camp led to a more systematic method of traveling and attending to other duties. The companies were in a better condition to be controlled. The officers understood their duties, and generally attended to them, and the members of the companies had by this time learned the necessity of obedience and strict attention to order. At a council meeting subsequent to this, President Young told those present that they were taking a course that would result in salvation, not only to that camp, but to the Saints who were still behind. He said he did not think there ever had been a body of people since the days of Enoch, who had done so little grumbling under such unpleasant circumstances. He was satisfied that the Lord was pleased with the majority of the camp of Israel. But there had been some things done which were wrong.

He sketched also a plan for forming settlements on the road, at which the Saints who came on, who had not the means to proceed on their journey, could stop and recruit their finances and obtain what they needed to proceed on their journey to the mountains.

UTAH NEWS.



The *Deseret Evening News* furnishes the following—

THE D. A. AND M. SOCIETY DELEGATION.—We have been courteously handed the following letter from Hous. Geo. A. Smith, W. Woodruff, and Geo. Q. Cannon, delegates from the Deseret Agricultural and Manufacturing Society to the California State Fair, dated San Francisco, Sept. 14—

“We arrived here in good health, without meeting any mishap or inconvenience, on Wednesday evening. The next day we were taken in charge by Mr. Linforth and others and were introduced to numbers of gentlemen and also visited the Chinese Quarter and one of their principal Joss Houses. A ticket was sent to admit us all to the Horticultural Exhibition, where we spent the evening. Each felt when we retired to rest that the day had been well employed. In speaking about it Geo. A. said that he had done more walking in San Francisco that day than he had at New York all the time he was there. This climate is of such a nature that a healthy person can perform more labor without fatigue than he can in a warmer or colder climate. Yesterday we started out early to the Cliff House, where we had a view of the Pacific Ocean. We did not bring with us any bottled water to mingle with it, as did

the Boston party the water of the Atlantic; but we did the next best. Upon our return, Mr. Schussler and a Mr. Baldwin were waiting for us with a carriage, and we were taken to the city reservoirs, pumping works, &c., and saw more of San Francisco than many persons who have been here months. When we returned from this we were glad to eat and retire to rest. We had traveled during the day in carriages over thirty miles, besides considerable walking afoot. To-day we attended service at the Jewish synagogue, called upon Mr. Ralston and others, and made a very interesting visit to the Mission Woolen Mills. This evening we have been out visiting a family belonging to the Church. To-morrow, Sunday, Mr. Linforth proposes to take charge of us, and intends to lead us where we shall hear some of San Francisco's fine preachers. On Tuesday Mr. Ralston has planned for us to go to San Jose and then return to Menlo Park, where he is to meet us with a carriage and show us around. We are to stop at his house, and on Wednesday he is to bring us back to town in time for the Sacramento train.

"This is a hasty sketch of our visit thus far. I believe it has been enjoyed exceedingly by all the party. We are kindly treated and attract considerable attention."

Low.—The present price of wheat in Cache Valley is sixty cents a bushel.

THE INDIANS.—A gentleman writing from Springtown, Sanpete, September 12th, says—"Indian depredations occur every few days. The chief White Horse is here, but, of course, he is very friendly, does not know who the Indians are that are prowling around and stealing, and is going to the reservation in a few days. Tabiuna and his Indians are also here. A party of soldiers passed through here to-day for Manti, from which place they will return through the mountains. I am informed that two Indians shot at 'Doc' Draper, a few nights ago, when he was on his way home from Moroni. One ball passed through his arm and another through the leg of his pants. A report received by telegraph this morning, states that there were tracks of from ten to twelve ponies at the head of Salt Creek, going west, supposed to indicate a party of Indians after another band of horses. Excitement is the order of the day and guarding the order of the night."

FAST RECOVERING.—A letter from J. D. Page, the operator so badly injured with an axe lately at Mount Pleasant, to A. M. Musser, Esq., under the date of September 10th, states, among other things, that his health is very good, and he is gaining very fast. He regards his recovery as extraordinary.

EARLY SNOW.—News came a few days ago of a heavy storm in the Sierras, the first of the season, and snow has fallen in the Black Hills, west of Cheyenne. This is the premonitory hint to get ready for winter, which the U. P. R. R. company are not neglecting, a large number of mechanics being engaged in erecting snow-sheds and more fences, to be prepared in time.

DESERET NATIONAL BANK.—The bank of Deseret is merging into the "Deseret National Bank of Salt Lake City," with a paid-up capital of \$200,000. Application for a charter was made in August and was granted, and the organization has been perfected as far as it can be in this city. L. S. Hills, Esq., the cashier, goes east this morning to complete the organization, purchase and deposit the bonds to secure the circulation, etc., and expects to be absent about a month. The officers and directors will be the same in the new bank as in the bank of Deseret from which it has changed. We need not point out the benefits to the stockholders and depositors which will accrue from this change, for they must be obvious to all doing a banking business. The old bank has done a profitable business and has enjoyed the most ample confidence of the community, and the change will give it advantages for increasing its business and meeting the demands of the public, which private banking institutions do not possess.

NEW MEETING HOUSE.—Bishop Hickenlooper and the members of the 5th and 6th Wards have resolved to erect a new meeting-house, for their accom-

modation, and the masons have commenced to lay the rock foundation. The new meeting-house will be on the present school-house block in the rear of the old building. It will be two stories high, 60 by 30 feet, the basement being intended for the Ward Schools. The meeting-room will be in the upper story. Suitable ante-rooms will be erected for the accommodation of the Female Relief Society.

SMALL-POX.—We are reliably informed that small-pox has appeared in the town of Centreville. So far as we have learned but one family has been attacked at that place. We also have information to the effect that the "dread disease" has made its appearance in American Fork Canyon, there being three cases there up till Saturday afternoon.

Necessary precautions are being taken at both the places named for the prevention of the spread of the malady.

It is to be hoped that the news of the appearance of the disease will not create any unnecessary alarm, and that the preventive means used by the authorities where it has appeared will be of the most thorough description. People should be careful not to expose themselves unnecessarily to the contagion.

PIOCHE AND BULLIONVILLE RAILROAD.—We are informed that one hundred and sixty tons of rolling stock and iron for this line was lately purchased in the east, sixty tons of which are now on the way to Pioche, the forwarding being done by Gordon and Murray. The line of railroad between Pioche and Bullionville will be twelve miles in length. It is likely that the Utah Southern line will eventually connect with it at the latter point, which would prove a great benefit to the people of Pioche, in providing for their mineral products a speedy and efficient means of transportation.

The *Salt Lake Herald* gives the following:—

THIRD DISTRICT COURT.—This mat Sept. 9th in the County Court-house, Hon. J. B. McKean presiding. No special business transacted. The Petit Jury answered to their names and were excused till Monday, 16th.

STRICKLAND BREAKING OUT AGAIN.—The following telegram, special to the Herald, was received over the Deseret line—

Provo, Sept. 11.—Yesterday Judge Strickland, on his own motion, issued an order requiring W. H. Dusenberry, district attorney, to show cause why he should not be debarred on the ground that he had been prosecuting felonies before the Probate Court. Dusenberry answered at 10 o'clock this a.m., and the subjects of contempt and jurisdiction of court was argued for defendant by J. B. Milner and V. A. Witcher, and the court held the matter under advisement until the January term; stating, however, that Mr. D. would be considered in full practice as heretofore until a decision was rendered.

ADVANCING.—The first and tenth wards are pushing along their new brick meeting houses, the latter having theirs nearly ten feet above the foundation. The determination is to have each house covered this fall.

FEMALE SOCIETY.—What is it that makes all those men who associate with women superior to others who do not? What makes that woman who is accustomed and at ease in the society of men superior to her sex in general? Solely because they are in the habit of free, continued conversations with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivations in intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness like the gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, by studs and knots of good and precious stones, when they are not wanted in actual warfare.

Prayer without watching is hypocrisy ; and watching without praying is presumption. Gratitude is the great incentive to all happiness. Without it, the wealthiest cannot procure real enjoyment ; with it, the poorest cannot be miserable.

Temperance, by fortifying the mind and body, leads to happiness ; intemperance, by enervating them, endangers the health and peace of both, and ends in misery.

When we observe a tendency to treat religion or morals with disrespect and levity, we may hold it as a sure indication of a perverted understanding or a depraved heart.

POETRY.

GROWING OLD TOGETHER.

[SELECTED.]

Do you know that I am thinking to-morrow
We shall pass, on our journey through life,
One more of the milestones that bring us
Still nearer the goal, good wife ?
The glad anniversary morning
Of our wedding day cometh once more,
And its evening will find us still waiting.
Who had thought to have gone long before.

We are old, wife, I know by the furrows
Time has plowed in your brow, once so fair ;
I know by the crown of bright silver
He has left in your once raven hair ;
I know by the frost on the flowers
That brightened our life at its dawn ;
I know by the graves in the church-yard,
Where we counted our dead yester morn.

Your way has been humble and toll-worn,
Your guest has been Trouble, good wife—
Part sunshine, more trials and sorrows,
Have made up your record through life,

But may the thought cheer you, my dear one,
Your patience and sweet clinging love
Have made for me here such a heaven,
I have asked, "Is there brighter above?"

In life's winter, sweet wife, we are living,
But its storms all unheeded will fall ;
What care we who have loved, and each other—
Who have proved, each to each all in all ?
Hand in hand, we wait the night coming.
Giving thanks, down to the valley we go ;
For to love and grow old together
Is the highest bliss mortals can know.

Some children are still left to bless us,
And lighten our hearts day by day ;
In hope is not always fruition,
We will strive to keep on the right way.
We have sowed, and have reaped ; but the harvest
That garners the world we await,
And haply, at last, we may enter
Together the beautiful gate.

DIED.

ALLWOOD.—At Mansfield Woodhouse, Notts., October 1, 1872, Brigham Allwood, aged 18 years, 4 months and 22 days.

SHILL.—At St. Peter's, near Margate, Kent, October 2, 1872, Hester, youngest and beloved child of Elder John and Ann Shill, aged 15 years, 5 months and 21 days.—Utah papers please copy.

DYER.—At Mound Fort, Weber County, of paralysis, Hannah Dyer, aged 42 years. She leaves a large circle of friends to mourn her loss—"Ogden Junction."

CLARK.—At Aspen, Wyoming, on the U. P. R. R., Sept. 11, George Clark, aged 29. Deceased was a native of North Wales.—"Salt Lake Herald."

IDE.—On the 14th of September, in the 15th Ward of Salt Lake City, of consumption of the bowels, Elizabeth Wixcey, daughter of James and Mary Ide, of St. George, aged 13 months and 3 weeks.—"Deseret News."

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 43, Vol. XXXIV.

Tuesday, October 22, 1872.

Price One Penny.

LADIES ADMITTED TO THE UTAH BAR.

The *Deseret News* of Sept. 21st gives the following:—

This morning there were some unusually interesting proceedings in the Third Judicial District Court, his honor Chief Justice McKean presiding. From a few minutes past 10 o'clock until about half past 11, the attention of the court was occupied in hearing and determining motions and arguments in relation to jury cases.

A few minutes before the last of these was disposed of, Governor Woods, accompanied by several ladies, entered the court-room, all of them being invited to seats within the enclosure partitioned off for the use of the bar.

When the motions and arguments under consideration had been disposed of, the Governor arose and said:—

"May it please the court, I desire to move the admission to practice in the courts of this Territory, of Miss Phebe W. Couzins. She is a graduate of the Law School of the Washington University, St. Louis, Mo., has been regularly admitted to practice in the courts of that State, and in the United States District Court of that State, also in the courts of the State of Arkansas. I move her admission to the bar of this Territory."

The Court:—"It has been said by

a learned writer that law is the refinement of reasoning. Perhaps it is natural to infer that those who have the most refinement ought to be very clear, perhaps intuitive reasoners. Certainly no gentleman of this bar would deny that, in social life, woman's influence is refining and elevating. May we not hope that the honorable profession of the law may be made even more honorable by the admission of women to the bar. It strikes us as a novelty, gentlemen, but everything in the line of progress is, at some time or other, a novelty. I very cheerfully admit Miss Couzins to this bar, and, gentlemen, I present to you our sister at the bar."

Judge Haydon:—"I move that the clerk swear Miss Couzins in, and that she sign the rule of attorneys."

The oath was administered, and the court took a recess of three minutes, in order, as the court said, that the members of the bar might be presented to their sister at the bar.

This formality having been attended to, business was resumed, when the following remarks and motion were made by

Major C. H. Hempstead:—"I rise for the performance of a most pleasing duty. I think we may say that the

admission of Miss Couzins to the bar of Utah is an era in Utah life. It is perhaps to be regretted that Utah, in this, has not taken the lead, and that Miss Couzins did not come here before she went to the bar in St. Louis. However, she has been accepted as a member of this bar with pleasure, on the part of both court and members of the bar; but while, sir, I and my brethren of the bar, have extended a hearty welcome to Miss Couzins, I know not what would become of us should she, as she probably will, and as she will have the right to do, appear against any or all of us in the progress of some important trial. I fear we might have a most difficult task to encounter our learned and interesting opponent. Notwithstanding these apprehensions, your honor, I take pleasure in saying, that I have been a resident of Utah nearly ten years. When I first came here I became acquainted with many who have since become warm friends of mine, and for whom I cherish the warmest feelings of friendship. I may also say, your honor, that I have met with some most brilliant intellects, not only industrious minds, but brilliant intellects, among the young ladies of this city. Over three years ago, one of these—a most estimable young lady, undertook, partially at my suggestion, and certainly with my approbation and all the assistance I could render her, the difficult and arduous task of study necessary to become a proficient in the law; and during that time I have had pleasure in noting her progress. I refer to Miss Georgie Snow, daughter of the Attorney-General of this Territory. I know, sir, that for the last three years she has been a devoted student in her father's office, in striving to obtain an understanding of the principles and practice of the law, but she has not dared to come forward to ask admission to the bar. From my own examination, I am enabled to state that she is fully competent to be admitted to this bar; fully competent to meet almost any of us, not only in talking, but in reasoning at the bar. And on this statement of my own personal knowledge and examination, united with that of her father, as to her qualifications, I rise with pleasure to move

her admission to the bar, as the first of Utah's daughters who has entered the profession of the law." (Applause.)

Court:—"I am very happy to hear the remarks and motion of Major Hempstead. I have a personal acquaintance with Miss Snow, and I have no doubt of the correctness of the statement made in regard to her. Let me say right here, however, that whatever may be the feelings of the members of the bar on this subject, the court must not take such a course as to render it liable to the charge of great partiality to the ladies. The Major, in his enthusiasm, seems to have forgotten that our practice here is, to require of gentlemen, who have never been admitted to the bar elsewhere, first to go before a committee for examination. Now, while this is a matter of form merely, and, of course, is so in this case, yet if I were to admit a lady who has never been admitted to any other bar, without referring her case to a committee, some young incompetent gentleman might apply here and plead that as a precedent in his case, and so place the court in the embarrassing position of appearing to have one rule for one sex and another rule for the other sex. I think I will grant that motion in a modified form, or rather first appoint a committee and let them report. I will appoint as that committee Major Hempstead and Mr Hoge. I have done that with several young gentlemen who have applied for admission, and taking that course in this case will make it conform to the rule."

Miss Snow being in court, Messrs. Hempstead and Hoge retired, and in a few minutes returned and made the following report:—

"The application of Miss C. Georgie Snow, for admission to the bar of the Third Judicial District Court of Utah, having been by the court referred to the undersigned for examination and to report thereon, the undersigned beg leave, respectfully, to report, that we have made a proper and necessary examination as to the qualifications of the said applicant, that she is an estimable lady, and by a long course of arduous study of the law, is fully qualified for admission to the bar. The undersigned therefore respectfully re-

commend the admission of Miss Snow to the bar of this court.

(Signed) C. H. HEMPSTEAD,
E. D. HOGE."

Court:—"It may be pertinent for the court to remark that Miss Snow will find in Utah an ample field for the exercise of her professional talent. Perhaps in no part of our country can she find a better field for the exercise of her talent and attainments; and the fact that she has long resided here, and that she is the daughter of a lawyer, will be of great service to her, giving her much advantage over strangers who come here, and especially in listening to the complaints of her own sex. Perhaps the application of Miss Snow for admission to this bar may be of vastly greater importance than at first it seems to be. I take pleasure in granting the motion, in accepting the report of the committee, and in admitting and welcoming Miss Snow to this bar. Gentlemen of the bar, many of you already have the pleasure and honor of Miss Snow's acquaintance, and the court will now take a very brief recess that you may all become so, that we may all congratulate her on her admittance to the bar."

Miss Snow was sworn, when, after the formality of introduction to the members of the bar, the court adjourned.

The *Salt Lake Herald* in treating of the admission of Miss Snow and Miss Cousins to practice before the bar says:—

In no State in this Union could Miss Snow, the accomplished daughter of the Attorney General of Utah, or the brilliant Miss Phoebe Cousins, of St. Louis, be admitted to these time-honored privileges; and yet we warmly congratulate them on the position they have won. Like Portia, the "learned doctor who came from Padua," we doubt not that with a woman's wit added to the shrewdness and sharpness begotten of study of the law, they will soon win all their causes, captivate all clients, and carry off all the honors of the bar. Were we in need of counsel, to appeal to the wisdom of the judge, or to arouse the heartfelt sympathy of the jury, of course we would certainly employ one or other of these gifted, youthful,

brilliant tyros of the law, and leave the old fogies of the profession to "batten on the moor." Blackstone says that "the law is a jealous mistress;" but here are two young ladies of whom the law even will never be jealous. But there is philosophy, there is statesmanship, there is wisdom in this proceeding, at which we can only hint to-day, reserving the matter for a more extended examination hereafter.

For the past two years the abilities of the carpet-baggers of this Territory have been employed, the telegraph has been subsidized day by day, and the press suborned, to denounce the condition of affairs in Utah as a "vile theocracy," a "despotic power by which poor Mormon women were bound in manacles," and delivered over to "the horrid lusts and the fiendish tyranny" of President Young and "his obsequious myrmidons." Laws were perverted and trampled under foot; Congress was besieged and buttonholed to put down forever this "fearful despotism" of which poor Mormon women were the victims. Bigamists here, and the keepers of plural mistresses, have howled over "that fearful despotism" which would suppress houses of ill-fame and drive prostitutes to, at least, decent privacy. Yet to-day the world may learn that here in Utah every woman holds in her right hand the ballot; that she is eligible to every office, that she may plead her own cause before chief-justice McKean; that if her husband ill-treat her, she may prosecute him; that one-half of all his earnings is hers; that she is his absolute peer; that she may sit on juries and find him guilty of bigamy; cruelty to her, neglect of his children, or other crime, and that she, poor woman, under this "fearful despotism" can be her own law executor and judicial expounder. The place occupied by Gov. Woods, under our law, might be filled by an accomplished, pure and honest woman; for women are enfranchised citizens here; and chief justice McKean but for the law of Congress, might be compelled to surrender the ermine which he wears so gracefully to Miss Cousins or Miss Snow; or to any other lady who might study law as they have

done and be admitted to the bar. And yet these libellers, these slanderers of Utah and her people by telegraph, through the press, to Congress, and to the President and people of the United States, still cry that in Utah the women are "slaves," that the theocracy own them, govern them and trample upon them. If the women here are slaves, then they make and bind their own manacles, and wear them lovingly, for they have the power to cast them off. What a "fearful despotism" the women of Utah live under! They may make and do make their own laws; they may select and do select their own officers; they can be their own lawyers; they own the one-half of all their husband's

property, and may keep all of their own; they may do every thing but train in the Territorial militia, and that is high treason, according to the illustrious Black and the heroic governor.

Since all women here may vote, may practice law, may sit on juries, and may hold office, why should the executive here demand the interposition of United States troops to protect and shield houses of ill-fame from abatement, or cyprians from punishment? *Magna Veritas et prevalebit.* Let us rejoice that here woman is enfranchised, the architect of her own destiny, the companion, the peer, the equal of man; that here, by law, made by the Legislature of Utah, perfect democracy exists.

HEADWORK IN THE HOUSEHOLD.

—o—

One good strong brain at the helm of the family craft is worth several pairs of stout hands. As everything aboard ship depends upon the skill with which the rudder bands are made to do their duty, so everything in the household depends on the outlining of the year's, the week's, or the day's work. If the mistress leaves matters to drift as it happens, or trusts the management of her affairs to unskilled or faithless hands, she will soon find herself in the midst of inextricable confusion. We cannot but think that more than half the blame mistresses lay upon their servants for work ill done or undone belongs at their own doors. The person who voluntarily takes and holds a subordinate position virtually acknowledges her inability to set up for herself; she confesses by so doing that she needs a mistress, and that her duties may be prescribed by another. When fully instructed in the routine she is to follow, she may be left to herself, in a measure; but rare is that servant who does not need at times the sympathy, the thoughtfulness, the aid of her mistress in accomplishing the work expected of her. Our great merchants, our leading bankers, our prominent railroad men do not trust the management of their business to subordinates. They visit

every important post in person, and not by proxy, and know by ocular inspection that everything is right. If one needs to engineer her way in household matters when she can hire muscle to carry out her plans, much more is brain-work necessary when she has nothing but her own hands to depend upon. It is worth while in such a case to study out the best plan for the week's campaign, to decide upon what first shall be done and what next, to arrange the points of attack in the most skillful and felicitous manner, and with reference to the time and the power that may be devoted to accomplishing the desired ends. By this means the housekeeper will know exactly what she is doing, how her work progresses, and be able to take advantage of whatever may turn up favorable to her wishes. Most of us can call to mind women of feeble health who accomplish marvels in the way of work, simply by their skill in planning. In this men may help their wives very much if they will. The unbiased judgment of a friend is often of the greatest value to one fretted and wearied by complications and perplexities in his affairs. The man coming in from the great world into the little world of domestic life can often tell at a glance at what point friction is

greatest, exactly where the fulcrum shall be placed so that with the lever in hand the weight to be moved shall be lifted. Where the wife is wanting in the ability to map out her line of operations, and the husband possesses it, he should use this talent for the

best good of both parties. It matters not which half of the dual unit stands at the wheel, if the course of the ship is ever toward the desired haven, and away from rocks and shoals.—*New York Tribune.*

THE CAUSE OF VIRTUE.

Under this caption we find the following racy article in a New York paper:—

It is comparatively but a few years since a lot of audacious wretches had the impudence to hold a somewhat different faith from that common among good Christians of a thousand different sects. Good people could not stand their heresy, but with a fury of virtuous indignation drove them from place to place, robbed, beat, even murdered them, and still failed to completely wipe them out. The heretics finally went afar off into the wilderness, and patiently built up a goodly city of their own. Outrageously in imitation of the pilgrim Fathers, they fled to a strange land and endured many toils and privations rather than abandon their faith. When Christian civilization caught up with them, it was discovered that their industry, knowledge, energy and excellent social order had already made a civilization of their own, quite as good as ours, possibly better. It is of course unnecessary to say who these adventurous unchristian persons were—everybody knows we mean the Mormons. Well, finding them in this happy condition was unendurable to the good folks who had so long and lovingly labored to put an end to them altogether. There was felt to be a need that Christianity should assert itself against them, and it did so. Judges went out there with new laws and soldiers to enforce them. Enlightened moralists went out there and established grog shops, gambling saloons and bagnios,—elements of civilization hitherto unknown among those wicked, heathenish, unchristian Mormons. Then those Mormons had the impudence to “kick,”—as in the phrase of

the men of the world is styled a very vigorous opposition. They manifested their utter ignorance of the great blessings thus newly conferred upon them by their moral reformers, by making an attack, only a few days since, upon the bagnios, two in number, and entirely destroying them. Had the barbarians of the wilderness possessed the enlightened moral sentiment of St. Louis, they would have licensed such institutions. Had they been as smart in their day and generation as the lawmakers of our other great cities, they would not have exactly licensed them but blinked at their very existence, bled the pockets of the scarlet woman from time to time, never so deeply as to drive her away, but enough to develop her financial usefulness as a member of society.

It is with gratification that we observe in recent telegrams the announcement that the moral reformers, who abhor Mormonism and shudder righteously at the mere mention of polygamy, are justly indignant that their cherished institutions should thus be violated, and that they contemplate forming a vigilance committee, to “clean out Brigham Young’s and other polygamists’ houses.” Who will object to their so doing? If these Mormons are allowed to go on in their desperately prejudiced and bigoted way, in a short time even drunkenness and gambling will be banished from Salt Lake! Shall Christian civilization be thus defied? Just because these blinded Mormons had no such things before they were taken in hand by the “outraged moral sense of the world” they are obstinate enough to imagine that they should not have them now. Was such a closing of the eyes to light

and knowledge ever seen before? Now that things are in their present position out there it does really seem that the best thing the government can consistently do to allay the "bad feeling" said to exist among the anti-Mormons of Utah, is to send a strong detachment of troops, re-establish these bagnios, subsidize them if they do not prove self-supporting, protect them, establish a military post about them, if necessary, and thus at once demonstrate its determination to sup-

port domestic industries and its unflinching opposition to the wickedness of Mormonism. These measures may seem harsh, at first sight, but then it must not be forgotten that the elevation of moral sentiment and the spread of true Christianity are of infinitely greater importance than the happiness, consciences, or even the lives of a benighted set of heathens like the Mormons, who go about tearing down bagnios and doing other such outrageous things.—*Salt Lake Herald.*

HEBREW CHARACTERISTICS.

The Jews are a peculiar people, and there are some peculiarities that in our opinion might be safely imitated by Christians. Who ever saw a Jew begging bread, or found one in an alms house? How rarely do Jews intermarry with outsiders? How proud are Jewish women to have children? How infrequent are divorces. What a very unusual thing it is to see a Jewish prostitute? Who knows of a Jew farmer, or a Jew farm laborer? Who ever heard of an Israelite living in the country? Jews deal in clothes, but are rarely manufacturing tailors; they sell jewelry, but do not make it; they are merchants, but seldom own ships. They are scattered throughout the world, but are seldom pioneers, and never explorers. They deal in coin, but are never miners. They are industrious, but are seldom found at a vocation requiring hard labor; look through the foundries, machine shops—no Jews; no Jew sailors, soldiers or day laborers at hard work. As bankers they rank first in the world; as artists, in music, painting, sculpture, and all the imitative arts, they are superior. Poor in real estate, they are rich in personal property; a diamond is to the Hebrew the embodiment of real wealth. Without nationality, their ties of race are stronger

than those of any other people. Speaking all the languages of the world, they have nearly lost their own; scattered throughout the world, Jerusalem is a ruin and a desolation. Intermarrying only with each other, their race has not degenerated. Half the Jewish firms in America are brothers; business continues in a family and descends from generation to generation. Careful and prudent as are the Jews, they are great speculators and gamblers. In the family the father is king and the mother is queen; the government is patriarchal; a bad, ungrateful son is almost unknown; a disobedient, erring daughter is rarely heard of. The religious duties are performed with zeal; no food or drink passes the Jewish lips on the day of atonement. Yet they never proselytize, never get excited; never parade their piety. Their synagogues are out of debt; their preachers never go into politics nor attend civic banquets. A Jew is never ashamed of his religion, and never denies his faith. An apostate Jew is as rare as a white black-bird. While they keep their own Saturday they respect everybody's Sunday. Seldom have bells on their churches; to praise God in brass is left to Christians and Pagans.—*Ex.*

Young man, if you would succeed in this world, stop your day-dreaming, that listless drifting. Choose some trade or profession, and then master it. Have an object in life, and work to attain it. Be number one in your profession or calling, whatever it may be. Be honest, upright, industrious, polite and persevering, and you will live honored and respected, and die rich and happy.

VOXOLOGY.

When we feel sad or pre-occupied, strive as we may, there will ever be a slight, a very slight inflexion revealing the inner secrets of the soul—a pathetic modulation, easily discernible to those who are hanging on our every word, and which few of us have the ability to control. When unoppressed by cares, or buoyed up with hope, what is it but the sudden elevation of the voice, a newly-acquired lightness and clearness in the tone, which informs those around that the threatening clouds have for the time disappeared from our horizon? And which of us have not experienced the impossibility—when for our own ends we are anxious to avoid all trace of emotion—of endeavoring to chain down the too-impressible voice for any length of time, to the unattainable pitch of ordinary composure? A single tone, marking surprise, when we would fain appear unconcerned; a touch of eagerness when our aim is not to betray such; the faintest tremor, bespeaking that which we feebly attempt to retain buried in our heart; these are all small but unmistakable tokens of the tumult raging within, so different from the calm, passionless exterior. But to arrive at such knowledge, some amount of experience in the science of Voxology is necessary; some slight acquaintance with the “ins and outs” of that important organ—the human voice. When we consider how the entire fortune of a life may be changed by a single alteration in the voice; when, despairing of ever obtaining from the one in all the world who is everything to our hearts, the few encouraging words we seek, we turn away in utter hopelessness, and then, just at the last, an involuntary lowering of the voice, a tender break in those cold tones causes us to

turn once more, and by this means we learn that secret which would otherwise never be put into words. When we reflect on this and a thousand varied ways in which the vibrations of the voice are brought to bear on our daily existence, can we deny that its influence is great, greater than we before supposed, and will it not persuade us for the future to give more attention to the study of Voxology than we have hitherto considered it deserves? We are already, most of us, ready to allow the charms of a soft, modulated voice; nor is this partiality without due cause, for such a voice is undoubtedly the key-note to the character, even more so than the expression of the eyes, or the form of the mouth. A refined voice is the most distinctive sign of a real lady. A vulgar person can be educated, tutored, made to resemble, as far as possible, that pattern to which she aspires, but nothing can transform her coarseness of speech, her harsh, loud tones to the required standard. Lovely as the face and form may be, once listen to the words which fall from those lips, and the illusion is dispelled; a sense of disappointment replaces the pleasure we had in gazing at such beauty, and with a shudder we exclaim, “Oh, what a dreadful voice; it quite spoils her.” And in this there is much truth; the possession of a clear, gentle voice is as much to be desired as any other feature (to which we perhaps attach more importance), and, especially so, if our friends are to pass judgment upon us by means of its peculiarity. Much has been said of “falling in love at first sight” with a face; in many cases—unprepossessing as the exterior may be—do we not recollect being guilty of the weakness of “falling in love” with a voice?—*The Hawthorn*

BIBLICAL KNOWLEDGE.—A clergyman in Scotland, being engaged in catechizing a number of his parishioners, asked a man of the name of Peter, “How many years did the children of Israel sojourn in the wilderness?” to which he replied “Forty.” “But, can you tell me, sir,” said Peter, “how many knives the children of Israel brought back with them from Babylon to Jerusalem?” The clergyman paused and pondered, and was at length obliged to confess that he could give no answer. “Well,” said Peter, “they just brought back twenty-nine knives: you will find it stated in Ezra, 1st chap., 9th verse.”

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 22, 1872.

EMIGRATION.

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THIS season's through emigration of the Saints to Salt Lake City has closed. Five companies, consisting of 1631 souls, have been passed through the port of Liverpool by this office. Some of those who have gone this season, have been for years slowly, but persistently, accumulating means to effect their own deliverance. The Saints in Zion have contributed largely towards this season's emigration. By the latter part of July, they had, this year, remitted drafts direct to their friends, through President Young's office in Salt Lake City, amounting to the sum of \$36,190; irrespective of remittances sent through banks, of which no general account had been kept. Donations amounting to thousands of dollars have been made to the Perpetual Emigrating Fund; President Young heading this year's subscription list by donating two thousand dollars. These have been the sources of the funds used to emigrate the Saints this season.

The work accomplished is a good one. We thank God that so many have been gathered. But a great many yet remain. The work of gathering still continues to be a responsibility upon the servants and Saints of God at home and abroad, among those gathered and among those scattered. The responsibility will continue until every member of the Church of Christ, worthy of the blessing, shall be gathered. This is according to the will of God and according to the covenant of His people.

- Now, the Saints in Zion will continue their exertions for the gathering of Israel; they will continue to send agents to superintend the work; they will continue to remit drafts direct to friends; they will continue to make donations to the Perpetual Emigrating Fund; they will continue to invoke God's blessing upon all means used for the gathering; and we have faith in the people who are yet to be gathered, that they will continue to exert themselves for their own deliverance; that they will continue to bear in mind, and act upon, the instruction of President Young in his letter of July 23d, in which he calls attention "to the necessity of urging upon the Saints, who value their emancipation, that they turn in their mites, however small, and swell their emigration deposits account to the best of their ability."

Why should we not have this faith? The ungathered Saints are themselves the most directly interested in the accomplishment of their own gathering. They have most at stake. Their personal welfare, that of their children, aye, and of their children's children down to the latest generation, together with their responsibility of turning their hearts to their ancestors who are dead, all, all these, and much more, constitute a strong bond of personal responsibility which, it seems to us, *must* prompt them to use every exertion to eman-

cipate themselves and their children from Babylon, its wiles, and its pernicious influences.

Yes, beloved Saints of these nations, we have faith in you ; see that you have it in yourselves ; show it in your works ; and though the time has not arrived for your gathering, it will come, and that soon if you are faithful. Mark it ! It will come, and that soon if you are faithful. Continue your pleading before the Lord. Ask in faith, nothing doubting, that he will give you power to obey His commandment, "Come out of her (Babylon) my people." The work of gathering is His work as well as yours. He will accomplish it in His time. All that you need do is to be *sure* that you are, in faith and works, belonging to His people. Let each one resolve "*as for me I will serve the Lord.*" Attend to your prayers, meet oft with the Saints ; increase the light of Christ in your hearts by reading and meditating upon the Gospel as contained in the Scriptures of the Bible, Book of Mormon and Doctrine and Covenants, thus power shall be added unto you, the spirit of Zion, the pure in heart, will increase within you, you will not be barren nor unfruitful in the knowledge of God, and you will be prepared to gather to Zion when the way does open.

This is work that you can do *now* in your scattered condition. And we will say a necessary work, one which you will derive benefit and blessing from here, a work which will enable you to partake of the spirit of Zion when you are privileged to go there. Which happy time, we pray God to hasten. J. G. B.

SMALL-POX.—On the 6th inst., Elder Charles H. Wilcken, President of the Birmingham Conference, was attacked with small-pox, though of a favorable type. Elder Erastus W. Snow and the local Elders have frequently administered, by the laying on of hands, to brother Wilcken, who has been greatly blessed of the Lord during his affliction. According to last accounts he was progressing most favorably. Our constant prayer is that he may speedily be fully restored to health and usefulness.

PROGRESSIVE.—Our last American mail brings the first number of the *Daily Ogden Junction*, bearing date Sept. 21st. We congratulate the proprietors of the *Junction*, and the citizens of Weber County generally, on the possession of this increased means of communicating with the great public. May a richly deserved patronage amply encourage and reward the "Ogden Publishing Company."

THE LAST COMPANY.—On Wednesday, the 16th inst., the last of this season's through emigration took its departure in Guion & Co.'s steamship *Minnesota*. 203 souls of the Saints go out in this ship. Elder Thomas Dobson, returning missionary, has charge of the company. Elders Ralph Harrison, Oliver G. Snow, Jesse Gardiner, and William H. Kelsey and wife, return to Zion in this company. We wish them all a safe and speedy journey.

ARRIVALS.—Elder George Crismon arrived from Salt Lake City per S.S. *Calabria*, on Saturday the 19th inst. Elder M. H. Hardy arrived in this city per S.S. *Malta*, on Monday the 21st inst.

APPOINTMENTS.—Elder M. H. Hardy is appointed to preside in the Leeds Conference.

Elder George Crismon is appointed Traveling Elder in the London Conference, to labor as he may desire.

CORRESPONDENCE.

AT SEA.

Minnesota, off Queenstown,
Oct. 17, 1872.

President Albert Carrington.

Dear Brother—The Saints are feeling remarkably well, very little sea-sickness as yet.

Last night we called the Saints together and organized the company, by dividing it into three wards with a President over each. Suitable in-

structions were given on the occasion.

Elder Ralph Harrison has been appointed chaplain of the company.

The captain of the ship and all the officers are very obliging, in rendering everything as pleasant and agreeable as possible.

Please remember me kindly to brother Bleak and all at "42."

Your brother in the Gospel,

THOMAS DOBSON.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 669.

The plan which President Young proposed was that the Camp of Israel proceed to a point on Grand River, and fence in a large field, build a number of log cabins, plow some land and put in Spring crops, and thus spend the time till the weather settled, then select men and families to take care of the improvements while the rest of the camp should proceed westward. He also proposed to send men back from Grand River to look out a new and better road, so that the companies which were coming out from Nauvoo might avoid the bad roads, creeks and settlements through which the leading camp had passed. The settlement on Grand River could be made a stopping place for those who had not sufficient means to proceed on their journey.

The Saints left Nauvoo in February; from that time until the 19th of April no out-door meeting had been held. The weather had been too severe to hold such meetings. That day was Sunday, and it was fine. A meeting was called and the Saints felt that it was a great privilege to assemble together once more. The weather was so inclement that Pre-

sident Young had good reasons to propose spending the time at Grand River until the weather settled. But, though they held an out-door meeting on the 19th of April, the day was not altogether fine. The 10th of May was the first Sunday which they had from the time of leaving Nauvoo, that was entirely free from storms.

On the 24th of April a place for a settlement was selected on Grand River, to which the name of Garden Grove was given. At the council, which was held two days after, three hundred and fifty-nine laboring men were reported in camp, besides trading commissaries and herdsmen. From these one hundred were selected to make rails under the superintendence of C. C. Rich, James Pace, Lewis D. Wilson and Stephen Markham. Ten, under James Allred, were appointed to build fences. Forty-eight, under Father John Smith, to build houses. Twelve, under Jacob Peart, to dig wells. Ten, under A. P. Rockwood, to build bridges. The remainder, under the direction of Daniel Spencer, to be employed in clearing land, plowing and planting. There was no room for idlers there. The

camp was like a hive of bees, every one was busy. And withal, the people felt well and were happy. President Young was full of zeal and courage himself, and his example had a good effect upon the rest. When the weather became favorable, meetings were often held, and the people were instructed and encouraged. At a meeting at Garden Grove he told the Saints that some had turned back, and perhaps more would, but he hoped better things of them. Said he—

"We have set out to find a land and a resting place, where we can serve the Lord in peace. We will leave some here, because they cannot go farther at present. They can stay here and recruit, and by and by pack up and come on, while we go a little farther and lengthen out the cords and build a few more stakes; and so continue on until we can gather all the Saints, and plant them in a place where we can build the house of the Lord in the tops of the mountains."

At the same meeting he said—

"I know that if this people will be united and will hearken to counsel, the Lord will give them every desire of their hearts. The earth is the Lord's and the fullness thereof, and He intends that the Saints shall possess it as soon as they are able to bear prosperity."

These words have been strictly fulfilled thus far. Notwithstanding the many weaknesses of which the people have been guilty, when they have repented He has forgiven them, and He has granted unto them, thus far, every righteous desire of their hearts. He has also prospered and enriched them, and given them a foretaste of the blessings He has in store for them if they will be faithful to Him.

While founding a settlement and providing a stopping place for the Saints who could not, for the want of means, proceed farther on their journey, President Young and his brethren of the Twelve Apostles were not forgetful of what they had to do towards finding a final resting place. At Garden Grove President Young had an examination made to learn what available means there was in camp to furnish an outfit for one hundred young men to go over the Rocky

Mountains to put in crops. This appeared to rest constantly on his mind, and though this company of pioneers was not fitted out that year, for various reasons which we will explain as we proceed with this history, yet President Young never lost sight of it for an hour; but all his plans and movements shaped to that end. At Garden Grove he had a list of articles made out which would be required for an outfit. Each man was to have two hundred and fifty pounds of flour, with other necessary articles in proportion; and every four persons were to have one wagon, four oxen or mules and one cow.

Speaking upon this subject of a company going ahead, President Young told the Saints in public meeting that—

"When the removal westward was in contemplation at Nauvoo, had the brethren submitted to our [the Twelve Apostles'] counsel, and brought their teams and means and authorized me to do with them as the Spirit and wisdom of the Lord directed, then we could have fitted out a company of men, who were not encumbered with large families, and sent them over the mountains to put in crops and build houses, and the residue could have gathered, beginning with the Priesthood, and the gathering continued from year to year, building and planting at the same time. Were matters to be so conducted, none would be found crying for bread, or destitute of clothing; but all would be provided for, as designed by the Almighty. But instead of taking this course the Saints have crowded on us all the while, and have completely tied our hands by importuning and saying, 'Do not leave us behind. Wherever you go we want to go, and be with you;' and thus our hands and feet have been bound, which has caused our delay to the present time; and now hundreds at Nauvoo are continually praying and importuning with the Lord that they may overtake us, and be with us. And just so it is with the Saints here. They are afraid to let us go on and leave them behind; forgetting that they have covenanted to help the poor away at the sacrifice of all their property."

Elder Samuel Bent was appointed to preside at Garden Grove, and Elders Aaron Johnson and David Fullmer were appointed as his counsellors. It was also voted that each man who

remained there should have his land assigned to him by the Presidency in proportion to the number of his family.

CONTINUED INDIAN OUTRAGES.

The *Deseret News* says—

By courtesy of Hon. D. H. Wells we are enabled to publish the following dispatch :—

Spring City, Sept. 26, 1872.

President D. H. Wells :

The Indians are upon us. Several horses were stolen last night. This morning a man was shot off from a load of lumber, and his little boy was wounded in the hip and wrist, near Snow's mill, in this place. The murdered man is said to be Miller, from Salt Creek.

O. HYDE.

A subsequent telegram sent by Col. Allred to President Wells stated that Miller died the same day on which he was shot.

The *Salt Lake Herald* in commenting upon this matter and the Indian situation in Utah says :—

The murder of Daniel Miller, of Salt Creek, during the past week, by Indians in Sanpete County, proves that all is not yet "good peace" with the Indians in that region. It is understood that troops will not be again sent down to repel the aborigines or guard the settlements; and the idea has been advanced in some quarters that it is absurd to think of asking the government to protect a settlement of eight thousand people against a few Indians. Now, admitting that Sanpete has eight thousand of a population, widely scattered, we do not agree with the idea expressed. Government has arrested or purchased from the Indians the lands which it has sold to white settlers, and it should protect the purchasers from raids by the original holders of the soil. For what other purpose are troops supposed to be stationed in this Territory, always excepting the urgency of the demands made by Strickland and Hawley for guards of honor to surround their courts while in session, at the public

expense. The troops are hired, fed and paid by Government for doing this work. There is no foreign enemy to be fought, and no civil war raging in the country. They are here, and the Indians are invading the land sold by government to white settlers, who should be protected in the peaceable possession of their purchases.

But the troops will not be sent against the Indians, and the militia are prohibited by proclamation from turning out and defending their homes as militia—the only capacity in which they would be entitled to compensation for their services from Government, however tardy that compensation might be in coming. In 1865, '66, and '67 an Indian war was waged in this Territory. General Pope instructed Colonel Potter, then commanding at Camp Douglas, that the Territorial militia would have to be relied on. The militia were called out; General Wells took the field in person, and spent a summer so engaged; and when the accounts were made up, duly certified to by Governor Durkee, substantiated by the most unquestioned evidence, and accepted by the department at Washington as among the most correct and best authenticated that had ever been presented; it was found that they footed up over one million one hundred thousand dollars, of which neither the Territory, nor any man engaged in the war has ever received a dime. This is not very encouraging to men who wish to buy public land and settle on it in good faith.

But since the people of Sanpete are not to have the assistance of troops to repel the Indians, what should they do in view of this absurd, unconstitutional, illegal and inhuman proclamation—for it becomes inhuman in the light of existing events, which forbids

their assembling in armed bodies for self-defence? If we were exposed to Indian incursions we would obey the first law of nature—self-preservation, and would defend ourselves, our homes and our property, and take all risks of legal prosecutions which must result in

the discomfiture of those who sustain so unjust, tyrannical and iniquitous a position as that of depriving a people of their natural and constitutional rights, induced by partisan bitterness and enmity.

BEGINNING TO LIVE.

This era continues through life. We are always chalking out for ourselves new courses of action, which in turn we try, and as disappointment casts her sable pall over past adventure, we turn to something novel, and Hope, relighting her magic torch, summons all drooping energy at her call, and weaves the scattered threads of life anew.

This is doubtless a wise appointment of Providence, lest, wearied by the way, we should sink into drear despondency. Few are sagacious and fortunate enough when very young to select for themselves the particular sphere in which they are qualified by nature and exertion to excel. Some, however, have been able to weigh their own capabilities, and decide what pursuit inclination and taste make necessary for them, with good hope of success. These are fortunate, and invariably reach the goal at which they aim, provided energy and perseverance are brought to aid their own responsible convictions. These are the fortunate few who begin life once only, and attain their objects. Happy for them if those objects accord with utility and truth.

But there are many who seemingly never attain to a right understanding of what their vocation really is till death closes the scene, and they lie down, like myriads of their fellow-beings, in the grave; having lived in vain (or so to all appearances, we are forced to say), they seem to pass away. Perhaps their uses were, after all, higher than we in our short-sightedness can perceive; but of one thing in their case we are assured, and it is this; they were not recipients of ten talents, and

knew not how even to use the limited advantage bestowed by nature.

Modesty is indubitably a virtue of heaven's stamp, but all virtue when carried to excess becomes vice, or almost vice in its consequences; and modesty, when degenerating into what is vulgarly called sheepishness, moves only pity or contempt, instead of winning respect or commanding regard. Those who vacillate in a fixed course of conduct may have our respect as to their intellect, but never regarding their executive power. They start fair, but like Jonah's gourd, soon wither, and promise does not bring fulfillment; each successful beginning in life, prosperous for a season, succumbs to disparagement, and leaves the man of many aims at liberty to choose a new starting point, and again fail in his projects and schemes, whatever they may be.

Now, though strenuous advocates for fixedness of purpose in man, we by no means counsel those who chose unwisely any career in life to persevere in a cause repented of, and proved to be frivolous or uncongenial. The important point is, whether truth, justice and love of country agree with any course of life adopted; and the next vital question which presents itself, as we before said, relates to personal predilection and qualification for such life-aim. Those who begin to live but once—that is, to fulfil a settled purpose in life—pursue such purpose with self-approval, as life advances are cheered by the certain light of experience (than which there can be no safer guide to man). Such men benefit the world and add lustre to their calling whatever it may be,—*Ex.*

Many people imagine themselves patterns, or at least as good as the average of husbands and wives, who daily crucify the spirit of their companion, making life almost leathsome.

UTAH NEWS.

—o—
The *New York Tribune* of Oct. 2nd gives the following:—

INDIAN TROUBLES IN UTAH.—Washington, Sept. 24.—The Indian Bureau has received a letter from Lieut.-Col. Morrow, in command of the District of Utah, Department of the Platte, dated "In the Field, Springville, Utah, Aug. 24," in which he describes the recent Ute Indian troubles there as quite serious, including the killing of unoffending citizens, stealing of horses and cattle, interruptions of travel, and, indeed, the creation of the utmost dismay throughout a large section of the country. Efforts to induce the Indians to return to their reservations proving unavailing, Col. Morrow proceeded against them with the troops under his command, when the Indians consented to a council, which was held Aug. 21 and 22. The Indians complained that the whites had not complied with their promise, especially in relation to a treaty made by Col. Irish, in 1864, known as the Treaty of Spanish Fork, which was never confirmed by the Senate, and was therefore void. They asked that a delegation be allowed to visit Washington to lay their complaints before the President, and agreed, while waiting his decision, to return to their reservations, which they have since done. Col. Morrow says that the Indians whom he met were principally Utes, and that there are others below who are still hostile, and against whom he may be compelled to employ his troops. He concludes his letter with a complaint of the inefficiency of the Indian system in that locality, and the general dishonesty of the agents, and submits a plan for the reorganization of the administration of Indian affairs in Utah.

Gen. Ord, commanding the Department of the Platte, in forwarding Col. Morrow's report to the War Department, recommends that the Indians be allowed to visit Washington, believing that it will have a good effect upon them by showing them the power of the whites. He expresses the opinion that Morrow's statements of the alleged Indian outrages are based upon exaggerated reports, and says—"The reports of people along the roads and through the villages between this place, Salt Lake City, and Camp Beaver, with whom I conversed—many of them postmasters and miners, etc.—were to the effect that the mail and telegraphic communications and travel were interrupted, that the Indians had committed but few excesses and those local, and that farmers and settlers, stock raisers and miners were attending to their usual business without apprehension." Gen. Ord says he has, therefore, directed the troops to return to Salt Lake City as soon as the valley of Sanpete has been visited for the purpose of obtaining information as to the condition and disposition of the Indians in that vicinity.

The *Deseret Evening News* furnishes the following—

SAD ACCIDENT.—Logan, Sept. 20.—A sad accident occurred here at 9 o'clock this morning. W. P. Husband, a resident of Logan, while engaged in erecting a large frame dwelling-house for George M. Peacock, fell from near the top of the building on a lower joist, which broke, and from thence fell down the cellar, hitting the corner of a rock and receiving a cut over his right eye three inches long, penetrating the skull and fracturing it one inch, small portions of brain oozing out, paralyzing his side. He was entirely unconscious. Dr. Ormsby attended him. He died at 3 o'clock the following morning.

THE EMIGRANTS.—The company of emigrants which left Liverpool Sept. 4, arrived between 9 and 10 o'clock last night, the 26th ult. They were met between Ogden and this city by President D. H. Wells and other brethren, and Bishop Hunter and Councilors were at the depot when they arrived. On traveling overland, when near Morrison Station, Ills., a point on the Great Western Railroad, a five year old girl, named Jane Cameron, from Paisley, Scotland, left her mother's lap to get some water, and, unperceived by anybody, fell between the railroad cars. She was not missed till the train had got to near Clinton, Iowa, twenty miles further on. On arriving at the latter

place a telegram was sent to Morrison, to which an answer was received, stating that the girl was at the latter place, and that one of her arms had been cut off near the shoulder. The mother of the unfortunate child had several other small children with her, and it was deemed advisable for her to continue on the journey and take care of them, and to send some competent person to Morrison to take charge of the girl till she was so far recovered as to be brought along to this city. Brother Rollo, from Dundee, went back for that purpose, and last accounts from him stated that the symptoms of the patient were favorable. Brother Leishman speaks highly of the courtesy of the railroad officials at Clinton, Iowa, and made special mention of J. B. Watkins, superintendent of that division of the Great Western line. At a point between Bushnell and Pine Bluffs stations, Wy. Ter., Phoebe Orgill, aged seventeen, fell between the cars, the after half of the train passing over her. Strange to say, her injuries were but slight, and she was forwarded by regular train and arrived at Ogden about the same time as the company. With the exception of these accidents, the company had a general good time overland all the way from New York to Salt Lake.

A RECEPTION.—The Scandinavian brethren and sisters of Salt Lake City have appointed a committee, of which A. W. Winberg is chairman, whose duty it is to prepare a hearty reception in the shape of a bounteous collation, at Ballo's Hall, for the emigrants who are expected to arrive to-night, 26th. On the arrival of the company at the depot they will be conducted, by members of the committee, to the hall where the entertainment will be spread. During the progress of the demolition of the viands, a band, we are informed, will be present, and will assist in the digestion of the guests by discoursing sweet music. The Scandinavian residents of the city took a similar course with the previous emigrant company, and the latter seemed to enjoy and fully appreciate the hearty hospitality of their hosts. The committee, we are informed, purpose providing supper for six hundred persons.

EXPORTATION.—We are informed that 500 car-loads of wheat were shipped from this Territory to the east within a short period lately.

THIRD DISTRICT COURT.—Saturday, September 28, 10 a.m.: On a motion of Attorney General Bates, filed some days ago, for a venire for a Grand Jury for the United States cases, the court refused to grant the order.

Amelia Taylor vs. James F. Smith, breach of promise of marriage. Motion to abate suit, on account of death of defendant. Argued by Messrs. Marshall and Carter, for defense, and Messrs. Bates and Rosborough for plaintiff.

AT LEHI.—The Utah Southern took passengers to Lehi yesterday morning, the 23d September, where the stages for the south connected with it. This arrangement cuts off a few more miles of stage travel, and should lessen the time to Pioche and intermediate towns. It is expected that freight will also be delivered at the Lehi station on Wednesday, the 25th, when it is presumed that the side tracks and Y will be completed. A freight warehouse for this point, or American Fork, all ready framed, has been forwarded, but we believe it is not yet fully determined where it will be erected. The company hope to reach American Fork before they make any lengthy stay.

FREIGHT ARRIVING.—For the past few days forty-five cars of freight per day have been received over the Utah Central, and this scarcely keeps the track clear at Ogden. If this continues, and there is good reason for believing that it will, the U. C. company will have to run more daily trains than they do now.

CIRCUMCISION.—Rev. H. Lovenberg, of San Francisco, performed the ancient ceremony of circumcision yesterday afternoon, 27th ult., on the son of Mr. M. Rosenthal, and also on the son of Mr. Keller. Rev. H. Lovenberg is well known to Salt Lake City among the Israelites for the skillful manner in which he performs this sacred operation. We understand he will remain in town several days, and will attend to the performance of this rite in other cases.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL
CONFERENCES FOR THE QUARTER ENDING SEPTEMBER 30, 1872.

(THIS ACCOUNT IS MADE UP TO STAR NO. 39 INCLUSIVE, VOL. 34.)

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Bristol.....	David Cazier	0 15 2
Bedfordshire	Joseph V. Robison	7 9 6
Durham	Robert McQuarrie	3 0 11½
Glamorgan	John A. Lewis	0 18 3
North Wales.....	Thos. P. Green	4 10 0
Pembrokeshire	William White	0 11 4
New York	George Bunn	4 18 8
	Total	22 3 11½

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Carmarthen	John Williams	0 6 3½
Glasgow	David O. Calder	4 16 10
Leeds	Oliver G. Soow	0 8 11
Liverpool	John H. Burrows	0 2 2
London	John B. Fairbanks	8 1 8½
Manchester.....	Elijah A. Box	0 0 3
Nottingham	Thos. Dobson	0 10 6
Sheffield	Ralph Harrison	0 0 0
	Total	14 0 8½

DIED.

SAINSBURY.—At Minersville, Aug. 27, Mary Ann, daughter of J. H. and Mary Ann Sainsbury, aged 6 months and 21 days. Also, Sep. 8, same place, Alevis, daughter of Lansen Sainsbury, aged 2 years, 4 months and 4 days.—“Deseret News.”

DARKE.—On Sep. 21, at the residence of his daughter, Mrs. Eliza Salisbury, in the 13th Ward, Salt Lake City, Elder Frederick Darke, late of Birmingham, England, aged 76 years.—“Deseret News.”

DICKENSON.—In Salt Lake City, Sep. 22, after a long and painful illness, Selina, wife of William Dickenson, aged 53 years. Deceased was born at Hanley, Staffordshire Potteries, England, Sept. 6, 1819.—“Deseret News.”

ALLINGTON.—In Salt Lake City, Sept. 23, of teething, aged 1 year and 8 days, Albert Beauchamp, youngest son of Henry and Helen Allington, late of Karori, New Zealand.—“Deseret News.”

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 44, Vol. XXXIV.

Tuesday, October 29, 1872.

Price One Penny.

UTAH TERRITORIAL FAIR.

On the 3rd instant the Deseret Agricultural and Manufacturing Society opened its fair in the 13th Ward Assembly Rooms, Salt Lake City. The fair closed on the 5th, having been very numerous attended. At its opening the Hon. Wilford Woodruff, President of the Society, delivered the following address—

"In addition to the 'rules, regulations and list of premiums of the D. A. and M. Society for its tenth exhibition in Salt Lake City,' already published and circulated, it will not be out of place for me to make a few remarks on our present condition, and on the two great subjects of industry, which our society is intended to promote. In some of our counties, fairs have already been held which indicate, by the articles on exhibition, an advancement and perfection which will favorably compare with other similar expositions, and which reflect great credit upon the exhibitors. Indeed, when I contrast these reports, already received and read with pleasure, with the condition of things in this Territory but a few years since, I am filled with wonder and admiration. From a soil naturally barren and unproductive, and in many parts poisoned by minerals, its inhabitants, by their in-

genious and extraordinary efforts, have succeeded in rendering Utah famous for its agricultural productions. Our grains, fruits and vegetables, particularly the latter, will favorably compare with those raised in the best soils of the Union. Our farmers deserve high commendation for the attention they have given to the improvement of their cattle and horses; to the raising of sheep and other domestic animals. They have imported the short-horned Durham, the Devon, the Ayrshire, and the Alderney at an expense of some \$25,000. The improvement in our stock, however, will amply compensate for this considerable outlay. I feel satisfied that the Devon will be found a profitable stock for our farmers, both for milk, work oxen and beef. They are found to be hardy and suitable to our mountain climate. In order to improve our native flocks of sheep, there have been imported, at much expense, the French and Spanish Merino, South Down, and Kentucky improved, and the Cotswold. The results from these importations are manifest and decided. It is highly important that all breeders of cattle, sheep and swine, should pay strict attention to the breeding of their flocks and herds, and only use the best which

they can obtain. They should never permit breeding from an inferior animal. By this process, and with a little care, we can much improve the herds we already have in the Territory.

To the labors of the honey bee much attention has been given, and, in a short time, the productions of the silk-worm will greatly increase our native wealth, and add much to our comfort and luxurious demands. Some attention is also given to improve the quality and increase the quantity of the fish in our streams and lakes; the value and importance of this labor, we hope, will soon be recognized and encouraged. I will not now enter into details of our agricultural products, or furnish estimated values of their separate departments, believing that the results and awards of this present exposition will fully illustrate and establish them.

Although a great and interesting effort is now making, and capital pouring in from abroad, to develop the mineral wealth of this Territory, I feel assured in predicting, judging from all our past expositions, and I think the present one of 1872 will confirm and strengthen the prediction—that in a very few years the value and importance of our agricultural productions, like those of California, will far exceed our mineral wealth. In the one case, the wealth produced is fleeting and transitory, and of an exciting character; in the other it is natural, sustaining and substantial. In producing mineral wealth, the labor is hard, dangerous, and often detrimental to health; in producing agricultural wealth, the labor is invigorating, often pleasant, and always healthful. The pursuit of the former is uncertain and delusive; that of the latter certain and substantial. Whilst, then, we should not underrate nor cripple our mineral resources, nor lay a straw in the way of their just and proper development, we should ever regard our agricultural interests as of enduring and permanent importance.

I will now direct your attention to the second great object which our society aims to encourage and promote. I refer to our manufacturing interests. The successful prosecution of agriculture depends, in a great measure, upon

manufactured articles. Tools and implements intended to facilitate agricultural labor are not only important, but, in these days of progress, absolutely necessary. Besides, where a large portion of the inhabitants are engaged in manufactures, a home market is created for the products of the farmer. These two branches of industry naturally assist and promote each other. For various reasons, sufficient attention has not, hitherto, been given to our manufacturing interest.

In all new countries the farmer naturally precedes the manufacturer. Our people are already sensible of the importance of this latter branch of industry. It is not necessary for me to exhort them on the subject. Too much of our wealth is annually sent out of the Territory to procure manufactured articles. Even in those cases where Utah supplies the staple, we foolishly yield the profits of the manufacture to strangers. The Southern States are just beginning to realize the importance of converting their cotton into cloth within their own limits, thus saving millions of dollars annually, besides creating a home market for their farmers. Why, then, should Utah send abroad her wool to be converted into cloth? Why, then, should the profits arising from our richest mines be realized and enjoyed in Nebraska, Illinois and New York, and even in distant Swansea.

My principal object, therefore, in alluding to our manufacturing interests, is to invite the attention of distant capitalists to this Territory as a fruitful field for investment. Certainly, where fuel and food and land and building materials and minerals are abundant and cheap, where the climate is healthful and friendly to labor, where the raw material can be produced without limit, where the consumption of the manufactured articles is large, where good facilities are afforded for transporting both raw material and the fabric to and from the great markets, it would seem that the only remaining elements essential to the successful establishment of any desired manufacture are capital and labor. The latter we have, the former we most earnestly and cordially invite. This city already contains

evidences of mechanical skill and ingenuity and architectural elegance, of which any city might be proud. All we need is capital to employ these skillful hands and to encourage these active brains.

In California State Fairs, and those of others States and Territories, the handiwork of the women occupies a prominent place. But in no other part of the Union are the ladies so well situated to exhibit their skill and ability as in Utah. Here, by universal consent, the organization and management of all our Relief Societies are entrusted to women. The beautiful and artistic fruits of their labors, together with choice specimens of flowers, the cultivation and nourishment of which are also the work of ladies, should therefore ornament and beautify our Territorial Fair, as well as those of its auxiliaries.

The time has arrived when the Deseret Agricultural and Manufacturing Society should procure suitable grounds and erect permanent buildings in which to hold its annual fairs. The grounds should be of sufficient extent to admit the laying out of a suitable race track, on which the speed of the horses can be determined. Suitable stands and seats for the accommodation of visitors and members should also be erected. The fees of admission to this portion of our exhibition would amply support the same. The value of a certain class of horses is governed by their speed, and without a race track that speed cannot be determined. Several horses bought in Utah for one hundred dollars, and even less, have been taken to California, where they drew the first prizes on account of speed. The "Moscow" is of this class. He won a race at the late fair in Sacramento, in a trotting match. So with the "Mormon Chief," that is producing some very good stock in that State. These horses, which cost one hundred dollars, could not now be purchased for thousands. I think, therefore, that all citizens who feel interested in the welfare of this Territory should lend a helping hand to secure suitable grounds and to erect the necessary buildings in which our annual fairs can be held.

In conclusion, let me congratulate

this society on this great fact, that it is working in perfect accord with the spirit of the times. The development of new resources, the opening of new paths to skill and labor, the discovery of new methods, the invention of new machinery and implements, and the employment of capital in new and useful pursuits; these are the objects which associations like ours aim to accomplish. All who are willing to encourage these things, and who desire to aid in such achievements, are cordially invited to become members of this association. Let future exhibitions demonstrate more fully that we are leaving behind the mere production of raw materials and articles of food; that we are reaching up to finer and more artistic products; that we are building up here in Utah a great centre of industry and skill; that we are creating a larger home market; in a word, the sooner we can bring about this happy state of things, the greater will be our wealth, the higher our culture, and the more decided the mental and moral improvement of our people.

To those who have come from different portions of the Territory, tired and travel worn, by the old fashioned methods of conveyance; to those who have come from nearer places, by the easy and rapid means of railroad conveyance; to those who are sojourning in our midst as strangers and travelers from distant lands; to the citizens of Salt Lake City, both old residents and those more recently arrived; to all and every one we tender a most hearty and cordial welcome to this our tenth exhibition, October, A.D. 1872."

The *Salt Lake Herald* in reviewing the exhibition among other things says—

"A specimen of splendid apples grown by John R. Winder, on reclaimed mineral land, was noteworthy from the fact that it is too generally supposed such land cannot be reclaimed to grow fruit. The grapes, over fifty varieties, and other fruit brought from Washington County by J. E. Johnson and H. W. Miller must have looked magnificent when fresh plucked, for after two weeks' jolting in a lumber wagon it still had an excellent appearance. The Sultana, a seedless grape,

was among this collection, the first we have seen grown in Utah. Daniel Graves, of Provo, exhibited prunes; Charles Lambert, of this city, black walnuts; A. Carrington, of this city, late raspberries; and J. E. Johnson, of St. George, figs and raisins. We note these because of the prunes, walnuts, raspberries, and figs being somewhat a novelty of Utah growth. The display of more common fruits at this season, such as apples, pears, peaches, and plums was very good.

In flowers the showing was at once beautiful and encouraging. A mammoth bouquet, between three and four feet in diameter, to which most of the city florists had contributed, attracted attention. John Reading, William Wagstaff, J. Hardman, (Mr. Hussey's gardener) J. L. Maxwell, Richard Matthews, H. Smith and J. Croxall are the principal exhibitors, and they have reason to be proud of their specimens.

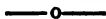
In the basement of the building, or department allotted to vegetables and kindred home productions, was the

best illustration of the value of the Italian honey bee to Utah that we have yet seen. Mr. Geo. B. Bailey, of Mill Creek, had bee-hives there with the bees working, honey in the comb, and plenty of it, honey bottled as taken out of the comb by a honey extractor; and two specimens of extractors, with one of which he has taken 3,500 lbs. of honey from the comb this season; of this 1,750 lbs. were taken from thirty hives.

The room devoted to the fine arts appeared to the best advantage of any portion of the exposition and was in every respect creditable to the artists exhibiting.

The display of stock far exceeds expectation. Gentlemen competent to judge, who inspected the exhibition yesterday, expressed themselves as never having seen so fine a show of horned cattle in the west; and in horses there has never been so excellent a display in Utah; while the sheep and swine are equally superior, in breed and size."

WOMAN'S EDUCATION.



"G" in an article to the *Woman's Exponent*, published in Salt Lake City makes the following sensible remarks on the intellectual culture of women:—

Woman was designed to be something more than a domestic drudge; and it is not right for her to confine herself exclusively, to that monotonous calling, having no thoughts, no interests, hopes or prospects above and beyond so humble a sphere. For, worthy and honorable as are all common branches of labor, the hands should not alone be industrious; but the brain should also be instructed how to work, and allowed to expand and improve. And that not only in things connected with the daily routine of household duties, but in matters of greater, and even less importance as well. Sensible people say, that a girl should not be considered marriageable until she understands how to make good bread and wash her own clothes.

Exactly. And we would add, neither should she be imagined capable of filling the position of a true wife and mother unless she can, at least read and write understandingly and converse intelligently upon other topics than those concerning the barn-yard and kitchen. And if, after marriage, greater pains should be taken to increase her fund of knowledge pertaining to the proper care and management of a house and family's domestic interests, so also should more attention and time be devoted to her own moral and intellectual culture. When a man has finished his labors for the day, he usually has a little time for reading or quiet contemplation and rest. It would be justly thought absurd and cruel to require of a child or servant, all the time to be spent in work, with no chance for mental improvement. But working women have, somehow, so arranged, or disarranged, their work that, generally speaking, it

is never done. And if they ever do sit down for a moment's rest, or take up a book or paper, to use a familiar phrase, "there are a dozen things staring at them, that want to be done," and they cannot enjoy the little time which they feel as though they were stealing. And thus a wall is often built, confining woman to the narrow sphere of domestic duties, in which she becomes selfishly wrapped up in her own interests, and devoid of those tastes and sentiments which might otherwise aid her in becoming an agreeable and useful member of society. Ill health or extreme poverty, may excuse a woman for being kept much away from society, and having little chance for mental improvement. But even these disadvantages would soon disappear, in most cases, if a proper and wise reformation could be called into requisition.

It often occurs that as soon as a young lady is married, she seems to think there is no need for her to pursue her studies any farther. She may have spent years of time and cost her parents much expense, to acquire an education, which, when it has assisted in gaining her a husband, she has no further use for. If that was her only motive in pursuing her youthful studies, the object was unworthy the labor and means expended. But wo-

man should consider that for her as well as for man, there is no end, no stopping point to be found in the acquirement of knowledge. And she should be industrious and energetic in the pursuit of useful information of every kind. It is an excellent thing to know the easiest and best methods to keep a house in perfect order; how to prepare a meal of victuals quickly and tastily; take the advantages of a heavy washing and ironing, or spin your own stocking yarn and knit it. But all this does not make a woman an interesting and amiable companion, which it is her right and duty to be, if her ways are awkward, her language coarse and vulgar; in short, her mind uncultivated. Yet, to be educated in these things will make her of greater use to the world, than merely what is now generally considered an accomplished lady: that is, to have a knowledge of music, be able to speak French or Latin, and dress fashionably. Combine a consistent portion of the two, and mix in a little of common arithmetic and geography, morality, philosophy and sense, and then go on securing little gems of wisdom here and there, wherever they are to be found. They will never cease to exist, and the best educated persons can do no better than to keep picking them up and adding to their store.

INDIAN MATTERS.

Under this caption the *Sacramento Union* of October 1st, says:—

"The large delegations of Indians from Texas and from the far north at Washington or on the way thither attract fresh attention to the peace policy, and are of course the signal for a movement all along the line of border ruffianism and land stealing organizations against it. The telegraph has been again set in motion to circulate falsehoods about the views of General Sherman, and about the peril of impending wars in Dakota and Texas. There is not the slightest cause to fear an Indian war this year; nor do we believe the report that General Sherman thinks there is or that he said so.

Indian wars never begin at this season, more especially not so far north as Dakota. Moreover, there are no signs of that extreme dissatisfaction, either north or south, which augurs war. The Sioux have been quieted by the peace policy, and their leading chiefs are now either in Washington talking peace or at home doing what they can to carry it out amongst their people. Our St. Louis dispatches of Sunday show a like situation among the tribes of Texas. The Kiowas, Comanches, Arapahoes, and even the New Mexican Apaches, are sending their braves and head men to confer with the President, and give the most reliable pledges that they will hold their people to the peace

policy, and do their best to train them into the white man's ways of labor for a subsistence. "But," says the opponent of the peace policy, "the Utes are stealing cattle and killing herders in Southern Utah, and the Apaches have just proved so vicious upon one of their reservations that General Crook was obliged in self-defense to turn his back on the peace policy and apply force with great vigor. What have you to say to this?" We have to say that, so far as the Utes are concerned, from the best information we can collect, they have been badly dealt with by the agent set over them; that they are in a starving condition, when they ought to be fed and clad by the United States; and that we believe there was money enough squandered to have fed and clad them and averted the war which is threatened in southern Utah. The settlers are not to blame in this case, but the Government, partially for neglecting to keep an eye upon the changing condition of the Indians and partly on account of its agents. It has been told us that in a late interview with Secretary Delano, Brigham Young informed the Secretary that if the Government would give him the use of \$4,000 he would do more with it to pacify the Sanpete Indians than the agents with ten times the amount; and that Delano replied he believed the statement. Of course it would not do to trust our Indian affairs with a Mormon, at a time when we are threatened with Mormon difficulties. But the fact is worth something as showing that the apprehensions made to preserve the peace by feeding and clothing the savages must be wasted upon speculators, and peculators, to the neglect of the duty of first importance to settlers and the honor of the government. As to the

Arizona Apaches and the late affair of General Crook, we have only to say that the General did his duty. We do not understand that the peace policy binds the hands of the whites when the Indian is striking, or that it means peace on our side with the privilege of war on theirs. That view is the one falsely circulated by those who really desire a war of extermination, and with the purpose of bringing the peace policy into popular contempt. They circulate it hand-in-hand with their inflated stories of impending Indian wars, and make it the pretext for all their assaults upon the Quaker agents and the plausible excuse for every scheme of the railway land thieves."

The *Deseret News* refers to the foregoing article thus:—

"The Sacramento Union, remarking upon Indian matters in Utah, says that, notwithstanding the score of economy, "of course it would not do to trust our Indian affairs to a Mormon at a time when we are threatened with Mormon difficulties." This is only another of the many multiplying evidences of the existence of preparations for another Anti-Mormon crusade. The *Union* knows well enough that, so far as the "Mormons" are concerned, there are no threats nor intentions of difficulties, but there are parties here, and among them Federal officers who ought to both know and do better or be promptly removed, who are incessantly intriguing, scheming, plotting, striving, and contriving to bring about difficulties in Utah. To have things go along peaceably and harmoniously and prosperously is the last of their thoughts. If the *Union* refers to these persons as threatening difficulties, the *Union* is perfectly right."

THE YOUNG IN GREAT CITIES.

The world learns its lessons slowly. Much of the world does not learn its lesson at all. The young are everywhere growing up amid the ruins of other lives, apparently without inquiring or caring for the reasons of the disasters to life, fortune and reputation

that are happening, or have happened, everywhere around them. One man, with great trusts of money in his hands, betrays the confidence of the public, becomes a hopeless defaulter, and blows his brains out. Another, led on by love of power and place, is degraded at last

to a poor demagogue, without character or influence. Another, through a surrender of himself to sensuality, becomes a disgusting beast, with heart and brain more foul than the nests of unclean birds. Another, by tasting and tasting of the wine cup, becomes a drunkard at last, and dies with a horrible delirium, or lives to be a curse to wife, children and friends. There is an army of these poor wretches in every large city in the land dying daily, and daily reinforced. A young girl, loving "not wisely but too well," yields herself to a seducer who ruins and then forsakes her to a life of shame and a death of despair. Not one girl, but thousands of girls yearly, so that, though a great company of those whose robes are soiled beyond cleansing hide themselves in the grave during every twelve months, another great company of the pure drop to their places, and keep filled to repletion the ranks of prostitution. Again and again, in instances beyond counting, are these tragedies repeated in the full presence of the rising generation, and yet it seems to grow no wiser. Nothing has been more fully demonstrated than that the first steps of folly and sin are fraught with peril. Nothing has been better proved than that temperate drinking is always dangerous and that excessive drinking is always ruinous. Nothing is better known than that a man cannot consort with lewd women for an hour without receiving a taint that a whole life of repentance cannot wholly eradicate. Since time began have women been led astray by the same promises, the same pledges, the same empty rewards. If young men and young women could possibly learn wisdom, it would seem as if they might win it in a single day, by simply using their eyes and thinking upon what they see. Yet in this great city of New York, and in all the great cities of the country, young men and young women are all the time repeating the mistakes of those around them who are wrecked in character and in fortune. The young man keeps his wine bottle, and seeks resorts where deceived and ruined women lie in wait for prey, knowing perfectly well, if he knows anything, or has ever used fairly the reason with which Heaven

has endowed him, that he is in the broad road to perdition—that there is before him a life of disgust and a death of horror.

When the result of certain courses of conduct and certain indulgences are so well known as these to which we allude, it seems strange that any can enter upon them. Every young man knows that if he never tastes a glass of alcoholic drink he will never become, or stand in danger of becoming, a drunkard. Every young man knows that if he preserves a chaste youth and shuns the society of the lewd, he can carry to the woman he loves a self-respect which is invaluable, a past freely open to her questioning gaze, and the pure physical vitality which shall be the wealth of another generation. He knows that the rewards of chastity are ten thousand times greater than those of criminal indulgences. He knows that nothing is lost and everything is gained by a life of manly sobriety and self denial. He knows all this, if he has had his eyes open, and has exercised his reason in even a small degree; and yet he joins the infatuated multitude and goes straight to the devil. We know that we do not exaggerate when we say that New York has thousands of young men, with good mothers and pure sisters, who, if their lives should be uncovered, could never look those mothers and sisters in the face again. They are full of fears of exposure and conscious of irreparable loss. Their lives are masked in a thousand ways. They live a daily lie. They are the victims and slaves of vices which are just as certain to cripple or kill them, unless at once and forever forsaken, as they live. There are thousands of others who, now pure and good, will follow evil example unwarned by what they see, and within a year will be walking in the road that leads evermore downward.

One tires of talking to fools, and falls back in sorrow that hell and destruction are never full—in sorrow that men cannot nor will not learn that there is but one path to an honorable, peaceful, prosperous, and successful life, and that all others lead more or less directly to ruin.—*New York Paper.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 29, 1872.

RELIGIOUS ASPECT.

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IMPORTANT religious questions affecting the principal sects composing modern Christianity present themselves to the attention of all who watch the world as it wags.

In England we have the internal dissensions in the State Church, between the two principal bodies of High Churchmen and Low Churchmen; classes who are angrily contending on doctrinal points and on ceremonial observances. Some believing in the Divine Presence in the Eucharist, others not. Some believing in more display in celebrating public worship than others. Some believing that the minister should turn his back to the congregation while officiating at the altar; others believing that this is improper, and that the minister should face the congregation. Some believing that the Athanasian Creed with its damnatory clauses should be read as part of the public service; some affirming that it should be read, but without the damnatory clauses; some declaring that this creed should be altogether omitted, and still others asserting that its reading or omission should be optional with those who officiate in the pulpit.

Then there is the numerous body of those who do not belong to the Episcopal sects actively agitating its disestablishment as a State Church. Those who urge this measure consist of Roman Catholics, Methodists, Baptists, Presbyterians, and indeed of all Nonconformists, as well as of all so-called infidels or non-believers in any of the sects of modern Christianity in this country. The Nonconformists, being religionists themselves, are more effective in agitating the question of disestablishment than unbelievers would be; and though, at the Conference of the Liberation Society recently held in Birmingham, it was stated the Nonconformists had no hostility to the Church, yet they regarded the political establishment with which it was incorporated very differently, and they considered it their duty to endeavor to sever the connection. "For," said the Hon. chairman, "the alliance of Church and State has had the effect of deteriorating our common Christianity, demoralizing our statesmen, polluting the legislature, retarding the national progress and poisoning social life." A most anti-Christian result surely.

Then the German Government has assumed a hostile attitude towards the Jesuits in particular, and towards the Ultramontane Catholics in general. The Jesuits have been expelled from the German dominions, and so rigorous was this policy that Prince Bismark, on learning that a number of them had found refuge in Holland, opened a correspondence with the government of the Hague, which terminated in his sending a note of so threatening a character that the

Dutch government found itself compelled to yield, and to stay their extension of hospitality to the Jesuit fathers. The spirit of antagonism to the "extreme Catholics" did not stop here. There was a question between Church and State. The ultra Catholics must be in entire submission to the State. The test question was presented in this wise. The Bishop of Ermeland pronounced excommunication against two German professors who would not admit the new dogma of infallibility of the Pope. The Prussian law formally requires that before pronouncing excommunication, the ecclesiastical authorities should previously obtain the authorization of the government. The Prussian Minister of Public Worship asked the Bishop to conform to the law. The Bishop replied that when the civil law was contradictory to the ecclesiastical law, his duty as a Bishop was to enforce the law of his church. This brought about the issue, and he was called upon to acknowledge himself bound to render full and entire obedience to all the laws of the State. This he refused to do, consequently, on the first of the present month the German government stopped his salary.

A numerous body of Roman Catholics in Germany have thrown off allegiance to the Pope, denying the truth of the doctrine of infallibility. These have been in turn excommunicated, and have adopted measures to ordain bishops and other ecclesiastical officers. This body of "Old Catholics" as they style themselves have also a strong representation in Italy. The *Augsburg Gazette* announces that a new schism is declaring itself in the Catholic Church of the East. The Roman Catholic patriarch of Babylon, of the Chaldean rite, has published a protest against the Papal Infallibility dogma, and all his suffragans are following his example. Monsignor Audu, the patriarch, had pronounced against this innovation on the Church in the Roman Council of 1870, and a very violent scene had taken place at the time between him and the Pope. The Catholic Maronites of Syria are also separating themselves from the Church of Rome.

These increasing divisions, particularly those of the Roman Catholic sect, are a source of satisfaction to the large body of Nonconformists who hopefully look upon them as signs indicative of the downfall of the "Mother of Harlots," while they themselves, though boasting of more gospel light, are split up by the spirit of division and enveloped in the same gross spiritual darkness.

While these divisions are made manifest, "Evangelical" societies continue their work to bring about the "unification of Christianity." At a meeting on the "Re-Union of Christendom" held in Leeds in Yorkshire on the 9th inst., Resolutions were passed "deploring the tendency to infidelity manifested in some of the literary publications of the day, and advocating the re-union of Christian Churches with the object of combating or fighting the general foe. The meeting was influentially attended and the several resolutions were enthusiastically carried.

The *New York Tribune* in referring to a measure to produce increased christian unity says its originator proposes "on one day in each and every year the Christians throughout the earth shall hold a grand missionary jubilee in their accustomed place of meeting, and there listen to a sermon and an anthem to be sent over all the telegraph lines to every station in the world by one manipulation of the instrument. All the nations of the earth are to take turns in giving the sermon, and the clergymen who prepare it must also know, if possible, how to telegraph it. To prevent sectarian battles, no doctrinal

points are to be touched in it. As a tribute to the memory of Prof. Morse he wants these meetings to be named 'The Morse Memorial Missionary Anniversary.' He calls his remarkable idea 'a new thought in science,' and suggests that Mr. Cyrus Field should seize the great opportunity to 'mobilize' it. The National Telegraph Morse Memorial Association's Executive Committee's Chairman Cox thinks well of it." The proposer of this novel plan recognizes the rock of offence, the great stumbling block in the way of attaining christian unity; "*To prevent sectarian battles, no doctrinal points are to be touched*" in those sermons.

But in opposition to these views of sectarian unity Lord Sandon in addressing a Conference in Liverpool on October 24th remarked that his hearers "would agree with him, he thought, that if they looked over Europe and noticed what was going on there, they could not remain blind to the fact that religion was likely to have a great effect in regard to future politics. He believed the next war that would take place in Europe would be a religious one. They could see the great jealousy which existed between Germany and France, and they must also be aware that France would be most likely to seek the support which the Papacy in Europe was unfortunately able to give. This was a most serious matter, and they might depend upon it that the next disturbance in Europe would be the most distressing that could take place; for it would, he believed, take the shape of a religious war. One party would be pitted against another, and one of them would take up the great power of the priesthood. It must not, therefore, be said that these religious questions were not of sufficient moment to be brought under the notice of statesmen."

The divisions referred to do not promise much towards the accomplishment of the union of the Christian sects.

The feeble efforts of a few who combine in what are styled Evangelical Alliances, are powerless to bring about the unity of the Christian Church. Man, being without direct revelation from heaven, has wrested the Old and New Testaments to suit his own particular notions till he has made modern Christianity a mass of division, a standing disgrace, a hiss and a by-word to even the heathen. No, though man wrought this stupendous division, he is powerless to remedy it by any of his own plans. There have been many ways to bring about the division, there is but one way to remedy it. That one way is to return to first principles, to "be born of water and of the spirit" and gain an entrance into a church guided by immediate revelation, having "apostles, prophets, evangelists, pastors and teachers for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith."

J. G. B.

CORRESPONDENCE.

ENGLAND.

Bedford Leigh, Oct. 23, 1872.
President Albert Carrington.

Dear Brother—Knowing the interest you take in the welfare of the Saints in these lands, I thought you would like to hear how we are progressing in this part of the vineyard.

It is now a little over three months since I arrived in this Conference; during that time I have been engaged in visiting the Saints, both publicly and privately. I find that visiting them in their family circles has a good effect, and produces a unity of feeling which would not be otherwise attained.

I have been pleased to find the majority of the Saints in this Conference are desirous of living their religion to the best of their knowledge; there are a few who are not what I could wish to see them, but the seed did not all fall on good ground, therefore it would be impossible for it all to produce alike.

I also feel well pleased to see the course that many of my brethren and sisters are taking to effect their emigration; that instead of depending too much upon their friends in Utah, they are beginning to lay up for themselves, and in this the young seem to take the lead, and are setting the example to the older ones, and if all is well, a goodly number will be ready for next season's emigration. Still it is the same with this as with other principles, all cannot see alike, and a few of the young, regardless of the counsels and instructions that they have received, think they will marry first and gather afterwards; this I am sorry to see. They do not attach the importance to raising a family they should do, or they would defer marrying until they get where their children would be brought up free, to a great extent, from the evils and vices with which they will be surrounded in these old countries.

We have Sunday schools in many of the Branches, where correct principles are imparted to the young, and all appear to take a lively interest in the same.

The Priesthood are united with me in carrying out the instructions we receive. It is a source of joy and satis-

faction to me to labor among the Saints, when I see that we are all working for the same great and glorious cause, the redemption of the human family, the triumph of truth and righteousness, and the upbuilding of the kingdom of God. We have much to do, and no time to lose. We may meet with opposition and indifference, but the promised rewards are for the people of God.

Baptisms have occurred in several of the Branches during the last two months, which gives us encouragement, as we all are pleased to see our labors rewarded.

A serious accident occurred in this Branch on the 7th inst. A son of brother Lewis Davis, aged 14, while working in a coal pit, was caught between the coal wagons and the side of the pit; two of his ribs were broken and others were injured; the flesh was torn from his leg, breast and shoulder. The next morning his sufferings were very great. His father was called to administer to him, which he did, and the pain immediately left him and he fell asleep at once. He also requested the Saints to pray for him in their meetings; they have done so, the Lord has heard their petitions, and he is now progressing nicely, being able to sit up, and has been for nearly a week. His recovery is looked upon as miraculous both by those in and out of the Church.

Ever praying the Lord to bless you and all the interests of his people, I remain your brother in the Gospel covenant,

E. A. Box.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 684.

Men were sent out to find another place at which a settlement could be formed, and on the 13th of May President Young and many others started from Garden Grove. Before they left that point, however, President Samuel Bent had a letter of instructions given to him. Land had been fenced by the companies which were going on West. This he was instructed to

divide among those who were remaining; but to let no man have the use or occupancy of land which he did not till. He was also instructed to see that the crops were secured and cared for, and to teach the law of tithing to the Saints, to receive their tithes and to disburse them for the benefit of the poor and sick. On the 18th of May President Young and

several of the Apostles reached the middle fork of Grand River. Here they found Brother Parley P. Pratt encamped. After crossing the bridge which the leading company had built over the stream, they ascended a hill and found a mass of grey granite, which had the appearance of an ancient altar, the parts of which had fallen apart in various directions as though separated by fire. This mass of granite was the more remarkable because in that country there was no rock to be seen. Brother Parley had called this place Mount Pisgah, and the settlement which was made there bore that name, and is still known, we believe, by that name. The camp was now in the country of the Pottawattamie Indians, and they occasionally were seen by the people.

Until the 2d of June, the day President Young left Mount Pisgah to proceed on his journey with the camp westward, he and the other Apostles were busy counseling and directing the labors of the Saints in forming a settlement. Councils and meetings were held at which it was decided that the Twelve Apostles, Bishop Whitney, and the records and other Church property should proceed on the journey westward. Those who did not have a sufficient outfit to proceed through were counseled to remain there. Farming land was selected, and a united effort was made to break it up, to fence it and put in crops. In these labors those who were going on shared with those who were remaining. Though selfishness was not entirely overcome, yet there was a general disposition among the faithful Saints to help one another and to labor for each other's good. It was a day of sacrifice. Many had left valuable property, and all, even the poorest, had left something, and had gladly started out into the wilderness, to face its terrors, endure its hardships and fatigues and wander they knew not whither, except that they knew that God, through his servants, would guide them to a suitable land; and they had done this for the sake of the Gospel. They were determined to worship God and to keep all his commandments, and as mobs of wicked men would not suffer them to do this at Nauvoo and

the surrounding country, they were willing to go to any land, to which the Almighty would lead them, where they could dwell in peace and enjoy the religion he had revealed to them. The scenes they had passed through made them feel as one family, and they sympathized with, and were willing to help, each other. Circumstances like these have the effect, upon people who are in possession of the Gospel, to draw them closely together and to take interest in each other's welfare.

Elder William Huntington was chosen as President of Mount Pisgah, and Elders Ezra T. Benson and Charles C. Rich as his counselors.

The camp was now traveling in an Indian country. There were no settlements, no scattered houses or fields, no traveled roads larger than an Indian trail, but the whole country through which the Saints now passed was in a state of nature such as had existed for many long centuries. The season, by the time they left Mount Pisgah, was so far advanced that the effects of the spring rains had passed away. The country was more elevated than that east of this latter point, and though there was a new road to break all the way, the journey was made with comparative ease. There were several bridges to build over streams which had to be crossed; but these were not causes of serious detention, for a company of pioneers went ahead of the main camp to perform this labor. On the 14th of June President Young's company and all the leading companies encamped in the form of a hollow square on the bank of the Missouri river, not far from Council Bluffs. But the next day a council was held, and it was decided to move back from the river on to the Bluffs. The object of this move was to get good spring water and to be away from the Omaha Indians, while a ferryboat was being built with which to cross the river. For this labor a number of suitable men were assigned, who were under the direction of Brother Frederick Kesler.

The Pottawattamie Indians treated the Saints kindly, and their chiefs showed them favor. The stay of the camp at this point was, on this account,

very pleasant, as the cattle and horses could be left to roam at large over the bluffs and plains in perfect security.

After the camp had reached the Bluffs, Brothers Orson Hyde and Wilford Woodruff, two of the Twelve Apostles, joined it with their companies. Brother Hyde had been laboring at Nauvoo, and Brother Woodruff had been presiding over the Church in Europe. At Nauvoo the labors of Brother Hyde had been very weighty. He alone of the Twelve Apostles who had kept the faith, excepting Brother Woodruff, who was in Europe, remained behind. This was the post assigned to him. The care and responsibility which rested upon him at that time were very great. The Saints were surrounded by enemies who only wanted the least pretext to pounce upon and mob and murder them. Many of them were very poor, and were anxiously trying to dispose of what little property they had for means to buy them an outfit. Under these circumstances it required great diligence, wisdom and vigilance on his part, as well as on the part of the Elders associated with him, to attend to the necessary public duties and to avoid difficulty.

— Then there was the Temple to complete so that it could be dedicated to the Lord and it be accepted by him. He had commanded that it should be built, and until it was built the baptisms for the dead, performed elsewhere, were to be acceptable unto him. But if, after the Saints had had sufficient time to build a house to the Lord, they did not fulfill this commandment, they were to be rejected as a Church, with their dead. In the revelation which was given upon this subject, the Lord explained how the labors of his servants and people—even when they did not complete a Temple which he might command them to erect—might be acceptable to him. He said—

“Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder

them from performing that work; behold, it becometh me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God.

“And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God.”

The Saints could possibly have excused themselves by this revelation for not doing any more work on the Temple after their enemies had come upon them and by violence compelled them to promise to leave their homes. But this was not the feeling of President Young and his brethren. They were determined to do all in their power to finish the house. From the time of their return to Nauvoo, after the death of the Prophet Joseph, until they were compelled to leave there, they had worked unceasingly on the Temple. The labor that was performed on that building in fifteen or sixteen months after their return was marvellous, when the means are considered with which it had to be done. Within that space of time the greater part of the walls were built, the roof was put on, the tower was erected, the upper rooms were finished, and many of the Saints received their endowments therein. But not satisfied with this, though they had to leave Nauvoo themselves, instructions were given to prosecute the work of finishing the House, and all the means that could be spared was devoted to that object.

President Young and his brethren were zealous to fulfill to the very letter the word of the Lord to the Prophet Joseph and through him to the people. Elder Orson Hyde had the pleasure of announcing to him, by letter, that, on the evening of the 30th of April, 1846, the Temple was privately dedicated—Elders Orson Hyde, Wilford Woodruff, John, Joseph and Phineas H. Young,

John M. Bernhisel, Joseph L. Heywood and several others being present, Elder Joseph Young offering up the dedicatory prayer—and on the next day, May 1st, it was publicly dedicated by Elder Orson Hyde, Elders Wilford Woodruff, A. W. Babbitt and Joseph A. Stratton being present and taking part in the services.

UTAH NEWS.

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The *New York Herald* gives the following :—

CLOSING OF THE TERRITORIAL FAIR—A MORMON CONFERENCE.

Salt Lake City, Utah, Oct. 6, 1872.—The Territorial fair closed its three days' session yesterday. There was a full attendance and a creditable display of agricultural and domestic products, blooded stock, &c.

The Forty-second semi-annual conference of the Church of Jesus Christ of Latter-day Saints commenced to-day. The Tabernacle was crowded with members of the Church from all parts of the Territory. President Smith and Apostles Pratt and Hyde delivered sermons to-day.

The American Fork Narrow Gauge Railroad is in running order, and will connect with the Utah Southern Railroad in a few days. The business over the road is already large.

Salt Lake City, Oct. 8, 1872.—Mr. R. H. Robertson was elected Grand Master of the Masons in Utah to-day. The fraternity here is in a flourishing condition. A delegation of Ute Chiefs will go to Washington in a few days.

The *Deseret News* furnishes the following :—

BACK AGAIN.—Hons. George A. Smith, Wilford Woodruff, and George Q. Cannon got back on the 27th from California, having enjoyed a very pleasant time.

THE TEMPLE.—The masons on the Temple Block are engaged in laying two additional courses of rock on the walls of the Temple. The courses on the east wall are nearly completed, which enables a person to form a better idea than formerly of the magnificent character of the building and what it will be when it is completed. The progress being made in the erection of the house of God cannot be otherwise than gratifying to every true-hearted Latter-day Saint. The greatest care is exercised in the performance of the work in the building of this house. All the mortar used is put through a horse power mill and ground before it is applied to the structure, in order that it may be rendered as fine as possible, making it impervious to air and moisture, and thus precluding the possibility of early decay. The greatest nicety is manifested by Brother Angell, who superintends the work, in having the stone laid to a "hair's breadth."

INDIAN MATTERS.—We learn from Bishop A. K. Thurber that, about two weeks since, he sent two men from Spanish Fork to Tabby's camp, near the Uintah agency, to endeavor to recover the horses stolen some time ago. Tabby's Indians got ten head of horses which were stolen from Sanpete, and returned them by the two men above alluded to. Wandarodes and three other Indians agreed to hunt up the Spanish Fork horses. After a nine days' search they found the animals in the possession of the thieves, on White River, near Green River. After one day's parley they succeeded in getting possession of eight head of horses and colts belonging to Spanish Fork and six belonging to Sanpete, all of which are now in possession of the owners.

To guard against Indian depredations the people of Spanish Fork keep a sharp look out, sometimes stand guard and are always armed when they go to the kanyon.

An Indian boy from Spanish Fork, is now attending the Lincoln, Chester County, Penn., University, and has just finished the first two years of his educational course, having made excellent progress. He is in constant correspondence with Bishop Thurber, and, in his letters, manifests a deep and lively interest in the future welfare of his race.

ST. GEORGE.—We have had the pleasure of a call from Brother J. E. Johnson, of St. George, editor of the *Pomologist*, he and Brother Henry W. Miller having come as a delegation from the people of St. George to represent them and their products at the coming Territorial Fair in this city. They bring, among other things, a fine display of fruits, flowers and vegetables, including more than fifty varieties of grapes, also specimens of sweet potatoes, raisins, pears, medicines and medical oils, distilled from native plants, and a variety of other articles, calculated to give some idea of the productiveness and capabilities of "Our Dixie."

For grapes, wine making, peaches and pears, Brother Johnson thinks that part of Utah Territory cannot be surpassed by any country in the world. The grape crop is unusually large this year, and when he left, a few days ago, the wine-making season had just commenced. Pear trees grow there as readily as weeds here; and, with stock raised from the seed and budded with the "Bartlett," he in five pears gathered pears eighteen ounces in weight.

Enough grain has been raised in Southern Utah this season to supply the people, the yield in Pine Valley alone being 10,000 bushels. Health prevails generally among the people. The Indians are quiet, and in the smallest settlements their presence creates no feeling of insecurity. Prosperity is general, the only thing needed to its rapid increase being more settlers to help to build up and develop the country, there being now, when the amount of work necessary to be done is taken into consideration, not more than half the number needed.

BIG.—We saw an apple to-day, Oct. 3, raised by brother John Duke in his orchard, 12th Ward, weighing full nineteen ounces. That cannot be easily beaten for size.

B. F. Stewart, of Benjamin, exhibited at Payson, on the 28th ult., a turnip measuring thirty-four inches in circumference, and weighing fifteen pounds; a blood beet fifteen inches around and weighing sixteen pounds; also, a man-gold wurtzel two feet long and weighing nineteen pounds.

"MORMON" BOOKS VALUED.—A Hoboken, N. Y., gentleman, writing to R. L. Campbell, Esq., of Salt Lake City, says—"I saw a copy of the Palmyra edition of the Book of Mormon, in the original sheep binding, sell, at auction, in New York, last Spring, for \$52.00. I picked up my own copy at Kirtland for \$20.00."

The *Salt Lake Herald* gives the following:—

UTAH CENTRAL TRAFFIC.—The following freight passed over the Utah Central railroad during the month of September:—Received—Merchandise, 3,175,785 lbs.; fuel, 6,445,300; lumber, 4,736,838; building material, 140,000; iron ore, 784,000; railroad material, 339,861; produce, 1,053,941; machinery, 31,500; stock, 260,300; wagons, 365,830; ice, 200,000. Total, 17,533,355. Forwarded—Ore, 3,057,244; bullion, 1,363,000; hides, etc., 75,384; merchandise, 263,882; produce, 13,496; stock, 245,500; sundries, 93,500. Total, 5,112,006. Total received and forwarded for the month, 22,645,361 lbs.; or over eleven thousand, three hundred and twenty-two tons. The freight to and from Salt Lake keeps growing rapidly. The increase of traffic on the U.C.R.R. is so great that the company are now running ten trains a day between this city and Ogden, five each way, and new switches will have to be put in at Ogden to give increased accommodation there.

VARIETIES.

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One bad example may spoil many good precepts.

Love is said to be blind, but it is better to believe that it voluntarily overlooks the failings of its object, and, with more than common sight, sees also the finer and more obscure virtues, which a casual observer would never find out.

Wisdom is the associate of Justice. It assists her to form equal laws, to pursue right measures, to correct power, to protect weakness, and to unite individuals in a common interest and general welfare. Heroes may kill tyrants, but it is wisdom and laws that prevent tyranny and oppression.

P O E T R Y .

THE BLESSINGS OF TO-DAY.

[SELECTED.]

Strange, we never prize the music
Till the sweet-voiced birds are flown ;
Strange that we should slight the violets,
Till the lovely flowers are gone ;
Strange that summer skies and sunshine
Never seem one-half so fair,
As when winter's snowy pinions,
Shake the white down in the air.

Lips from which the seal of science,
None but God can roll away,
Never blossomed of such beauty,
As adorns the mouth to-day ;

And sweet words that freight our memory,
With their beautiful perfume,
Come to us in sweeter accents,
Through the portals of the tomb.

Let us gather up the sunbeams,
Lying all around our path ;
Let us keep the wheat and roses,
Casting out the thorns and chaff ;
Let us find our sweetest comfort,
In the blessings of the day,
With a patient hand removing
All the briars from our way.

D I E D .

SPILLITT.—Drowned, while bathing, Aug. 4, William Brigham Spillitt, aged 14, son of Edward Spillitt, of Whitechapel Branch, London.

GENGE.—At West Smethwick, Staffordshire, of inflammation of the bowels, on Sept. 3, Anne Elizabeth, daughter of Charles P. and Matilda Genge, aged 1 year, 8 months and 24 days.

ROBINSON.—At Birmingham, of scarlatina, infant daughter of Thomas H. and Mary Robinson aged 8 months.

LINDUP.—At Sowe, near Coventry, Oct. 17, Mary Lindup, wife of Thomas Lindup, aged 74 years and 7 months.—Utah papers please copy.

MITCHELL.—In Salt Lake City, at midnight of the 25th Sept., of lunge ring consumption, Heskiah Mitchell, aged 62 years and 4 months.—“Ogden Junction.”

LITTLEWOOD.—At Newton, Cache Co., Sept. 29, of teething, Sarah Clark, daughter of W. F. and the late Mary Clark Littlewood, aged 14 months and 8 days.—“Deseret News.”

BARRELL.—At Salt Lake City, Sept. 30, of teething, Sarah Ann, daughter of Henry Charles and Emma Barrell, aged 11 months and 24 days.—“Deseret News.”

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

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Tuesday, November 5, 1872.

Price One Penny.

GENERAL CONFERENCE.

(From the Deseret News.)

The Forty-Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, met in the New Tabernacle, Salt Lake City, Sunday, October 6, 1872, at 10 a.m.

Conference opening on Sunday, the weather being fine and the people in the settlements having mostly gathered their crops, the attendance was unusually large for a first meeting, there being probably in the vicinity of ten thousand people assembled.

There were present on the Stand—

Of the First Presidency—Brigham Young, George A. Smith, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith.

Patriarch—Joseph Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Reckwood, and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum—Elias Smith, Edward Snelgrove, and Elias Morris.

Of the Presidency of this Stake of Zion—George B. Wallace, and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy, and Jesse C. Little.

There were also Bishops, Elders, and leading men from every settlement in the Territory.

Conference was called to order by President Brigham Young.

The grand choir sang—

"Praise ye the Lord! my heart shall join,
In work so pleasant, so divine."

Opening prayer by Elder Orson Hyde.

"Earth, with her ten thousand flowers,
Air with all its beams and showers,"

was sung by the choir.

PRESIDENT BRIGHAM YOUNG addressed the Conference. He requested the people assembled to be as still as possible, as the building was large and it was consequently difficult to make all hear. He also requested that those who might speak should direct their discourse in a direct line from the Stand, without turning to the right or left. It was not necessary to speak excessively loud in order to be heard throughout the building, but each word should be distinctly enunciated, before commencing to articulate others.

President Young then spoke of the

objects for which the people met together in Conference. The various influences calculated to lead away the Saints from the spirit and genius of the Gospel of Christ were alluded to in a clear and pointed manner. It was shown, in the discourse, that but a few of the people were able to bear prosperity. In prosperity many were liable to forget God, when they had most reason to be true to his cause, and show to him the devotion and gratitude of their hearts. There were some, however, who could be prospered materially and thank God for his blessings, and who were willing to sacrifice all, if necessary, for the cause of righteousness.

The speaker next drew a vivid picture of the present condition of the Saints. He spoke of the causes of their gathering from the various nations, as well as the objects of their coming to this land, and pointed out the way in which the people could promote the cause of God and prepare for the coming of Christ.

PRESIDENT GEORGE A. SMITH addressed the assemblage. He said if Latter-day Saints wished to be edified, they would be so according to their faith. If faith was exercised in God for our speakers to be inspired to deliver to us the revelations of the Almighty, our desires would be gratified.

The speaker described the inevitable results of apostacy from the truth—infidelity and its concomitant evils. He contrasted the present with the past temporal condition of the Saints, showing how greatly the Lord had blessed them. He was sorry that, in many instances, an increase of wealth had not produced a corresponding increase of faithfulness, but rather the contrary. Many who, when poor, faithfully and punctually paid their tithing, now neglected that important duty. He explained the nature of the law of tithing, and showed that compliance therewith was required of all the people of God in every age. He alluded to the bountiful harvest of the present season, and exhorted the Saints not to place themselves in the position of the people of Israel who lived in the days of Malachi, who were charged with robbing the Lord. This charge was preferred because of their

neglecting to pay their tithes and offerings.

President Smith next alluded to the recent visit of himself and other brethren to California, and to their visits to various sectarian churches in that State. It had been between thirty and forty years since he had visited such religious institutions previously, and it was his opinion that they had made no visible progress during that period. He alluded with satisfaction to the condition of the Sunday school system of Utah. The speaker then bore testimony to the fact that God had raised up Joseph Smith to introduce a progressive system of religion, in which were the principles of eternal life.

PRESIDENT DANIEL H. WELLS was the next speaker. He commenced by bearing testimony that the Almighty had restored, in this age, the power and authority of the Holy Priesthood. It was true that the Scriptures existed previous to this restoration, but there were none having authority to administer the ordinances taught in holy Writ as being connected with the plan of salvation. Blessings were the results of obedience only, and could be obtained upon no other principle. The Gospel of Christ was one of promise. The Elders of the Church went forth proclaiming that those who would receive the Gospel would obtain a knowledge, by individual revelation, of the heaven-born nature of its principles.

The speaker continued for some time, showing, in his remarks, that all who would ever attain to an exaltation in the celestial kingdom would arrive at that position by complying with the plan of redemption devised by God, and by laying aside their own ideas of religion wherever they were not in unison with the system adopted by the Almighty. The building up of the kingdom of God on the earth was a co-operative work, and we were engaged in it only so far as we co-operated with and were obedient to the Lord.

The choir sang the anthem,

"Praise God, in his holiness."

Conference adjourned till 2 p.m.

Prayer by Elder Orson Pratt.

2 p.m.

The choir sang,
 "Hark! the song of jubilee,
 Loud as mighty thunders roar."

Opening prayer by Elder John Taylor.

"T'was on that dark, that solemn night,
 When powers of earth and hell arose,"

was sung by the choir.

While the Sacrament of the Lord's supper was being administered,

ELDER ORSON HYDE

addressed the Conference. He read a portion of the 18th chapter of Isaiah, commencing at the third verse, which relates to the gathering together of the people of God in the latter days. After expressing thankfulness for himself and brethren being spared to mingle together, and to unite their testimonies regarding the goodness and work of God, he delivered a discourse on the fulfillment of the prophecy of Isaiah, as well as other predictions, relating to the same subject, by other servants of the Almighty, delivered in modern as well as in ancient times. He introduced, as a branch of his subject, and commented upon, the nature of the Holy Priesthood, showing that without it no administrative act purporting to be connected with the Gospel, performed by man, would be endorsed or considered as legal by the Almighty. The speaker also reviewed the causes of the antipathy which existed among the world towards the Saints. His discourse was elaborate, and was illustrated and embellished with appropriate and happy comparisons, and, before concluding, he alluded to the folly of parties in this Territory who were seeking and striving for the overthrow of the Latter-day Saints.

ELDER ORSON PRATT

was the next speaker. He said he would endeavor to impress on the minds of the Saints an important revelation, given through the Prophet Joseph forty years ago, and which was contained in a letter written by the Prophet, at Kirtland, Geauga County, Ohio, and addressed to W. W. Phelps. Elder Pratt then read several extracts from the letter alluded to, which treated upon the laws of tithing and consecration, and also upon the fate of those who apostatized from the

Church of Christ. The speaker then treated upon the importance of obedience to the law of tithing, which had been given by revelation from the Almighty. The revelation of the letter just read showed clearly that these who refused to comply with this law would, by this course, cause their own and their fathers' and children's names to be blotted out from the records of the Church. His discourse was short, but powerful, clear and impressive.

Conference adjourned till Monday, the 7th, at 10 a.m.

The choir sang the anthem,

"The earth is the Lord's, and the fullness thereof."

Conference was dismissed by prayer by Elder Wilford Woodruff.

A noticeable feature of this Conference is the large number of singers in attendance for the purpose of participating in the musical exercises, there being a grand choir composed of an amalgamation of the Tabernacle choir and many members from the choirs of the various settlements of the Territory, the whole numbering about three hundred persons. The gathering and utilization of this large body of singers was in response to an invitation issued some time ago by Brother George Careless to the leaders of the different choirs, and to secure harmonious rendition of the various pieces to be sung at Conference he sent them copies of music that was to be used on the occasion, he also had this grand choir practice in the New Tabernacle the evening before the commencement of Conference, continuing each evening subsequent. By this means a degree of proficiency, as evidenced by the beautiful singing, was arrived at, which surprised and charmed all having a taste for music who have attended the Conference.

The following are the names of the leaders whose choirs have contributed members to participate, with the Tabernacle choir, in the musical exercises of the Conference, and the names of the settlements to which they belong—

A. Lewis, Logan.

R. L. Fishburn, Brigham City.

Brother Carter, Lehi City.

J. E. Daniels, Provo.

Wm. Robinson, Beaver.

D. P. Jones, Willard.
 W. Frampton, Pleasant Grove.
 W. Clayson, Payson.
 F. W. Ellis, North Ogden.
 F. Weight, Springville.
 W. B. Smith, American Fork.
 W. J. Pugh, Ogden.
 W. R. Jones, Spanish Fork.
 Brother Oliver, West Jordan.
 Wm. Cottrell, Farmington.

It was estimated that not less than twelve thousand people were in attendance in the afternoon, the huge building being so densely filled that not only were all the seats occupied, but there was, little, if any, standing room left.

SECOND DAY.

Monday, 7th, 10 a.m.

Conference was called to order by President B. Young.

The grand choir sang—

"O God! our help in ages past,
 Our hope for years to come."

Opening prayer by Elder Erastus Snow.

"Come, all ye Saints who dwell on earth,
 Your cheerful voices raise;"
 was sung by the choir.

ELDER JOHN TAYLOR addressed the Conference. He delivered an elaborate and lengthy discourse on the various political and religious systems existing in the world and defined the only true order of government, as exemplified in the organized church and kingdom of God. He commented upon the liberty enjoyed by the Latter-day Saints in contradistinction to the lack of freedom among other people who looked upon the Saints as living under a species of bondage.

The choir sang—

"An angel from on high
 The long, long silence broke."

ELDER WILFORD WOODRUFF was the next speaker. He alluded to the departure from the true order of the Gospel by professing Christians. It was almost impossible for them to believe that continued revelation from the Almighty was necessary. The faith of the Latter-day Saints, however, was that it is God's right to rule and dictate by revelation. The law of tithing was given by revelation, and no Saint could neglect to comply

with it and retain the spirit of the Gospel. It was the duty of all to assist in building temples in which to attend to ordinances pertaining to the living and the dead. None of the requirements of the Gospel would fall to the ground, for all must be fulfilled. The speaker exhorted the people to draw near to the Lord, that he might draw near to them, and that they might be filled with the light of truth. He also bore testimony to the greatness and the divine nature of the Latter-day work.

The choir sang the anthem,

"I will sing praises."

Adjourned till 2 p.m.

Prayer by Elder Charles C. Rich.

2 p.m.

The choir sang—

"All you that love Immanuel's name,
 Whose spirits burn with ardent flame."

Prayer by Elder Joseph F. Smith.

"Awake, ye Saints of God, awake!
 Call on the Lord in mighty prayer;"

was sung by the choir.

Elder Charles C. Rich was the first speaker this afternoon. He spoke of the beneficial results of obedience to the will of God, as manifested by the way in which the Almighty had blessed the Latter-day Saints, temporally as well as spiritually. He also alluded to the harmonizing tendencies of the principles and spirit of the Gospel, as seen in the gathering together and uniting in the strongest bonds of brotherhood so many people from various nations as were represented among the Saints in the valleys of Utah. The speaker continued for some time, dwelling particularly upon the necessity of the people performing duties pertaining to the present in order to lay an immovable foundation for future happiness and glory. He also bore testimony that Joseph Smith and Brigham Young were Prophets of the living God.

Brother and sister R. L. Fishburn and Brother George Gilbert sang "The Mountain brave," the grand choir joining in the chorus.

ELDER LORENZO SNOW was the next speaker. The main portion of his discourse was devoted to explaining the peaceful nature of the

mission of the Savior, and in showing that the mission of the servants of God in this age was of a similar character. He also spoke of the saving and happyfying agencies of the Gospel of Christ, as made manifest in the satisfactory condition of the Latter-day Saints. The fears of those who entertained the opinion that the Saints were evil disposed and inclined to wrong their fellows were entirely groundless. Their mission, like the Savior's, was one of peace and good will to mankind. They were desirous of saving all people from the tide of corruption with which the world was flooded, as well as from poverty and distress. President Young, under the blessing of God, had done more in this direction than any other man living. Numbers of people had been brought from the midst of poverty in the countries of Europe and were now enjoying a competency of the comforts of life in these valleys.

ELDER ERASTUS SNOW addressed the assemblage. He stated that the Lord had said that Zion consisted of the pure in heart. The nations had corrupted their ways and the Saints had therefore been commanded to come out of the various nations of the world, and they had been called Zion. The Saints had been separated from the world by the preaching of the Gospel. They should also separate

themselves from the corruptions and errors of the wicked, that they might carry forward the work of regenerating the human race. The Gospel was sent for the salvation of all who would be obedient to it, for Christ died for all. There was nothing in the constitution or principles of the Gospel calculated to inflict injury on anybody, but they were designed for the peace and happiness of mankind.

In the course of his remarks Elder Snow treated upon the necessity of compliance with the law of tithing, the word of wisdom, attending to secret and family prayer and other practical duties. If the Latter-day Saints would thus live in purity and holiness, reproving wickedness of every kind, they would soon become a terror to evil doers, for the arm of flesh was powerless when raised against a people who were pleasing in the sight of God. The Saints opposed not their enemies with carnal weapons, but by faith. He concluded by bearing testimony to the truth of the Gospel.

Conference adjourned till to-morrow Tuesday, at 10 a.m.

The choir sang the anthem—

"O, Father, whose almighty power," in a most beautiful and effective manner.

Dismissed by prayer by Elder Franklin D. Richards.

[TO BE CONTINUED.]

HOUSEHOLD HINTS.

It is not so material what you say as how you say it. And this rule works famously in other respects, as well as in regard to speaking. Particularly is it adapted to cookery. As some people have the happy art of saying almost anything and having it sound well, while others, less gifted in that direction, can hardly express any thought in a pleasing manner; so some cooks are extraordinarily fortunate in having a way of fixing up good and tasty meals out of a very little, while others cannot make a palatable dish of any kind, though they may have on hand every luxury that could

be desired for the purpose. The best cooks are not those alone who can arrange the greatest variety of dishes, but those who can prepare their food, no matter what it is, in the neatest, sweetest, and most wholesome style. Good sweet bread and butter alone make a far better repast than many rich and dainty dishes improperly prepared; and no woman, whatever her other attainments may be, can be considered really a good housewife, who cannot make these two articles. Neatness and economy should characterize all our domestic concerns. Prudence does not show a lack of generosity,

but quite the reverse ; but extravagance and waste are next to dishonesty and should, at all times, be carefully guarded against. And for the sake of the children, great pains should be taken by mothers to have such food on hand as is suited for their age and physical development.

A sensible mother makes the following remarks upon the physical treatment of children :—

"The physical treatment of children is important, but simple, if one wishes to make it so. The main points are, bathing, regularity of eating and sleeping hours, simplicity of food, and out-of-door exercise.

The habit of daily bathing should not be suspended when a child is a few months old. It is very little trouble, and, done handily, takes little time. My experience has been that it is not best to bathe a child in entirely cold water. When he is put for the first time in a bath-tub, the water should be of such a temperature that he may not perceive the transition from the air to the water. I have often heard mothers say that their children could not be bathed ; that they screamed as soon as they touched the water. There are ordinarily but two causes for this : either that the child was not introduced to the bath-tub early enough in his existence, or that the temperature of the water was such as to shock him. When your baby is thoroughly accustomed to the tub, you can gradually reduce the temperature of the water, until, after a few months, you can wash him in

almost cold water.

A child should eat regularly and simply, but should have some variety of food. I have found that a child soon gets tired of one article, if confined to it. Bread and milk, bread and butter, different forms of toasted bread, simple preparations of corn flour, rice boiled in milk, and roasted potatoes make a sufficient variety. Give your child plenty of exercise in the open air ; if you live in a city, all I can say is, do the best you can ; but if you live in the country, there is no excuse for the child not having as much exercise as is needful. If you have a garden, then, in summer, leave him out all day, if he enjoys it ; in winter, wrap him up, and send him out in moderate and pleasant weather.

Never mind about his getting dirty at play. His face will be kept pretty clean if he spends enough time in the open air to prevent his taking bad colds, and if you do not allow him to eat between meals.

It is somewhat trying to see your little boy or girl reveling in the midst of a pile of dirt, especially when you remember that Mrs. Herbert or Mrs. Fortescue, whose children always look as if they had just issued from a band-box retirement, may possibly call, and gaze with virtuously reproofing eyes ; but never mind that. You are living for your child ; you know what is best for its health and happiness, and do not allow yourself to be moved from the course which you know to be right by any false fear or pride."—*Woman's Exponent*.

POLISH CUSTOMS.

A Polish funeral strikes an English eye as being a very disorderly affair. In England all is done "decently and in order ;" the coffin with its flowing pall, the mourners walking "with solemn step and slow" behind the corpse. Here, on the contrary, the bare coffin is placed on an open hearse, on each side of which walk the undertaker's men, dressed in a long black coat bordered with white cord (the sign of mourning), and hats of an indescribable shape ; neither round

nor square, neither straight nor crooked, unique of their kind. The funeral procession—I speak of a Catholic funeral—is opened by a boy bearing a large crucifix ; he is followed by the priest or priests ; then such male friends as choose to bear tapers ; then the hearse, followed by the female mourners and a miscellaneous crowd, pushing and jostling, praying or quarrelling, according to their disposition, all rushing and striving to be nearest the body. Arrived at the

grave (the corpse is rarely taken to a church), the office for the dead is said or sung, and then the nearest relative present throws the first handful of mould on the coffin, saying, "May the earth rest lightly on thee." It will easily be imagined, that when performed solemnly and reverently, this action is profoundly touching. That the first earth which falls on the coffin of a parent should be placed there by the trembling hand of the son, and with that earth should fall the tear of filial grief, is a custom so full of real feeling, that we could wish it were adopted by ourselves. But, alas! no sooner has this first handful been thrown in, than the crowd push forward, each scratching up a handful of earth and throwing it pell-mell into the grave. The scene is too disgusting to describe. The last time I assisted at a funeral, I saw men, women and children, beggars by the score, all pushing and screaming around the open grave. The grave-digger, tired of waiting until these had done jostling and fighting, at last jumped into the grave, and stamped down with his feet the superincumbent earth. This curious mixture of reverence and disorder is not confined to funeral solemnities. To spit on the church floor, or to dispense with a pocket handkerchief during mass, is a usual habit, not only with the poor peasants, but with persons who ought to know better. Yet, in spite of this, nothing strikes a stranger's eye more forcibly than "the exterior devotion of the Poles." It is an everyday occurrence, and especially during Lent, to see women lying flat on their faces in the middle of the church with their arms stretched out so as to form a cross, during the whole service, a long sermon included. Of course people are obliged to step over them to reach their places. The exceeding indelicacy of such a proceeding requires no comment; but to those who inquire why the Polish

peasantry of this nineteenth century are still as ignorant, as superstitious, as credulous as those of the sixteenth, it affords a clue to the answer. The peasants are not allowed to have any self respect; they still consider themselves as beings inferior to their masters, and, in consequence, not permitted to aspire to a higher degree of civilization. All their relations with their employers tend to foster this sad state of things. Their cottages are boles such as no English farmer would permit a laborer to inhabit. Their bed is straw, sometimes stuffed into a piece of sacking, but more often spread on the bare earth. The tables and stools are of the rudest description; and as to household comfort, it is unknown. It will hardly be credited, but it is a fact, that many of the peasants prefer this state of piggery (pardon the word, reader; it is the only right one), because it is an exact contrast to the condition of the German peasant. Once let a Pole imagine that anything sensible or practicable is German, and he will refuse to use it. As a case in point, I may state that the German children have light and yet capacious knapsacks strapped to their shoulders in which they carry their books, copy-books, &c., to school. I once ventured to suggest to a Polish lady the utility and comfort of this knapsack. The child holds himself straight, his hands are free, in case of rain, to carry his umbrella, and his books are spared many a tumble into the mud or snow. Never shall I forget the air of disdain with which she said, "*My son is not a German!*" A few minutes afterwards, "my son" passed through the room with his books and slate tucked under his arm. Before he reached the halldoor, two very distinct cracks told the fate of the slate, and back came the boy for a piece of string to tie the whole together. It is patriotic not to use a knapsack.—*Chambers' Journal.*

It is the duty of every true woman to look as beautiful as she can. It is her duty to brighten and gladden the world with her loveliness just as the flowers and trees, the skies and waters gladden it. Her sense of the beautiful should always and everywhere be cultivated, for thus will her thoughts be made pure, and her mind the home of sweet and lovely things. Refinement comes of a love of all things beautiful.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 5, 1872.

IMPROVEMENT.

PURSUANT to the great law that "there must needs be an opposition in all things," a continual warfare exists between good and evil. This is so in the world at large, in nations, communities, and in individuals. All being exposed to the working of this general law, the Latter-day Saint is not exempt. Indeed all experience combines to prove that the act of taking upon himself the obligations to be a Saint, causes him to encounter all the more opposition. He is opposed by those who love not God and who will not keep his commandments. By such he is reviled, persecuted, and has all manner of evil spoken against him. He becomes as the "offscouring of all things," and as "refuse in the midst of the people." The Saint expects this opposition. All his instruction and experience in the Gospel teach him the strong antagonism between good and evil; and that in choosing the good, he all the more powerfully has to contend against the evil. The Divine Master taught his disciples anciently that if they followed him they should be hated of all men for his name's sake. His own life long experience was one continued illustration of the opposition of evil to good. So has it been, and so it is with his followers: "the disciple is not above his master, nor the servant above his Lord." This opposition is not confined to those who love not God, and who will not keep his commandments. There is an opposing power within the Saint himself. He feels "when I would do good, evil is present with me;" and that, as Paul said, "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." God does not hold the Latter-day Saints responsible for the opposition of the world to the increase of righteousness, but he does hold them individually responsible for the effects of opposition to the increase of righteousness in themselves.

The Priesthood in teaching the Gospel of Jesus Christ teach the entire subjugation of error to truth, of evil to good; that truth and good, or righteousness, may reign supreme. Having embraced the first principles of the Gospel the Saints are required to go on to perfection, receiving line upon line and precept upon precept. The administrations of the Holy Spirit and of the Priesthood, together with the Scriptures contained in the Bible, Book of Mormon and Doctrine and Covenants, all combine to impart the knowledge of how to live in the light of Christ. It is the duty of every Latter-day Saint to diligently seek after this knowledge from those sources; ponder on the words of Life and in the strength of the Almighty to improve himself. This applies to ungathered Israel. The Saints here must improve in the Divine life; for those with whom they wish to associate in Zion are continually receiving in-

struction from President Young and his co-laborers to improve their life and to become more completely subject to the spirit of the Gospel, in order to prepare themselves for increased power and blessings from the hand of God. Much remains to be done there. More remains to be done by the Saints here. There is so much that the Saints can practice here, that they need by no means lose time while waiting for their deliverance.

Let all be diligent and faithful, for, as the Book of Doctrine and Covenants teaches "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." Let all seek earnestly to know their duty and then do it, "For," as the Lord says, in the Book of Covenants, "if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." And again, "Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days." Again, "I say unto you be one, and if ye are not one, ye are not mine." And further, "See that ye love one another; cease to be covetous, learn to impart one to another as the Gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another;

* * * and above all things clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always that ye may not faint until I come." All these invaluable instructions can be put in practice here. Of all ungathered Saints, those who hold themselves most in subjection to the spirit of the Lord here, will be the best prepared to enjoy the blessings and glories of Zion when they go there.

J. G. B.

ARRIVAL.—The S.S. *Minnesota* arrived at New York on Tuesday the 29th ult.

CORRESPONDENCE.

AMERICA.

Williamsburg, N. Y.,

October 16th, 1872.

President Albert Carrington.

Dear Brother—Realizing the interest you take in the progress of the kingdom of God, I take the liberty of forwarding to you the minutes of a Conference held in this city, on Sunday, October 13th. We felt the good spirit of the Lord to be with us and everything pertaining to the Conference passed off with the greatest satisfaction. As you will see by the minutes Elder Wm. C. Staines, of Utah, was with us; he gave timely advice and much valuable instruction.

I and my counselors Elders George Bunn and I. J. Elkington, together

with the acting priesthood of this Conference desire to perform our duties in faithfulness before the Lord.

This year between forty and fifty of the Saints of this Conference have gone up to the gathering place of God's people. The present prospect is that a larger number will go up to Utah out of this Conference next season; for the spirit of gathering is very strong with us.

Praying God to bless you and all associated with you in the ministry in Europe and with love to you and all at 42,—

I remain, your brother and humble servant,

H. G. BYWATER.

GREAT BRITAIN.

Merthyr, Oct. 30, 1872.

President Albert Carrington.

Dear Brother—I trust that you continue to enjoy good health. My constant prayer is that you may be blessed with every blessing needed to qualify you for the performance of your important duties.

I desire to be dictated by the Holy Spirit as a servant of God, for I realize that I am sent out by the authority of Heaven to teach the ways of eternal life.

The following incidents met with in the course of my travels I have noted down and think well to send to you:—In one of my visits I went to the house of Elder Henry Thomas in Merthyr. I found his daughter Mary very low in a fever. I learned that she was given up by the doctor. I said to her father "I don't give her up. Anoint her with oil in the name of the Lord." He did so; and we laid hands upon her head and in the name of the Lord Jesus Christ I pronounced the blessings of life upon her. I told her she would get well and would live to go into the House of the Lord and there receive her blessings for time and all eternity. From the time of laying our hands upon her head she got better. I have seen her several times since and she is as healthy as ever she was.

My other incident is illustrative of the efficacy of prayer. I felt at the close of a meeting in Merthyr very much impressed to pray for the Saints who are engaged in the pits and iron works. The language of my heart was "O Lord let not the flesh nor the bones of any of them be broken; neither let any of them be killed."

The next morning I went to Dowlais to see the Saints. The first house I went to was Sister Ford's. She has two sons in the works. When I went in I observed tears in her eyes. I asked her the cause of her grief. She stated that the engine had by some means caught the trousers of her eldest son and had torn them off his body, but he had escaped unhurt. His brother had just been home after another pair. She said "I have just

have been thanking God that my son's flesh is not broke nor one bone in his body; that he is not killed. Brother Lewis your prayer is answered."

With kind regards to you and to all the brethren in the office—

I remain

Your brother in the New Covenant,
JOHN A. LEWIS.

SWITZERLAND.

Zurich, Oct. 24, 1872.

President A. Carrington.

Dear Brother—I have felt for some time that I would like to let you know somewhat of my labors and prospects. My health is good, and I feel grateful to my heavenly Father for the opportunity afforded me to proclaim the everlasting Gospel to this part of a fallen world.

The Saints here are striving to live their religion. They do their best to sustain the Elders who are sent here, though they are in poor circumstances. The wages of the laboring classes are low, while prices of even necessities are high. This makes it almost impossible for the Saints to save means for their emigration; this is especially the case with those who have families to provide for.

Brother John Huber is the right man in the right place. Brother Riser and I feel to sustain him in all his movements in rolling on the great Gospel work in this land. We are, as you are no doubt aware, quite limited in means to do this, but we have so far labored unitedly with full purpose of heart, and feel determined that nothing shall be lacking in faithfulness on our part.

Through the blessing of the Lord we find a few in this country willing to listen to our testimony, and benefit themselves thereby by obeying the requirements of the Gospel. I have baptized 27 persons, and 10 children have been blessed during my brief labors. I thank the Lord for this. There is a good prospect for the future. I feel already rewarded for coming here, and trust and pray that the Lord will use me to accomplish more good. Still I anticipate with joy the time when I shall be released to go to my Dixie home in the valleys of the moun-

tains. I glory in belonging to Utah, and in being numbered with that one people who are trying to learn and live according to the laws of God.

My last news from home brings the sorrowful tidings of the death of my youngest child, which occurred on Sept. 4th. The Great Husbandman has the right to transplant his flowers

whenever he pleases. I bow my head and humbly submit.

May the Lord God of Israel bless you in your high and holy calling.

My best respects and kind love to you and brother J. G. Bleak, and all the brethren in your Office.

I remain your brother in the Gospel,
JOHN KELLER.

MINUTES OF A CONFERENCE

HELD AT WILLIAMSBURG, NEW YORK, SUNDAY, OCTOBER 13, 1872.

11 a.m.

After singing and prayer President Bywater made a few preliminary remarks, after which the meeting was addressed by Elders Thomas Hutchison, Samuel Coulson and Phil. Ford.

2 p.m.

Elder George Bunn made a few remarks in relation to voting.

Elder I. J. Elkington reported the Williamsburg Branch, and Elder Wm. Dover the Patterson Branch. The Brookfield, Hyde Park, Blossburgh and Freeport Branches were reported by letter. The reports were all good and accepted by the Conference.

Pres. Bywater presented the authorities in Zion, who were unanimously sustained. Elder S. Coulson then

presented the Presidency of the New York Conference, which was sustained unanimously. I. J. Elkington was sustained as clerk of the Conference, and Elder Geo. Bunn as general book-agent.

The Sacrament was administered; after which Elder W. C. Staines spoke on his experience in the Church, and expressed his satisfaction at the good condition of the Conference.

6.30 p.m.

Elders Bunn and Bywater delivered addresses which were listened to with marked attention, after which the Conference was adjourned till April, 1873.

Benediction by Elder Wm. Dover.

H. G. BYWATER, Pres.

I. J. ELKINGTON, Clerk.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 702.

The news of the dedication of the Temple was most gratifying to the authorities of the Church and to all the faithful Saints. They rejoiced in the fact that to the extent of their ability they had striven to build the Lord's House as he had commanded, and in knowing that their diligence in performing the labor had been pleasing to him and that he had accepted the house. Whatever now might be the future fate of the Temple, they had done their duty, and they were released, by the cruel and outrageous acts of the wicked in driving them from it, from further care and respon-

sibility concerning it. While any of the Saints were permitted to remain, they watched over it; but after all the faithful had been driven from Nauvoo, the Temple was discovered one day to be on fire. Some base creature had set fire to it, and it was burned down. His motives for this act were most wicked, and his condemnation will be very great, yet it would have been a painful reflection, had it stood unharmed, to know that its ballowed interior was polluted by the presence of a people who had slain the Lord's anointed, the Prophet and Patriarch of his Church—Joseph and Hyrum

Smith—and had driven forth his servants and Saints into the wilderness.

On the 29th of June the ferryboat, which was built on the bank of the Missouri River for the purpose of crossing, was launched, and on the next day President Young and several of the Apostles moved down to the river for the purpose of crossing. On this 29th of June, 1846, also, another event occurred worthy of note—Elder Ezra T. Benson was elected by the Apostles to be an Apostle in the stead of John E. Page, who had fallen into darkness and been cut off from the Church.

President Young was still very anxious to have a company go ahead that season to secure a location for the Saints in the mountains. He proposed the organization of such a company to the camp, and that it be composed of men only, the families to follow on afterwards. Many expressed their willingness to go and leave their families. He told the Saints that everything that men and hell could invent would be hatched up to prevent the camp from making any progress. He was strongly moved upon to speak plainly to them upon the subject. He said, that if the Church should be blown to the four winds and never gathered again, he wished them to remember that he had told them how, when and where to gather, and that if they did not so gather, to remember and bear him witness in the day of judgment.

There were good reasons for his anxiety on this subject at this time, though they were unknown to him. Even while he was thus addressing the camp, a scheme which had been arranged was then being carried out, that would have the effect to prevent the journey to the mountains that season of such a company as he proposed. Like numberless other schemes, however, which had been arranged for the embarrassment and injury of the Saints, this was overruled for their good. We refer to the orders from the Government for the raising of a battalion of five hundred men, known in history as the "Mormon Battalion." On the 26th of June, Captain James Allen of the U. S. army arrived at Mount Pisgah, had an interview with

the leading men of that place and presented them with the following—

"CIRCULAR TO THE MORMONS."

"I have come among you instructed by Col. S. W. Kearney of the U. S. army, now commanding the army of the West, to visit the Mormon camp and to accept the services, for twelve months, of four or five companies of the Mormon men who may be willing to serve their country for that period in our present war with Mexico. This force to unite with the army of the West at Santa Fe and be marched thence to California, where they will be discharged.

"They will receive pay and rations and other allowances such as other volunteers, or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all the comforts and benefits of regular soldiers of the army, and when discharged as contemplated, at California, they will be given, gratis, their arms and accoutrements, with which they will be fully equipped at Fort Leavenworth. Thus is offered to the Mormon people now, this year, an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advance party can thus pave the way, and look out the land, for their brethren to come after them.

"The pay of a private volunteer is seven dollars per month, and the allowance for clothing is the cost price of clothing of a regular soldier.

"Those of the Mormons who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp, at the Council Bluffs, whither I am now going to consult with their principal men, and to receive and organize the force contemplated to be raised.

"I will receive all healthy, able men of from eighteen to forty-five years of age.

"J. ALLEN, Capt. 1st Dragoons.

"Camp of the Mormons, at Mount Pisgah, 130 miles east of Council Bluffs, June 26th, 1846.

"Note.—I hope to complete the organization of this battalion within six

days after reaching Council Bluffs, or within nine days from this time."

After due deliberation they advised him to visit the authorities of the Church at Council Bluffs, and gave him a letter of introduction to Elder Wm. Clayton, the clerk of the camp. He reached Council Bluffs on the 30th, and immediately placed himself in communication with President Young and his brethren. On the first of July he met with them, and presented to them, for perusal, the following instructions from his commanding officer:

"HEAD QUARTERS, ARMY OF THE WEST, FORT LEAVENWORTH, June 19, 1846.

"Sir:—It is understood that there is a large body of Mormons, who are desirous of emigrating to California for the purpose of settling in that country, and I have therefore to direct that you will proceed to their camps, and endeavor to raise from amongst them four or five companies of volunteers to join me in my expedition to that country; each company to consist of any number between seventy-three and one hundred and nine—the officers of the companies will be a captain, first lieutenant and second lieutenant, who will be elected by the privates and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval—the companies, upon being thus organized, will be mustered by you into the service of the U. S., and from that day will commence to receive the pay, rations, and other allowances given to other infantry volunteers, each according to his rank. You will upon mustering into service the fourth company be considered as having the rank, pay and emoluments of a lieutenant-colonel of infantry, and are authorized to appoint an adjutant,

sergeant-major and quarter-master-sergeant for the battalion.

"The companies after being organized will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Santa Fe, and where you will receive further orders from me.

"You will upon organizing the companies, require provisions, wagons, horses, mules, etc.; you must purchase everything which is necessary and give the necessary drafts upon the quartermaster and commissary departments at this post, which drafts will be paid upon presentation.

"You will have the Mormons distinctly to understand, that I wish to take them as volunteers for twelve months, that they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain, as their private property, the guns and accoutrements to be furnished to them at this post.

"Each company will be allowed four women as laundresses, who will travel with the company, receiving rations, and the other allowances given to the laundresses of our army.

"With the foregoing conditions, which are hereby pledged to the Mormons and which will be faithfully kept by me and other officers in behalf of the Government of the United States, I cannot doubt but that you will in a few days, be able to raise five hundred young and efficient men for this expedition.

"Very respectfully, your obedient servant.

"S. W. KEARNEY,
Col. of 1st Dragoons.

"Capt. JAMES ALLEN,
1st Reg. Dragoons, Fort Leavenworth."

DANCING.

Dancing is perhaps the oldest amusement in the world, and too natural not to outlive all opposition, yet while we often hear it disparaged, we scarcely ever hear it defended for

its extreme reasonableness. A small book entitled "Dancing in a Right Spirit," is the only attempt of the kind I have met with, but the author has greatly limited himself by con-

sidering the question in one direction only. Whilst very rightly and sensibly reminding us how dancing was a religious pastime among the Jews, and how it is nowhere forbidden, but rather commended, in the Bible, he leaves untouched any consideration apart from the Bible, and much may be said in favor of dancing from an artistic point of view. As beauty of color to the eye, as sweet sounds to the ear, so is the luxury of quick, easy motion to the healthy frame. All young things delight to skip and dance. When it hears quick, lively music the child must dance; it is an irresistible, spontaneous instinct, as much as to use its young voice and shout and laugh and sing out its merriment. It is the first praise of the child to its Creator. By enjoying the life he gives it, the child unwittingly, unconsciously, praises him in its bright, swift motion, as hereafter it will do consciously in a maturer form by the life it will lead to his glory. So in the childhood of mankind, men danced before God in the full joy of their hearts. It was a kind of praise to God from these children of the earth's earlier days, and as much the right and natural mode for them to express praise, as it is now the right and natu-

ral mode for children to enjoy themselves. Whatever gives us highest enjoyment is most appropriately connected with religion; and as physical enjoyment comes before mental, dancing formed a part of religious ceremonial before more recendite rituals or more abstract ideas superseded it. When that time came, dancing slipped out of the religious sphere. And not only that, but in process of time a grim theology, which would banish all cheerfulness from life, did its best to condemn dancing, together with many other innocent and natural amusements, as sin. But such gloomy views of things are too unnatural to retain the world in their bondage, so dancing is still an enjoyment to thousands; and when nature's pre-eminent right of guidance is more and more recognized, dancing will again assume its place amongst the arts which add beauty and joy to our lives, and, though no longer amongst the rites of religion, will, far from being considered hurtful to the religious sentiment, be seen to be a furtherance thereof in the same manner as are painting, music, and all other branches of the joyous and beautiful.—*Victoria Magazine*.

UTAH NEWS.

The *Deseret News* gives the following :—

Z. C. M. I. STOCKHOLDER'S MEETING.—On Oct. 5, a meeting of the stockholders of Z. C. M. I. was held in the Tabernacle. The reports of the Superintendent, Secretary, Treasurer and Executive Committee were read, they having been acted upon by the Board of Trustees, and presented to the meeting as their exhibit of the business of the past half year. The reports were most satisfactory. A ten per cent. dividend was declared, and about five per cent. added to the capital stock from the reserve fund for the past year.

SMALL-POX.—We are informed that Isaac Mills died of small-pox in Centreville, on Wednesday, 2nd of October. There have been in that settlement nine cases of this disease in all, of which two have resulted in death, and three are pending, but are improving.

AN EXCURSION.—A company of leading citizens, by invitation of President Brigham Young, made an excursion on the Utah Southern to the end of the track at Lehi. In the party were three distinguished German gentlemen, who had brought letters of introduction from Hon. W. H. Seward to President Young—Herr Von Schleiden, a member of the German Parliament, but formerly minister plenipotentiary at Washington from the Hanseatic cities, in which capacity he acted thirteen years, and also at the court of St. James;

Herr Johannes Rosing, L.L.D., Consul General of the German Empire at New York; and Herr Leopold Von Bierwirth, formerly President of the Oriental Insurance Co., but now in mercantile business at New York. The trip was a very interesting one to the entire party, but especially to the gentlemen above-named.

The following are from the *Salt Lake Herald* :—

THE COURTS.—Judge Clinton's court was in session on the 7th—as it is every week day—but doing a very limited business.

Judge McKean's court is adjourned over for a week. The judge couldn't afford to miss Conference; and though he hasn't joined "the church" yet, there is no knowing what may happen.

The "Supreme Court of the United States for the Territory of Utah"—that was once the style—was in session yesterday 7th, and will be again to-day 8th, when it is understood the Hawkins' case will come before it. Will the bail be dismissed, and the case killed?

CONTINUED.—The Supreme Court of this Territory has continued the Hawkins' case till February. No need of hurrying this case, as probably by February matters can be "fixed," by the necessary special legislation to put Hawkins through the mill again.

IN CHANCERY.—Suit has been commenced by the surviving partners of Paul Engelbrecht, against mayor Wells, city marshal McAllister, recorder Campbell, and officer Hampton, for the recovery of the simple value of the liquor destroyed by the city when the Engelbrecht place was abated as a nuisance. Now, what has Judge Clinton done that he should be slighted? and how has B. Y. Hampton secured the honor assigned him? The Judge naturally feels indignant. Why shouldn't he?

OF COURSE IT DOES.—The Louisville "*Courier Journal*" propounds the following conundrum :—At the recent election for delegate to Congress in Utah, the official vote stood : for George Q. Cannon, the Mormon candidate, 20,969; for George R. Maxwell, Radical, 1,942. And now Maxwell protests against the giving of the certificate of election to Cannon. As Cannon's majority was merely some nineteen thousand and a few odd votes, it does look deuced hard that Maxwell should be denied the certificate, now doesn't it?

GLORIFI-CATING.—The glorification was held last night, Oct. 12. There was a band, yea, an instrumental band, and three torchlights had a procession. The torchlights cast a lurid glare over the sidewalk down to the Walker House, and there the speakers spoke and the glorificating was made vocally audible. For speakers there were Judge McKean, Judge Strickland—the man who would shoot on such slight provocation—Judge Toohy, of Corinne; Judge Carey, of Illinois; Judge Haydon, and others; but the allusions to Pennsylvania, Ohio and Indiana were extremely meagre, compared with the style in which Mormonism and the Mormons were handled. If the same crowd were to have a wedding, christening, a preaching, a political gathering, a scientific discourse, a horse race or a drinking match, it wouldn't be complete unless they pitched into Mormonism and the Mormons, so having done it in the usual approved style last night—including Strickland's threat about ordering people shot; and having told what they were going to make Congress do—poor Congress—they concluded to wind up the glorification with a general display of self-laudation. There were probably between three and four hundred present.

THE AUTOCRAT.—Strickland last night 12th instant stepped beyond the limits of even a dictatorial judge, as defined by judicial opinions which govern the "ring," and announced himself the self-constituted autocrat of Utah; even mildly talking about ordering people to be shot. People do say Strick. is a bigger fool than he looks.

VARIETIES.

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—*Beecher*.

Though often blighted, true affection never dies, but will glow brightly over the graves of envy and rivalry.

There can certainly be no greater felicity than to be able to look back on a life usefully and virtuously employed, and to trace our own progress in existence by such tokens as excite neither shame nor sorrow.

COURAGE.—True bravery is sedate and inoffensive; if it refuses to submit to insults, it offers none; it begins no disputes; enters no needless quarrels; it is above the little troublesome ambition to be distinguished every moment; it bears in silence and replies with modesty, fearing no enemy and making none; and it is as much ashamed of insolence as cowardice.

P O E T R Y .

REFLECTIONS IN THE GRAVEYARD AND ON THE RESURRECTION.

JOHN LYON.

Peace to the ashes of my absent friends
Who lie interred beneath these mould'ring
heaps

Where now the solitary tombstone keeps
Sentinel, and where the seared sunflow'r bends
To every passing breeze: you once were gay,
And full of wisdom, joy, and social mirth,
The talented, the smart men of your day—
The' here all mute, and mingling with the clay
You wait in silence, for your earthly birth.
Mysterious change! and shall their bodies rise
From earth, to meet their spirits from the skies—
When worms, and putrefaction have destroyed
The last remains of all their vestige here
That's now, with all the elements alloyed,
Earth, Air, Gases, of this mundane sphere:
Start not, ye sceptics, but ye Saints rejoice,—
There's nothing lost, great Nature ne'er destroys
Herself! Tho' low and rotting with the clod,
The seed of human form will from it spring
And rise immortal in the form of God,

When free from sin, and sin's destroying sting.
Yes, ye shall rise, and these elements all,
From which your bodies on this earth were
made,
By eating, breathing, will be at a call,
Bones, flesh, nerves, sinews, beautifully arrayed
To form again, your bodies from the shade
Of dark forgetfulness, and dreary death.
Say, shall the great Designer not have power
To say, Return into your form again,
The prestige of your first estate and dower,
And live forever without toll or pain,
With life, and light, and keys of heav'nly power—
Free from the curse of earth's turmoil and
storm,
Where nature will not need again Reform?
Come then, my soul, keep fast the faith divine,
While gazing o'er the tombstones of the dead,
That you'll arise, as 'twas of Jesus said,
When he commanded *Water into Wine*.

“Deseret News.”

D I E D .

HUGHES.—In Dublin, Ireland, on October 24, of pleura-fever, Ellen, daughter of John and Ruth Hughes, aged 7 years, 3 months and 11 days.—“Deseret News” please copy.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS

MILLENNIAL STAR

"Holiness unto the Lord."

No. 48, Vol. XXXIV.

Tuesday, November 12, 1872.

Price One Penny.

GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 709.]

THIRD DAY.

Tuesday, 8th, 10 a.m.

The choir sang—

"My God, the spring of all my joys,
The life of my delights."

Opening prayer by Elder George Q. Cannon.

"Come, Holy Ghost, our hearts inspire,
Let us thine influence prove,"

was sung by the choir.

PRESIDENT BRIGHAM YOUNG said that the meetings to-day would be occupied similarly to those of the two days previously, in hearing the Elders bear testimony to the things of God. To-morrow some business matters would be laid before the Conference, and he himself would address the Saints on some points connected with their present and eternal welfare.

ELDER FRANKLIN D. RICHARDS bore testimony that the work with which he was identified in unison with the Latter-day Saints, was the work of God. He also treated upon the magnitude of that work, showing the objects which it was destined to accomplish, and in order for people to enjoy the benefits it conferred they must keep pace with its progress. The promise of Jesus to the meek, that they should

inherit the earth, had probably been realized to as great an extent by the Latter-day Saints as by any other people professing to be the followers of Christ. This was the last dispensation, and the fulfillment of many prophecies and the realization of many of God's promises were reserved for the people of the Lord in this age. The speaker next dwelt upon the gathering of Israel from the nations, the follies and fashions of the world, and the attempts of the wicked to lead astray the youth among the Saints by their allurements, and spoke of the necessity of encouraging and fostering Sunday and other schools.

PRESIDENT BRIGHAM YOUNG alluded to the introduction of schools and academies by those who were not connected with the Church, and stated that for those things he felt thankful; he felt to thank those who were thus manifesting an interest in the education of the rising generation. He prayed God to bless them, and he himself felt to bless them, and they would certainly receive their reward. If those who were establishing educational institutions were willing to educate the people free of charge, parents might send their children without fear. Let pa-

rents live their religion and show good examples and teach the doctrines of the everlasting Gospel to their children, and when the latter were old they would not depart from it.

ELDER GEORGE Q. CANNON addressed the Conference. In his opening remarks he touched principally upon the desire created in all people who embraced the Gospel to gather and associate with those who were of the same faith, showing that this was a never failing effect of obedience to the principles taught by the Elders of Israel. He also spoke of the reasons for this gathering together of the Latter-day Saints, and the excellent effects resulting therefrom, and from the people being in possession of the Spirit of the Lord, which had permeated their hearts, uniting them in bonds that were indissoluble. The speaker next commented upon the encroachments among the Saints of the evil tendencies of the age—fashion, extravagance, &c., and against which all should set their faces like flint that they might rear, in purity and beauty, the glorious superstructure of the kingdom of God, which work had been entrusted to them by the Lord. The Almighty was beginning to pour temporal blessing upon the people, and there was a prospect of this community becoming one of the wealthiest on this continent. It was a most important matter for the consideration of the Saints whether they would use the bounties of the earth with which they were being blessed for the building up of the work of God, or whether they would waste and scatter these blessings of the Lord to the winds. As a whole the people were not living in this respect as they should do. So far as inaugurating and carrying forward a system, under the direction of the Almighty, calculated to check the tide of corruption and impurity which flooded the world, they had taken a decided stand, fearless of consequences, and now that they were being brought in contact with the blandishments of wealth, would they continue, and manifest the same integrity of purpose when placed under a change of circumstances financially? The people might as well prepare now for the introduction of that order, under

which there would be no poor among the people. The establishment of co-operation was a step in that direction, one of the effects of which had been to measurably break down class distinctions. He concluded by exhorting the Saints to sustain their own institutions, by patronizing all kinds of home manufacture.

The choir sang the anthem,
"Open thou mine eyes."

Adjourned till 2 p.m.

Prayer by Elder Brigham Young,
Junr.

2 p.m.

The choir sang—

"How beauteous are their feet
Who stand on Zion's hill."

Prayer by Elder Albert P. Rockwood.

"Come, dearest Lord, descend and dwell,
By faith and love, in every breast,"
was sung by the choir.

ELDER BRIGHAM YOUNG, JUN., bore testimony to the divine authenticity of the work with which he was identified. He spoke of the great privileges extended, through the restoration of the Gospel, to all who would accept of its heaven-born principles. The Saints had something reliable and permanent to guide them, and were not liable to be blown about by every wind of doctrine. They not only had the written word, but were blessed with the teachings of the Comforter and of the living oracles. He deprecated the following after the fashions and follies of the world by many of the Saints, especially those living in Salt Lake City. Temptations not existing here hitherto were being introduced, and if they were resisted they would tend to exalt instead of debase them. The speaker also commented upon the importance of the people observing the Word of Wisdom and upon the promises attached to obedience thereunto. It had been given to the Latter-day Saints as a commandment from God. The speaker adverted, in a pointed manner, to the conduct of many of the young men in the community who were indulging in pernicious practices, which were in direct infringement of the precepts of the Gospel. It was the duty of all to discourage such habits. The speaker

expressed the opinion that those who would continue to utterly disregard the Word of Wisdom would lack the Spirit, and eventually leave the Church. He exhorted the people earnestly to devote themselves, with singleness of heart, to carrying out the aim they had in gathering from the nations.

The choir sang—

“Jerusalem, my glorious home.”

ELDER JOSEPH F. SMITH

addressed the assemblage. He spoke of the opposition manifested by the people of the world against the principle of direct revelation of God ever since the Church was organized in this age, and also reviewed the causes for such opposition, taking the ground that revelation from the Almighty would eventually sap the foundations of all the man-made systems existing. He also spoke on the gathering and alluded to the opposition which had been brought to bear against it in the past. The principle of celestial marriage was now the main mark against which the shafts of the opponents of the truth were directed. It had been proved that those who showed the greatest vindictiveness towards it were generally the corrupt and impure. He continued to speak for some time on the subject and then directed his remarks to the Word of Wisdom, making plain that a man's greatest enemy was in himself, in the form of his appetites, when they were allowed to govern him, and that this enemy was all the more dangerous because of its silence and subtlety. The speaker then dwelt upon the principle of co-operation, explaining that its applicability extended not only to mercantile and a few other matters, but to every department of life. He directed attention to the appearance among the children of this city of swearing and other obnoxious habits. He thought the Saints should have sufficient interest in their neighbors to reprove and teach their children better things, when they heard or saw them doing anything wrong. The next theme touched upon by the speaker was the principle of tithing, clearly indicating that to obey it was not only a duty, but a great privilege.

The choir sang the anthem—

“Comfort ye my people.”

Adjourned till to-morrow at 10 a.m.
Prayer by Elder Lorenzo Snow.

FOURTH DAY.

Wednesday, 9th, 10 a.m.

The choir sang—

“God moves in a mysterious way,
His wonders to perform.”

Opening prayer by Elder Joseph Young.

“School thy feelings, Oh my brother,
Train thy warm, impulsive soul,”

was sung by the choir.

ELDER GEORGE Q. CANNON presented the authorities of the Church to the Conference, in the following order, the vote to sustain them being unanimous—

BRIGHAM YOUNG,
Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

GEORGE A. SMITH,
Prophet, Seer and Revelator, and first Counselor to President Young.

DANIEL H. WELLS,
Prophet, Seer and Revelator, and second Counselor to President Young.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, Sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jun., Joseph F. Smith, and Albert Carrington, members of said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, John Squires, Wm. H. Folsom, Thomas E. Jeremy, Joseph L. Barfoot, John H. Rumell, Miner G. Attwood, Wm. Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris, his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van

Cott, members of the first seven Presidents of the Seventies.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt, his counselors.

Edward Hunter Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his counselors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlan and James Latham his counselors.

Adam Spears, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus, his counselors.

James Leach, President of the Deacons' Quorum; Peter Johnson and Chas. S. Cram his counselors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angel, Architect for the Church.

Albert Carrington, Historian and General Church Recorder, and Wilford Woodruff his assistant.

The following Elders were then presented to the Conference as having been appointed on missions—

TO THE UNITED STATES :

David Nelson, of Ogden.

James H. Nelson, "

Hon. Z. Snow, Salt Lake City.

TO EUROPE.

John C. Naile, of Tokerville.

H. B. Wilde, Coalville.

Wm. Parker, American Fork.

Joseph Alvord, North Ogden.

John I. Hart, Ogden.

Thomas Snarr, Salt Lake City.

M. H. Hardy, of Salt Lake City.

George Crismon, " " "

Wm. K. Barton, Manti.

Luke Syphus, Panacca.

Mark Burgess, "

TO ICELAND :

Lofta Johnson, Spanish Fork.

Magnus Bjearnson, "

The vote to sustain those brethren was unanimous.

PRESIDENT GEORGE A. SMITH addressed the Conference. His opening remarks were upon the labors promised by the Home missionaries. Those who had been called to that work had generally been diligent and their efforts had resulted beneficially, and their labors should not cease.

President Smith then alluded to the course of some parties professing to be

members of the Church, who, under cover of some legal technicality or quibble, were attempting to rob others of their land and other hard-earned property. He had no more fellowship for such characters than for any other kind of dishonest individuals. He thought the Bishops and others whose right it was to see after the welfare of the people, should give special attention to all cases of land piracy.

PRESIDENT BRIGHAM YOUNG delivered a discourse on the necessity of the Latter-day Saints being self-sustaining, showing the inseparableness of spiritual and temporal things and of faith and works. His remarks indicated, in a lucid manner, how the people could build up the kingdom of God, and included many valuable instructions of a very practical character, and calculated to benefit all who would give them a practical application in their lives. He alluded, in a pointed manner, to the foolish customs and habits of the world, and advised the Saints to avoid them, as being displeasing to the Spirit of the Lord. The speaker next dwelt on the importance to the people of obeying the Word of Wisdom, observing the Sabbath day, and complying with the law of tithing. If the payment of tithing was neglected by the people, the Lord would chasten them. As a general rule the poor were more faithful in this matter than the rich.

President Young then spoke of the excellent results which would flow from a society of families determined to serve the Almighty amalgamating and settling down in some place on one side and carrying out the order of Enoch. Ten years, he said, of such a course would present a picture of happiness and prosperity to the Latter-day Saints that would astonish them. An adequate idea of the discourse can not be given in a brief synopsis, and it will shortly be published in full.

The choir sang—

"Hark! the song of jubilee."

Adjourned till 2 p.m.

Prayer by Elder Brigham Young, jun.

[We conclude the report of General Conference proceedings by copying from the *Salt Lake Herald*, as the

full file of *Deseret News* has not come to hand.]

2 p.m.

Choir sang—

"Praise ye the Lord, 'tis good to raise."

Prayer by Elder John Van Cott.

Singing by the choir—

"Lord, we come before Thee now."

PRESIDENT JOSEPH YOUNG, SEN., rose to bear his testimony, and testified that he knew the Gospel was true, knew it now as well as he did forty years ago when he embraced it, and this knowledge was received by revelation from God, as Peter was enabled to say to the Redeemer, "Thou art the Christ, the son of the living God," which Jesus said had not been made known to him by flesh and blood, but by his Father in heaven. He urged the Saints to live the principles of the Gospel, that they might receive eternal salvation.

PRESIDENT GEORGE A. SMITH said that in all their actions and movements pertaining to the Perpetual Emigration Fund they had appealed for contributions. This season the contributions had been light. President Young had contributed liberally, and others had done something. Large sums were owing to the fund, and owing in many instances by those well able to pay. If this money were on hand, there would be little difficulty in emigrating a large number of the poor who desire such assistance. He then touched upon Sunday schools, urging an increased interest in the duties of teachers, and of parents in teaching their children punctuality of attendance; and he returned thanks to the superintendents and teachers of Sunday schools, so far as his knowledge extended, for their diligence in the discharge of their duties. He advocated the necessity of children being thoroughly instructed in the catechism of the Church, which is now out of print, but another edition of which will soon be issued. He also urged the value of the *Juvenile Instructor* as a medium of aiding the education of the young, and referred to the *Deseret News* as the Church paper, and worthy of patronage. The next subject he presented to the congregation was family prayer and private prayer, that faith might be strength-

ened in God and in the manifestations of his power. The calling for the Elders and exercising faith in God, for the healing of the sick, were advocated in preference to applying to doctors and patent nostrums. He referred to the order of Enoch, and to the benefits of united labor or united exertions in the matter of property and work. Co-operative herding was cited as an illustration; co-operative farming was advocated; as were manufacturing cloth and performing other kinds of labors on the same principle. It was possible that the Saints were putting off the evil day, but the time was near at hand when God would pour out his judgments upon the wicked; and should the time come, as it would come, that Babylon would fall, what progress was made to meet such a crisis, and abide by the commandment in all its fullness, which required that they should clothe themselves in the workmanship of their own hands? He had felt annoyed at learning that sheep-owners had been sending the wool out of the country, when he considered that sheep had been untaxed for years to encourage woollen manufactures; yet they allowed the picayune to hide the eagle, and for a little present ready money had crippled home manufactures. Farmers should sustain miners with their products at reasonable prices; sheep-owners should sustain woollen factories in the same way, and all would become rich by sustaining each other. If any of the brethren felt disposed to agree to build up a city on the principle of the order of Enoch, it would give them an opportunity of showing to the people what could be done by united exertions. The system of emigration under which the Saints had been brought to this Territory, was the best in the world; it was an illustration of united efforts and united intelligence, and it alone should secure to President Young the gratitude of the nation for what had been done under it for the development of the country. The speaker then took up the subject of tithing, and said it was the duty of every person professing to be a Latter day Saint, to pay tithing and offerings, and do it punctually.

"Let those who would be Saints indeed," was then given, Mrs. Careless singing solo, the choir joining in the chorus.

PRESIDENT BRIGHAM YOUNG spoke on the condition of a society organized according to the order of Enoch, showing how obedient they would require to be, according to the principles laid down in the Bible. The Latter-day Saints had been independent enough—many of them—to embrace the Gospel, because they knew of its truth, in the face of opposition on the part of friends and relations, and the world. Yet the Saints had said they would yield strict obedience to the laws of God that they might share in the glory prepared for the faithful. Was there liberty in this? He would answer "Yes, and it was the only condition under which the children of men could find true liberty." No person was fit to rule until he or she learned to be ruled. This was the only thing in the heavens or in the earth that could give them liberty. By strict obedience to the commands of God, all the ordeals required to be passed through on the earth were undergone, and God having tested and proved those who obeyed his will set them free and crowned them with glory and life everlasting. In a community organized under the order of Enoch the houses would not all be built alike. President Young then gave a sketch of his views with regard to the management of a community so arranged, in its living, working and varied avocations. When touching on the principles of economy he said the people didn't even save their paper rags, and yet the paper mill needed them; and waste was too prevalent in almost everything. Articles of furniture which the grandmothers of the present generation would have preserved and handed down to their daughters almost uninjured, were now worn out in two or three years. In a community like that he had described such waste would not be seen; and they would manufacture and grow what they required, and have a surplus to dispose of for money. Novel reading would not be allowed in such a place, which was now permitted to a great extent, and was ten thou-

sand times worse than people coming here teaching the children the rudiments of education and good manners. He would like to see a society organized to show the Latter-day Saints how to build up the kingdom of heaven; but he would not wish to help organize any society that would not try his faith and that of his brethren. As the society referred to would not have any lawyers among them, the speaker expressed his views briefly concerning lawyers, not very flattering to them. He did not see the use of them, unless they changed their profession. All, he said, were not as he pictured, but those who stirred up strife were, and there were a few of them around here. The people were next advised relative to doctors. Surgeons and surgery were good; but the growing faith in doctors was a growing evil, against which he cautioned all. People were organized as differently as were their faces, and to give to all persons the same medicines, regardless of their organizations, was trifling with life and health, and experimenting at the expense of suffering. The real doctor was the person who knew by revelation what was the disease, its cause, and the proper remedies to remove it. The others would not be admitted into such a society as he was speaking of. Were he to invite names, of those who would be willing to enter into such an organization, the worst men in the community would be among the first who would apply for admission. These he would not want; but he would like to see such a society organized, if only on a small scale, to show the Latter-day Saints how to build up the kingdom of God. The subjects of propriety in dress, the cultivation of silk, making cheese, caring properly for cattle, and the right training of girls by their mothers were touched upon by the speaker, who in conclusion called upon the leading Elders in the Church to set such an example before their families and the people that they could say, "Follow me as I follow Christ."

PRESIDENT GEO. A. SMITH said it was moved and seconded that the Conference sustain the Home missionaries, and put the motion to the congregation, which was unanimously sustained.

He also said it was his intention to go abroad to Palestine, and that he would probably be absent about a year. The cost of the trip would be some three thousand dollars in gold, a sum larger than he was able to raise; and if any of his friends, the Bishops and Elders throughout the Territory, felt disposed to assist in defraying the expenses of the proposed journey, it would be appreciated.

ELDER GEORGE Q. CANNON presented the names of Elders Wm. A. Neimaur and Mark Lindsay as missionaries to the States, and Elder John

Bennion to England, which were sustained unanimously by the congregation.

PRESIDENT BRIGHAM YOUNG said the Conference would now be adjourned until the 6th of April next, to convene at 10 o'clock in the morning in the same building.

Anthem, "Daughter of Zion" by the choir. The doxology was then sung, the congregation joining with the choir; and President George A. Smith offered up the closing benediction.

THE RUSH THROUGH LIFE.

We are forcibly reminded of the fast age in which we live, and still faster spirit that propels the people of the Pacific Coast, and of California in particular, as we study the restless crowd which travel on the ferry between Oakland and San Francisco. Instead of sitting down quietly and contentedly, making the trips easy and pleasant, there is a continual moving to and fro, a restless commotion, an anxious uneasiness which manifests itself in look and action; and when far from the landing, at the sound of the engineer's bell to stop the machinery, a rush is made for the end of the boat nearest the wharf, where the crowd is only kept back by drawing a line across the boat. When the boat is at last made fast and the barrier removed, a tremendous rush is made, as if a prize awaited the first to land, or a contagious disease was behind them. We have watched and wondered, and asked, "Why this hurly-burly-rush through life? Why this anxious, feverish, restless and mad way of living? Why not take life easy, quietly and coolly? Is it the atmosphere we breathe on this Pacific Slope that keeps us charged full of electricity, forcing us along at the terrible velocity we are all going? Sometime the vital force will give out and the physical

machinery will suddenly drop to pieces. We had far better go slow now, than to be suddenly stopped entirely in our career. Nature's laws cannot be violated with impunity. What we sow, that shall we reap.

How much better for health, long life, present happiness and enjoyment, is the slow and sure plodding way of our English cousins. Their slow way is more certain of future competence. Why should we be in such a hurry to get rich? What are riches but care and trouble? Is it all of life to accumulate wealth? What a sad mistake we are all making; literally throwing life away. If this fleeting existence is all there is of life, then ought we to fill up our days with all the happiness we can, for life is but a span, very short at the longest, far too short to go rushing through it, chasing a Will'-o-the-Wisp in the rush for great wealth.

If this existence is *not* all there is of life, then, indeed, should we devote a portion of our days to soul culture, for the life that is eternal. If this is but the preparatory existence, then do we perpetrate a crime upon ourself by neglecting the higher life cultivation. In any event we outrage our moral and physical nature and being, by denying to ourselves the pleasures of life.—*Oakland Transcript.*

The spirit of true religion breathes gentleness and affability; it is social, kind, and cheerful; far removed from that gloomy, illiberal superstition and bigotry which cloud the brow, sour the temper, deject the spirit, and impress morosity on the manners.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 12, 1872.

PRESIDENT GRANT AND UTAH.

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TELEGRAPHIC despatches bring the information that President U. S. Grant has been re-elected to fill the Executive chair of the United States for four years longer. In connection with the receipt of this information springs up the thought, "What will be his policy towards Utah during the ensuing term?" We will set out with the hope that it may be a more truly loyal one than he has manifested during his past administration.

Truly the past has not a flattering record. His course towards Utah has been the very opposite to what the fostering care of the Chief Executive of a popular form of government should be to all those under his jurisdiction, for he has appointed men the most intolerant to office in that Territory. And when his own appointments have, as in some few cases, resulted in installing men who were not sufficiently despotic, he has invariably removed them, and has filled their places by appointing others more suited to execute unconstitutional, oppressive measures to bring into abject submission the people who were the first to develop the vast resources of the "Great American Desert."

The evidence of this course is to-day apparent in Utah. The Governor, the Secretary, the three Federal Judges, the Assessor of Internal Revenue, the Collector of Internal Revenue, and the Registrar of the United States Land Office are the most prominent among those appointed to official position in Utah by the President. And these are the most prominent in an organized "ring" opposed to the prevalence of Constitutional, Territorial and Municipal law.

During the past years of President Grant's administration, laws enacted by the Territorial Legislative Assembly, and forming the law of the Territory under the approval of Congress, have been subverted by this "ring," causing in many instances criminals to be turned loose upon the community, and the lawless to go "unwhipt of justice." To aid in this nefarious work the Probate Courts, among the principal legal safeguards of the people, have been obstructed in the administration of the law. This obstruction continues, as will be seen by referring to an article published in this number of the STAR under the caption "A Court in Trouble."

Not only has the course of law been obstructed in the courts, but the lawless, ever ready to take advantage of every opportunity, and to turn to their own account every encouragement, have been emboldened by this "ring" and its partizans, and when liquor saloons, gambling houses and brothels have been suppressed by the corporate authorities of Salt Lake City, their keepers have been sympathized with, and in some cases encouraged to resist the city

officers who were executing their sworn duty in destroying those dens of infamy. And so reckless have some become, that we find one of the present United States Judges "in and for the Territory of Utah," proclaiming his own lawlessness in the most rowdy manner in a public meeting, as will be seen by reference to an article in this issue headed "Judge Strickland's Threat."

Such is the present appearance of the "spirit and intention" of some of the United States officers appointed by President Grant. There are other organized Territories beside Utah, but nowhere does the one exist which has borne the oppression of that anti-republican spirit which has been unceasingly manifested by the officers appointed by President Grant to administer the governmental affairs of Utah.

What has President Grant against the people of Utah? Why should he persist in the cruelly unjust and unconstitutional course pursued by his appointed officers in Utah?

We know of no answer to these questions, other than that the great majority of the people of Utah are members of the Church of Jesus Christ of Latter-day Saints. Yes, herein "lies the head and front of our offending." But this does not justify President Grant in using his great power to oppress a part of the people of the United States. Constitutionally he has no more right to interfere with the religion of the Latter-day Saints than he has to interfere with the religion of the Episcopalian, Roman Catholic, Presbyterian or with that of the devotee of any other form of faith. The very first amendment to the Constitution of the United States has these words:—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Congress being denied this right, the assertion is, therefore, made that President Grant has no right to interfere with the religion of the Latter-day Saints. And further, what is affirmed of the absence of this right in the President is equally true of all his appointees.

In conclusion, as to President Grant's future policy towards Utah, it is most devoutly to be hoped that the experience of the past few years may not be without its salutary effect; and that he will appoint law-abiding men, lovers of good order and such as will glory in the impartial administration of the laws of the country in keeping with the spirit of the Constitution.

J. G. B.

RECOVERED.—We have profound gratitude and sincere pleasure in stating that Elder Charles H. Wilcken has fully recovered from his attack of small-pox. He is able to resume his duties as President of Birmingham Conference. Our gratification is increased by being assured that Elder Erastus W. Snow, who has been most assiduously nursing brother Wilken, has so far escaped the foul disease, and is out again traveling in the ministry.

LONDON CONFERENCE.—A Conference will be held in London on Sunday, November 24th, at which it is expected that President George A. Smith and those with him en route for Palestine will be present.

The Elders in the British Isles from Utah are invited to attend the Conference, so far as the duties and finances of their several fields of labor will consistently permit, of which they are, or should be, the best judges.

The address of the London Conference House is 20, Bishop's Grove, Ball's

Pond Road, London, which the Elders who purpose attending the Conference had better bear in mind, to know where to go on their arrival.

ARRIVALS.—Elders John Bennion, Luke Syphus and Mark Burgess arrived from Utah on the 3rd inst., on a visit to their relatives and friends, and are authorized to labor in the ministry as they may have opportunity and feel disposed, with a trust that their visit may prove both pleasant and beneficial.

A FEW MORE DELIVERED.—Twenty-six souls of the Saints left Liverpool on the Guion & Co.'s steamship *Nevada*, on Wednesday, the 6th inst., bound for Utah. Elder Thomas Morley has charge. A safe journey to them.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 717.

As soon as the object of Captain Allen's visit was known to President Young and the Council, they sent an invitation to the brethren within the camp to assemble. At the meeting, President Young introduced Captain Allen to the people, and he addressed them, stating the object for which he had been sent. He attributed the call to the benevolence of James B. Polk, President of the United States: said that he wanted five hundred of the Latter-day Saints, and spoke of it as though it were a favor, for there were hundreds of thousands of volunteers in the States, he said, ready to enlist if called upon. He read his orders from Colonel Kearney, and a circular which he had issued at Mount Pisgah, and explained them. Captain Allen did not inform the people—for the reason probably, that he knew nothing about it—what the design was in case the battalion was not raised. The secret history of the transaction is, as President Young was afterwards informed on the best of authority, that Thomas H. Benton, United States Senator from the State of Missouri, got a pledge from President Polk, that if the Mormons did not raise the battalion of five hundred he might have the privilege of raising volunteers in the upper countries of Missouri, to fall upon them and use them up.

Captain Allen in all his dealings with the people deported himself as a gentleman and gained the goodwill of

the leading men of the camp, as well as of all the volunteers.

The assembly was addressed, after Captain Allen had finished, by President Young. He asked the people to make a distinction between this action of the General Government, in calling upon them for volunteers, and their former oppressions in Missouri and Illinois. The people had so recently suffered from mobocracy in being driven from their homes, and stripped of their possessions, and compelled to flee into the wilderness, without having any remonstrance made in their behalf by the authorities of the government, that they naturally felt it to be a hard request to make of them, while their families were in the midst of the wilderness and homeless wanderers, to enlist as soldiers to fight with Mexico. If the plan were a benevolent one they failed to perceive where the benevolence came in. It required all the influence of President Young and his brethren to raise the battalion of men, for it seemed to present itself as another act of persecution, to call upon them to leave their families under such circumstances in the midst of an unknown country.

Elder Heber C. Kimball motioned at this meeting that a battalion of five hundred men be raised, in conformity with the requisition of the government. This was seconded by Elder Willard Richards, and carried unanimously.

After the meeting, President Young walked out as recruiting sergeant, with Willard Richards as clerk. A number of names were given as volunteers. There not being men enough in the camp at Council Bluffs to fill the requirements, a Council was held, and it was voted that President Brigham Young and Heber C. Kimball should go to Mount Pisgah to raise volunteers. They started on the 3d of July and were accompanied by Elder Willard Richards and several brethren on horseback. They met numbers of the people traveling towards the Bluffs, to whom they explained the object of their journey, and with whom they held meetings as opportunity offered. They also met among others Elder Jesse C. Little, who had been acting as President in the New England and Middle States. He had visited Washington and had learned from President Polk of the intentions of the government to raise a battalion of men, and he had immediately started for the camp by way of Nauvoo. He had been very active in his labors in the East, and had done all in his power to create a sympathy in behalf of the people.

On the 6th Presidents Young, Kimball and Richards reached Mount Pisgah. From this point they sent epistles to Garden Grove and to Nauvoo, informing the Saints of the move that was being made to raise a battalion of five hundred; and calling for them to send forward all the men they could spare to strengthen the camp. From Garden Grove they called for volunteers for the battalion. At Mount Pisgah they held a meeting, at which they set forth the object of their visit and the anxiety they had to raise the number of men which the government required. They remained at Pisgah until the evening of the 9th, at which time they started back for the camp at the Bluffs, which they reached

on the 12th.

During their absence the work of raising volunteers had been pressed, but the necessary number had not been raised. Upon their return this business was vigorously pushed forward, strong appeals being made to those of suitable age to enlist. President Young told the people that if they wanted the privilege of going where they could worship God according to the dictates of their own consciences the battalion must be raised; it was right to raise it, and the blessings they were looking forward to could only be obtained by sacrifice; surrounding circumstances must be cast from their minds, they must let them go. They might as well consider themselves in good circumstances as in bad ones; he knew that every man was well supplied, for he was as well acquainted with the situation of every man in camp as he was himself. Though there were no more men than were actually needed to take care of the families and teams, and to perform the necessary amount of travel, yet the battalion must be formed. He said, "We have lived near so many old settlers who would always say 'get out,' that we should be thankful for the privilege of going to settle a new country. You are going to march to California, suppose that country ultimately comes under the government of the United States, which ought to be the case, we would be the old settlers and could say 'get out.' Suppose we refuse to raise a battalion, what will we do? If you won't go, I will go, and leave you. We told you some time ago we would fit you out for the purpose, and now we are ready to do so with Captain Allen as agent for the United States to help us." At this meeting it was voted unanimously that President Young and the Council nominate the officers for the several companies.

JUDGE STRICKLAND'S THREAT.

Editors Salt Lake Daily Herald:

Gentlemen—I have observed several brief allusions, in your columns of Sunday and Tuesday of this week, to

something purporting to have been said by Judge Strickland at a late ratification meeting held in this city, by the radical or Grant Republicans.

The gravity and importance of the rights of persons in this country is too great to admit of trifling, and all men have a right to be defended when charged with offences. If I apprehended the force of your allusions to Judge Strickland, you charge him in words, or by innendo, with threatening to cause to be shot any person interrupting said meeting.

Now, as I am in favor of fair play all around, I desire you to be explicit, and reply to following interrogations :

1st. What words were used by Judge Strickland on the occasion referred to?

2nd. What position did he hold in the meeting?

3rd. Have you proof that he uttered the words charged in your indictment?

Of course I have no claim on you for the answers to the above, but it is due to Judge Strickland that the charges be withdrawn if not proved, and it is due to the public to know whether a sworn conservator of the peace shall be permitted to incite wicked and lawless men to commit acts of violence in our streets.

Hoping to have an explanation in the premises, I am, truly yours,

PEACE.

The foregoing respectfully worded note claims prompt answer, and we will reply to the queries put in the order in which they stand—

In answer to the first we quote Judge Strickland's words as given in the Monday evening's "Journal," when defending the language—"I shall in a quiet, Christian-like manner, order the first man shot who attempts to break up this meeting, I say what I mean, and I mean what I say." Does not the very meaning of these words, and the manner in which they are used, say

that Judge Strickland knew, or believed he knew, there were men in his presence ready to execute such a lawless and murderous order had it been given? And what construction can plain, honest men put upon such a situation of affairs?

To the second question we reply that he was chairman of the meeting.

To the third, asking if we have proofs that he uttered the words charged, we answer that proof is ample, and consists of confession by the organ sustaining him and the testimony of more than a hundred who heard the language used.

In conclusion, we beg to assure our correspondent, who is a "Gentile" so called, and has been a sympathizer with and a friend to Judge Strickland, that we do not think the history of the judiciary of the United States can furnish anything to equal in its recklessness and imprudence the language referred to. We may add, that since Saturday night it is openly charged that Judge Strickland, one of the Federal judges of this Territory, and some other Federal officials, are banded with certain lawless men who have sworn to destroy the property if not the lives of some leading citizens—prominent Mormons. How correct or incorrect this may be we do not know, but threats of the kind have been publicly made, and should there be any attempt to carry them into effect, Judge Strickland's own utterances will go far to convict him of being accessory before the fact, and of thus trampling the laws under foot and setting them at defiance off the bench, as well as disregarding them while in the discharge of his own judicial duties. —*Salt Lake Herald*, Oct. 16th.

A COURT IN TROUBLE.

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By private communication from Beaver, facts have come to light that wring the editorial heart—or what serves the purpose of one—for our worthy and highly esteemed friend, Judge Hawley, Judge of the Second District Court, and associate justice of the S. C. of the U. S. for U. T. His honor went to Beaver—went, be it

understood; he does not reside in his district—to hold court. There was a man accused of murder, another of manslaughter, and a third of rape, to be tried; all rank offenses. But a court in these degenerate days needs more than the corpus of the Judge to make it complete. There be officers required; a marshal and a prosecuting

attorney, and juries, and things. And this judge of ours, remembering that Judge Wilson one time perpetrated an "ouster" against the Territorial marshal, holds that "ouster" to be like the laws of the Medes and Persians; *ergo*, there is no Territorial marshal. Yet he required a marshal, or somebody to fill the place. There was a sheriff in Beaver, but a sheriff wouldn't answer; so his honor couldn't hold court till "Poney" Duncan appeared on the scene, and Duncan *na copaleen* was forthwith sworn in an elisor—in the place of who? Point first: Where did our judge find statute or common law for this proceeding?

But the court wanted a jury; wanted two juries, in fact; one for United States business and one for Territorial business, although there was no United States district attorney, and no Territorial attorney-general present. But a grand jury was summoned—a grand jury, remark—and this a "United States grand jury." This high inquest gravely considered the case of James Cain, for the murder of Robt. T. Ellison, an offense against the laws of the Territory, and as gravely found an indictment for murder against him. The case came on for trial, Mr. Milner, of Provo, prosecuting as attorney-general Snow's deputy, when counsel for the prisoner moved to quash the indictment on the ground that a grand jury impaneled to inquire into offenses against the laws of the United States had nothing to do with offenses against the laws of the Territory, and could not bring a legal indictment under them. Point number two, well taken, and indictment quashed.

But Cain was still held in custody, and another indictment had to be procured, when the prisoner's counsel started up with another point, to the effect that there was no evidence before our Hawley's court that Cain had committed any crime. He had been

examined before a justice of the peace, and committed for trial to the Probate court, which court his honor had on several occasions wiped out of existence, or something nearly akin thereto, and had prohibited by his judicial power from exercising authority as a court. And as the commitment had not been made to his honor's court, nor an appeal taken to his honor's court; and as by his honor's repeated decisions the next court below couldn't take an appeal to his honor's court, his honor's court had no right to hold Mr. Cain a prisoner, as his honor's court had no official knowledge that Mr. Cain had committed any offense against the law. Point well taken, and his honor's court in a treble quandary.

Then sat his honor as a committing magistrate, and again committed this man, twice tried, to appear before his honor as a District court. But while our Hawley was thus tried in spirit Cain contrived to escape, and there were loud threatenings among the miners in that region. The sheriff, though—for there is a sheriff there notwithstanding the elisor—started in pursuit; and with a keen scent and determined will followed the prisoner until he effected a recapture.

Then the judge who delighteth in opinions entertained the opinion that his judicial labors were somewhat unproductive if not slightly farcical, and he determined to come northward bringing with him Cain—bringing out of the district where he should have been tried, a man not convicted and not tried; depriving him of a speedy trial, and lodging him in a prison a long distance from the scene of his alleged crime, where he may possibly have to languish until his honor has leisure and opportunity to get over the late blunderings at Beaver and attempt holding another court.—*Salt Lake Herald*.

UTAH NEWS.

The *Deseret News* gives the following:—

TRIED AND SENTENCED.—We are informed by a gentleman from Sanpete, that the trial of Richard Smyth, for an attack with intent to kill, on Jeremiah

D. Page, was held before the Probate Court at Manti. Judge Peacock presided during the trial. The jury returned a verdict against the prisoner of guilty, and he was sentenced to imprisonment in the penitentiary for one year.

CAMPAIGN TOUR.—His Excellency Governor G. L. Woods left this city this morning, Oct. 12th, on an election campaign tour in Nevada, which will probably be extended to California. Before his departure he signed a certificate to the effect that Hon. G. Q. Cannon, at the late general election, was duly elected Delegate to Congress for this Territory. The certificate is also attested by Hon. Geo. A. Black, Secretary of the Territory.

CHEERING NEWS FOR MRS. CAMERON.—It will be remembered, that while the train of emigrants which arrived here last, was traveling through Illinois, a little Scotch girl, named Jane Cameron, fell therefrom and was not missed until it had proceeded several miles, and then intelligence was forwarded to her mother by telegraph that the child's right arm had been so badly injured by a portion of the train passing over it, that it had to be amputated. The accident happened at Morrison, Whiteside County, Ills., and as the mother of the little sufferer was poor and had several other children with her needing her care and attention, it was thought best under the circumstances to send back one of the brethren to look after the child, and to stay with her until she was able to come along. Brother William Rollo was the person selected for this duty, and this morning we received a letter from him, giving a cheering report of the present condition and progress towards convalescence of the child. She is in the midst of friends, is the recipient of every kindness, and has done so well that she will probably be able to start west in two weeks from the date of writing, that was last Monday, Oct. 7th.

Brother Rollo says that after the accident the child was picked up by Mr. J. C. Johns, who took her at once to a doctor. The latter pronounced amputation the only thing that could save her, and he performed the operation. Mr. Johns then bought a shawl, wrapped her in it, and took her to the house of Mr. William Richards, a philanthropic Christian gentleman, of Morrison, and he and his lady have done everything for the comfort of the child that kindness and sympathy could dictate, treating her as if she were their own. A lady named Mrs. Fay, a neighbor of Mr. and Mrs. Richards, and numerous others in the vicinity, have also taken great interest in and have been kind to her. Brother Rollo says the mother, Mrs. Cameron, may make her mind perfectly easy, for her daughter is being better cared for than she could be if with her in her present circumstances.

In view of the serious misfortune sustained by the little girl, she having had her right arm amputated at the shoulder joint, one suggestion contained in the letter of brother Rollo is worthy of consideration, namely, that an appeal be made to the "Scotch" residents of Utah, to raise a fund to give her a good education, and so enable her to provide for her own wants, and to be a useful member of society.

The following are from the *Salt Lake Herald*:—

VISIT TO EUROPE AND PALESTINE.—President George A. Smith, accompanied by Messrs. Feramor Little and W. D. Fuller, leaves this morning, Oct. 15, for the East, and expects to be absent about a year, as he purposes visiting various portions of the United States, some European countries and Palestine, during his absence. The warm, best wishes of thousands for their welfare and safe return will accompany the party. Mrs. and Miss Little will accompany Mr. Little to the Eastern States, and the young lady will be his companion to Europe.

MORE PROHIBITION.—The liquor license business is up again, and C. Connolly has been tried on two cases for selling liquor without license. In the first a fine of a hundred dollars was assessed, and in the second the same fine with thirty days imprisonment, as per the city ordinance. Meantime a writ of prohibition has been sued out before Judge McKean, and served on Judge Clinton. By it Connolly can run his machine in a top-sawyer style until the

26th inst., and Jupiter knows how long after, until the court can get "dem babers" out of the usual pigeon hole. So it begins again.

GETTING AHEAD.—Rushton & Winter's steam pile-driver is putting the piles in the Provo river, while the river is low, for the Utah Southern R. R. bridge. This is preparing for a prospectively near future.

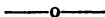
EASTWARD BOUND.—Hon. Thos. Fitch has concluded to move again, and this time calculates, we believe, to make his future residence in the east. He has sold his law library, and advertizes for sale his real estate and other property in this city. On asking Mr. Fitch his reasons for moving, he said they were no secret, and he did not care who knew them. He considered that the result of the Pennsylvania election settled the re-election of Grant; that meant the continuance in office of Judge McKean; and he had no desire nor intention of asking his clients to endure the indignity, nor himself to suffer the humiliation, of having cases tried before such a court.

DID or did not Judge Obed F. Strickland, on Saturday night last, after his now notorious declaration that if any person attempted to break up the meeting he would order him shot, add—"For we are 'heeled' and ready!" It is alleged by numerous gentlemen of reliability and respectability that he did. And if so, did he not class himself with a band of men avowedly armed to set the law at defiance—he a Federal Judge of the Territory? We ask the Judge again to rise and explain.

MORMON EXCLUSIVENESS.—*Editors Herald*—A case illustrative of the "exclusiveness of Mormon rule," has just come to my notice, and as "a rendition unto Cæsar of the things that are Cæsars," I make it known to you. A young man, with wife and sister, came to our city last week for the purpose of finding employment whereby he might be enabled to support them. With abilities and inclination, he applied to several prominent houses of his own sect and creed, but without success. Somewhat disheartened at the coldness and selfishness displayed, he expressed his desire to see Brigham Young, but the general opinion expressed was, "Oh, no; don't go there; he only helps those of his own church, and you will only be snubbed and turned away." However, he *did* go, and saw Brigham Young, and *he*, disregarding the immensity of business that claimed every moment of his time, devoted sufficient to hear this man's story, and not only heard, but helped him; he was neither "snubbed nor turned away," but when he left, it was with a letter, which will obtain employment for him, and in his heart there was, and ever will be, irrespective of sect, creed or religion, the most lively feeling of gratitude for Brigham Young and every member of his office. I write this, that others may know as I do, that working men are ever welcome to Utah, and that exclusiveness is not a part of Mormon rule.—A GENTILE.

A CURIOUS CALCULATION.—**THE OCCUPATIONS OF LIFE.**—A curious calculation has been made of the proportion of time spent in different employments in a lifetime. At the age of 48, most men and women have spent about 18 years in sleep, $3\frac{1}{2}$ years in eating and drinking, and $2\frac{1}{2}$ years in dressing and washing. In other words, precisely half of existence has to be deducted from the time left available for work of any kind. Of the remaining half, a literary man or student will generally have spent about six years in reading and six in writing, and a man of active habits about six also in walking, riding, or driving. Men who work nine hours at any trade or profession, and who commenced such labor at 12 years old, will have spent—allowing for Sundays—about 14 years at it by the time they have arrived at the age in question. Ladies who devote three hours a day to the piano, or to crochet, from an early age, may enjoy the reflection that they have dedicated about four years of mortal life to those occupations. Finally, nearly all of us who have lived for half a century have spent something like five or six years in talking—that being the employment which fills up the interstices of time left vacant by every other occupation.—*Echo*.

VARIETIES.



Pleasure is perfect only when it harmonizes with our permanent interests; no delight can be enduring which interferes with duty.

Of what character is your conversation? Whatever it may be, be assured it is an unerring index to your heart. The tree is known by its fruit.

ORDER.—Never leave things lying about—a shawl here, a pair of slippers there, and a bonnet somewhere else, trusting to a servant to set things to right. No matter how many servants you have, it is a miserable habit, and if its source is not in the intellectual and moral character, it will inevitably terminate there. Children should be taught to put things back in their places as soon as they are old enough to use them. If each member of the family were to observe this rule, the house would never get much out of order, and a large amount of vexation and useless labor would be avoided.

POETRY.

WOMAN'S RIGHTS.

[SELECTED.]

A right to watch when others sleep,
To soothe the bed of pain,
To cause the weary troubled heart
To wake to hope again.

To bring soft influence to bear
Upon earth's bitter strife,
And strew with flowers of Paradise
The beaten track of life.

To make of home a beacon light
In sorrow's stormy day,
Where tossed and troubled ones will turn
Fond thoughts when far away.

To guide the early steps of youth
And childhood's budding years;
And, like her lord, with gentle hand
To dry the falling tears.

Who would exchange these charities
For any glittering crowd?
Or covet in their place debate,
Or plaudits long and loud?

Not in the earthquake nor the wind
Was felt the moulding power,
'Twas in the still small voice it came
In that calm solemn hour.

Noiseless the rootlets grow apace,
We see them not nor hear;
The dew falls silently, the sun
Shines, and the flowers appear.

Brave hearts, bear up, be patient now,
The reaping-time will come;
Root up the weeds, sow the good seed
In that dear field, your home.

—*Leisure Hour.*

DIED.

BENTLEY.—On Sunday, Oct. 6, Mary Ann, wife of Joseph Bentley, of Kaysville, aged 34 years. She leaves a husband, father, mother, brother and sisters to mourn her loss.—“Ogden Junction.”

GRAY.—In Ogden City, Oct. 2, at 7.30 a.m., of typhoid fever, John Gray, aged 55 years. Deceased was born in Somersetshire, England, joined the Church of Jesus Christ of Latter-day Saints in 1864, and emigrated to Utah in 1871.—“Ogden Junction.”

WILSON.—In Ogden City, at midnight of the 10th Oct., of cholera infantum, Sarah, daughter of Robert and Jane Ann Wilson, aged 18 months.—“Ogden Junction.”

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"Holiness unto the Lord."

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THE FEMALE RELIEF SOCIETY.

A BRIEF SKETCH OF ITS ORGANIZATION AND WORKINGS IN THE CITY OF
NAUVOO, HANCOCK CO., ILL.

By Eliza R. Snow.

According to authentic testimony, an organization, of which the present Female Relief Society is a fac-simile, has always existed when the Church of Jesus Christ has been fully organized. "Elect lady," as it occurs in the New Testament, has direct reference to the same—alluding to one who presided over this Institution. See 2nd epistle of John, 1st verse.

The first organization of this Society, in the present dispensation, was effected on the 17th of March, 1842, by Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, assisted by other prominent Elders. His apology for deferring the organization till that period, was the great pressure of duties, labors and responsibilities which devolved upon him. By his suggestion a meeting was appointed in the Masonic Hall, and a limited number invited.

Perhaps a few extracts from the "Minutes of the Organization," would be interesting—they are too lengthy for insertion in full:—

"Nauvoo Lodge Room,
March 17, 1842.

Elder John Taylor was called to the

chair, and Elder Willard Richards appointed secretary.

Meeting commenced by singing, 'The Spirit of God like a fire is burning,' &c. Prayer by Elder Taylor,

When it was moved by Pres. Smith, and seconded by Mrs. Cleveland, that a vote be taken to know if all are satisfied with each female present, and are willing to acknowledge them in full fellowship and admit them to the privileges of the Institution about to be formed. Vote unanimous.

President Smith addressed the meeting to illustrate the objects of the Society; that the Society of sisters might provoke the brethren to good works, in looking to the wants of the poor, searching after objects of charity, etc., to assist, by correcting the morals and strengthening the virtues of the female community, and save the Elders the trouble of rebuking, etc. He proposed that the sisters elect a presiding officer to preside over them, and let that presiding officer choose two counselors; that he would ordain them, and let them preside over the Society, just as the Presidency preside over the Church; and if they need his

instruction—ask him—he will give it from time to time.

Let this Presidency serve as a Constitution. If any officers are wanted to carry out the designs of the Institution, let them be appointed and set apart, as Deacons, Teachers, etc., are among us.

The minutes of your meetings will be precedents for you to act upon.

He then suggested the propriety of electing a Presidency to continue in office during good behavior, or so long as they shall fill the office with dignity, etc.

Motioned by Mrs. Whitney, and seconded by Mrs. Packard, that Mrs. Emma Smith be chosen President; passed unanimously.

On suggestion of President Smith, the Presidentess Elect made choice of Mrs. Sarah M. Cleveland and Mrs. Elizabeth Ann Whitney for Counselors."

After which the ceremony of ordination was performed: "When Pres. Smith resumed his remarks, giving instruction how to govern themselves in their meetings, what order to observe, how to regulate discussions, etc., etc., and concluded by saying, 'Do not injure the character of any one; if members of the Society shall conduct improperly, deal with them, and keep all your doings within your own bosoms, and hold all characters sacred.'

It was then proposed that Elder Taylor vacate the chair. Prest. Emma Smith and her counselors took the chair; and

Elder Taylor moved, seconded by Prest. J. Smith, that we go into an investigation respecting what this Society shall be called, which was carried unanimously."

(The discussion, which was lengthy and interesting, is wholly omitted.)

"By unanimous vote, Miss Eliza R. Snow was appointed Secretary, and

Miss Phebe M. Wheeler Assistant Secretary, and

Miss Elvira A. Coles, (the late Mrs. Holmes,) Treasurer.

Prest. J. Smith said, 'I now declare this Society organized with President and Counselors etc., according to Parliamentary usages, and all who shall hereafter be admitted into this

Society must be free from censure, and received by vote.'

Elder Taylor addressed the meeting by saying that he is much gratified in seeing a meeting of this kind in Nauvoo; his heart rejoices when he sees the most distinguished characters stepping forth in a cause which is calculated to bring into exercise every virtue, and give scope to the benevolent feelings of the female heart; he rejoices to see this Institution organized according to the law of Heaven; his prayer is, that the blessings of God and the peace of Heaven may rest down on this Institution, henceforth.

After singing, 'Come let us rejoice,' etc., the meeting adjourned for one week. Dismissed by prayer."

Before retiring, each gentleman present gave a liberal donation to commence the funds of the Institution.

The following lines were found written on a scrap and lying on an open Bible in the room where, and at the time when, the Society was organized; which have been carefully preserved and transcribed as an appropriate frontispiece to the F. R. S. Book of Records:

"O Lord, help our widows and fatherless children! So mote it be. Amen. With the SWORD and the WORD of TRUTH defend thou them. So mote it be. Amen."

When organized, the Society consisted of nineteen members, exclusive of its officers. This number augmented from time to time, until at the close of the fiscal year it amounted to 1,158. The meetings were so large that the largest hall in the city was densely crowded and it became necessary to adjourn to the Grove, the usual place in the Summer for holding Sabbath meetings, which was provided with a suitable stand and a supply of seats for large assemblies.

The Society soon became so popular that even those of doubtful character in several instances applied for admission, and to prevent imposition by extending membership to such ones inadvertently, stricter rules were adopted than seemed requisite at first. Each one wishing to join the Society was required to present a certificate

of her good moral character, signed by two or more responsible persons.

The meetings were opened and closed by singing and prayer, and systematic order was observed throughout. In each meeting reports were given by those whose duty it was to visit from house to house and inquire into the circumstances of the sick and destitute—donations were received and those subjects discussed which appertain to woman's duties, influence, responsibilities, etc., etc.—whatever has a tendency to benefit and elevate society at home and abroad.

Frequently President Joseph Smith, Bishop N. K. Whitney and brethren of the Twelve met with the sisters, and through the inspiration of the Spirit of God, imparted rich counsel and intelligence; instructing, not only in duties concerning the poor, but also in all the relations of life, as wives, mothers, daughters, sisters, and as saints of the Most High, our duties to one another and our responsibilities as examples to the world, etc.

The first Winter after the Society was organized, was exceedingly cold and severe. Many, in consequence of exposure and hardship in their expulsion from the State of Missouri, and the unhealthiness of the climate of Nauvoo, had been reduced by sickness to destitution, and had it not been for the timely aid of the F. R. Society would have suffered very much, and probably some would have perished.

About the last of July, 1842, when some of the officials of Missouri were taking measures to drag President Joseph Smith from Illinois by an illegal process, the F. R. Society sent a petition to Thomas Carlin, Governor of Illinois, in behalf of President Smith, claiming his protection as chief magistrate. The petition was signed by every member of the Society, and presented by its President, Mrs. Emma Smith, accompanied by Mrs. Amanda Smith and Miss E. R. Snow. The Governor's residence was in Quincy, fifty miles south from Nauvoo.

The following is transcribed from my journal written after my return: "The Governor received us with as much cordiality and politeness as His Excellency was master of, assuring us of his protection by saying that the

laws and Constitution of our country should be his polar star in case of any difficulty. He manifested much friendship, and it remains for time and circumstances to prove the sincerity of his professions."

We subsequently ascertained that at the very time that the ladies of Nauvoo were visiting him, presenting the petition and listening to his protestations of friendship and love for legal right and justice, his emissaries were engaged in secret plotting in his behalf, against the rights and safety of President Smith, and aiding the unprincipled bloodhounds of Missouri. But whatever the result, the F. R. Society had made a noble effort, and it was compensated by knowing that the great, good man, Joseph Smith, appreciated it.

The city of Nauvoo was divided into four wards, and after the Society became too numerous to convene in one assembly, it was decided to meet alternately in the different wards from week to week so as to give equal opportunities to all.

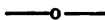
President Joseph Smith donated a city lot to the Society for the purpose of making homes for the homeless, and also to furnish work to those who were able to work and were out of employment, which he proposed deeding to the Treasurer and her successors in office, for the use of the Society. He also donated the frame of a house, and made arrangements for it to be moved on the aforesaid lot, for a commencement of the establishment. But this benevolent and judicious project, with many others which were designed for the amelioration of the condition of suffering humanity, was blasted in the bud by the blighting hand of religious persecution, and through which the once beautiful city of Nauvoo became a desolation, and its inhabitants exiled to Mexico.

God, who makes the wrath of man praise him, has overruled, as he ever does in all things, for the good of them who put their trust in him. In having been driven from a city, we have become a Territory—should have been a State—and here, the Female Relief Society, more amply developed than in Nauvoo, has extended its branches to every ward and settlement

from Bear Lake in the North to Santa Clara in the South, and yet, as seen in prospective, it has but little more than

emerged from its embryo state in comparison to its great future.—*Woman's Exponent.*

OLD BACHELORS.



What more miserable object can there be than an old bachelor? And who attracts so much disagreeable attention from those who behold him? People in general do not know whether to compassionate or condemn the poor fellow, and so they adopt a compromise and laugh at him. There can be no doubt about this fact—that the life of the old bachelor is a sorry one. If he is poor, he is snubbed by mankind in general; if he is rich, he is pampered and petted, but it is rendered evident, at the same time, that as a whole, people are only making much of him in the hope that he will remember them in his will. He is considered, by numerous nephews and nieces, and a large circle of acquaintances, as a legitimate object for plunder; and never are such better pleased than when they have compelled him to disgorge some of his wealth. As a rule, he has to take up his residence with people who allow him to remain with them on sufferance only; and the general impression appears to be that he is a species of social reprobate, who ought to be made as miserable as possible. Many persons make a point of openly jeering at him when they do not desire to obtain anything from him, while others pet and coax him when there is anything to be gained thereby. But, whenever he is pampered, he must be painfully aware that it is not so much for himself as for that filthy lucre which he is reputed to possess, and this knowledge, if he be a man of any sentiment, must be peculiarly galling. Those who, in his younger days, really loved the old bachelor, die off, become scattered over the world, or create new ties for themselves. He creates few, if any, of these new ties. A man, by marriage, most frequently unites himself with a young and rising generation, and his children remain attached to him until he dies, and treasure his

memory long after he has passed away. This is what, in the very nature of things, the old bachelor cannot do; if he wishes to secure the affection of a rising generation, he must ingratiate himself with the children of other men, and, at the best, has to content himself with a second-rate love, and this love, second-rate though it be, is difficult of attainment. He may buy the semblance of it, but no one can know better than he does when he has purchased the shadow for the substance. Besides, a long life of bachelorhood develops a number of objectionable characteristics which are calculated to induce people to place themselves in antagonism to him. He has for many years no one to care for but himself; no one's comfort or convenience to study but his own. This generates selfishness, which in time becomes chronic. Further, every service which is rendered him being paid for in some way or other, he deems himself privileged to snap and snarl if things are not exactly to his liking. This induces the belief, on his part, that his comfort is paramount to everybody else's, and should on all occasions receive the first and most careful consideration. Thus he loses his equanimity if people—even those who are not beholden to him in any way—display a disregard of his likes and dislikes. He grumbles, for instance, when they invade his territory and leave his door open; and growls still more bitterly when those around him make a noise. In short, he becomes fidgety, irritable, and intensely selfish; and yet, though this is the case, he is placed in such a helpless position that he must perforce allow himself to be plundered, and bullied, and played upon generally by most of those with whom he comes in close and familiar contact.

There is much that is distinctive about an old bachelor. An ancient

individual himself he differs, in a marked degree, from other aged men. In the matter of dress, he is at once more particular, and more apparently negligent; though this apparent negligence may arise from the fact that he has nobody who will take any trouble whatever in reference to him. Generally, he wraps himself up in a manner which at once bespeaks the very great solicitude he entertains on his own behalf; and the thought of "catching a cold" is a bugbear which frequently haunts his mind, and tends to make his life miserable. Nervousness and querulousness are among his distinguishing characteristics; and a hatred of all "little noises" is another striking idiosyncrasy. Thus, though he may profess, and really feel a love for children, he likes them to be near him only when they are quiet, and is apt to speak testily to thoughtless youngsters who are indulging in riotous proceedings. Many a young life is rendered one of intense anxiety and caution by the close proximity of an old bachelor, and not a few exuberant bursts of innocent mirth are checked by his acrid interference. It is not surprising that, under these circumstances, the old bachelor is avoided to a greater or lesser extent and regarded in the light of an affliction. Though indisposed to relinquish his privileges, it is aggravating to him to notice this is the case; and he is often grieved to find that he is almost incapable of securing the real love of anyone. He hates himself because of his foibles and crochets, but it is too late in the day for him to reform, and so he continues to cherish them, and indulge in eccentricities of dress, manner, speech, and in many instances, thought.

Though there are many old bachelors, comparatively few of them die unmarried. When least expected, they

contract matrimonial alliances, thereby disappointing numerous nephews, nieces, and *protegees*, who have been confidently expecting that they would come in for their property. The marriage of an old bachelor is regarded by many of these people in the light of a personal injury; and the chances are that he alienates, or irreparably offends, two-thirds of his professed friends. It is argued that an aged man—already far advanced in the sere and yellow leaf—has no right to tie himself in such a manner, it being his imperative duty to remain single, and look after the interests of those who have sacrificed so much on his behalf. The chances are, that his marriage is one of convenience more than actual love, both on his part and that of his wife. She, perhaps, takes him because he is wealthy, and can provide her with a first-rate establishment; he, probably, marries her because he feels insufferably lonely, and wishes to have a home of his own, where, if he cannot do everything exactly as he likes, he is certain of meeting with a real welcome. He becomes tired, no doubt, of living with others, who, if expediency demand they should do so, will not hesitate about casting him adrift. Whether such marriages, as a rule, turn out completely satisfactory, is doubtful. As already hinted, the old bachelor generally becomes unfitted for domestic life; and, though, perhaps, after a hard struggle, aided by his wife, he tones down some of his more glaring defects, it is questionable whether he ever altogether undoes the evil work of years. This, at any rate, is certain—if his union proves fruitful, he must continually be haunted by the consciousness that he cannot, in the ordinary course of events, hope to live to see his children grown-up and in a fair way of managing for themselves.—*Liberal Review*.

MOSAIC HISTORY CONFIRMED.

—O—

Mr. A. C. Harris, editor of the London *Hieroglyphical Standard*, has recently discovered a papyrus in an Egyptian tomb, which is pronounced

the largest, finest, best written, and best preserved of any which have ever yet been found in the land of the Pharaohs. When unrolled it is over 120 feet long

by 18 inches in width. It dates back to *Rameses III.* (the *Ramispinit* of *Herodotus*), and has consequently been more than 3,000 years in existence. It contains precious revelations of the political and religious civilization of Egypt in that remote period, and is written in a mixture of hieroglyphics, with signs of letters and syllables. The text of the papyrus is an address from King *Rameses III.* "to his people and to all the people on the earth" upon the great events of his reign, as well as that of his father, *Setinecht*, and of his grandfather *Manephtah Seti II.*; events which put an end to a period of religious evolution, very important also for the study of Biblical history. *Rameses* relates how he has himself restored the ancient Egyptian form of worship and re-erected the temples, endowing the latter with a munificence upon the effects of which he dilates in full. At

the end of his address he enumerates his various warlike exploits, and all the other services he has rendered his people. The religious evolution of which mention is made refers to the period of *Moses*, to the monotheistic worship founded or restored by him, and comprises all the events which terminated in the destruction of monotheism in Egypt and the exodus of the *Israelites*. This papyrus is consequently of the highest interest for the study of Mosaic religion and legislation, and is of great use in explaining and confirming many important details of history. *Dr. Eisenlohr* recently gave a lecture upon this subject at *Heidelberg*, at a sitting of the *Historical and Philosophical Society*, and in his lecture gave a complete translation of the address of *Rameses* to his people, which, together with the lecture, has been published at *Leipzig*.

BEECHER ON WOMAN SUFFRAGE.

We can see no necessity for going back to "an ancient Semitic nation and a king who had seven hundred wives," to determine the question of woman's rights. Ask some men of the present age, good, noble, honest, temperate and intelligent men, with two, five or ten wives each, and they will answer that woman should not only be granted suffrage, but should be free to avail herself of every advantage which men have for gaining useful knowledge. One of their mottoes is "educate the mothers, elevate her children." The following ideas are sound and correct, and it is a pity that all men do not think with Beecher on the subject in question:

People fear the effect upon the family if women should vote and think. They think that the tenderness and sweetness of the family relation has something to do with weakness. It has much to do with fineness, but not with weakness. It is not the fact of woman's looking up to man that pleases him—it is that in her that looks up. We know what *Soloman* said of woman without thought and

without judgment, and he surely ought to know—he had seven hundred wives. If the question of woman's rights is to be determined by quoting the Old Testament, I have but a word to say: It is the last question which ought to be decided for us by an ancient Semitic nation and a king who had seven hundred wives. A greater freedom for woman will not unsex her. That is the very fear that the Orientals everywhere have to-day, and you laugh at them. Once, in Athens, no woman could learn literature, eloquence or philosophy, unless she were a courtesan. The virtuous mother and wife were denied these refinements, this knowledge, which were thus made the insignia of unvirtue. Since then, woman has steadily progressed through the centuries, until now she is a leader in literature, foremost among artists. Has literature, art and philosophy made her less fit for a wife and mother? Does it take away taste and destroy refinement to ponder deeply? Make mothers more and you make their children more. You will not make them coarse by giving them

power. Is God coarse because he is infinite? That which the family needs more than anything else is a higher

state of womanly development.—*Woman's Exponent.*

RETROSPECTION.

At stated times it may be profitable for one to review the past, especially if by such review valuable hints may be gained for future guidance. Otherwise, retrospection is a mere waste of time and force, and an infallible sign that growth, moral or intellectual, is for the time being suspended. Instead of sitting down to grieve over ruined fortunes the sensible man will set himself at once to work to retrieve them; instead of mourning over past errors the philosopher will study how to correct their effects and avoid them in future. If the business men of Chicago should fold their hands in quiet despair over the ashes of their noble city, the canker of grief and the bitter sense of loss would prove more fatal to their life and health than will even the fierce and almost superhuman exertions they are making to raise their phoenix from the dust.

Individuals like nations live in their decadence upon the glory of their past. We count the years our Republic has numbered, and the achievements she has wrought as nothing when weighed in the balance with what we hope and believe she will accomplish in the future. If the time ever comes when, as a nation, we dwell on the historic past more than on the auspicious future, the page of our greatness will have been written. And thus with individuals. How few of us in middle life that have not stood at open sepul-

chres where hope and love and friends are quietly inurned, and we left to plod along the dusty highway with no voice or song to beguile the weary travail. But if we open our eyes we shall see all around us hapless mortals whose necessities we may relieve, and in such blessed ministrations find the surest balm for our own bleeding hearts; we shall discover innumerable opportunities of cheering heavy hearts by sympathizing words, of strengthening feeble virtue by the utterance of noble sentiment, and rescuing the unwary from the snares of the destroyer. Life is too short for retrospection; while we weep for our lost, we hasten to join them; while we bewail our errors, our ignorance, our feebleness, we are losing time that might be spent in correcting the one, and removing and strengthening the others. While we sit with hands folded in mute despair over our irreparable losses, the orphan's cry falls unheeded on our ears, the hungry go by unfed, the sick untended, and the dying lack the last offices paid to suffering humanity. Bearing the burdens of others we forget our own; engaged heart and soul in the achievement of some worthy object, the canker tooth of regret ceases to gnaw at our vitals, and the discipline of adversity works out for us and in us that for which it was sent.—*N. Y. Tribune.*

The majority of those who succeed in life do not do so by any single stroke or sudden leap into a desired position. It is by small savings and overwork that most gains, in time as well as money, are made. The *Saturday Review* says: In literature, as at the bar, or, indeed, in any vocation, it is constancy which insures success and good work; and constancy is nowhere so well tested as by persevering utilization of margins, alike of time and of all the other material productions. It is the extra half hour a day which wins—the half hour which the student devotes to gathering up the fragments that are left, to noting down the stray, unusual facts, to placing them under old heads which may comprehend them, to summing up the proceedings of the day, and to fixing in his mind as nearly as may be, its most faithful and suggestive products.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 19, 1872.

A NOVELTY.

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UNDER the caption "A Substitute for Baptism," the *Liverpool Mercury* has published the following:—

On Sunday, Nov. 3, 1872, a well-dressed congregation filled St. George's Hall, Langham-place, London; the numbers being due to the public announcement that "the service of the dedication and benediction of children would be performed for the first time, being a substitute for the ancient ceremony of baptism." Godfather or godmother there was none. When the usual hymns were sung and prayers said, the Rev. C. Voysey descended from the platform or stage, and taking his place in front of the parents of the child, commenced the "Order of Service for the Dedication and Benediction of Children," composed by himself, and performed on Sunday for the first time. It should be stated that it was after the reading of the second lesson that the "service" was commenced. The latter began with an exhortation, in which occurred the following passages:—"The father and mother of this child now present desire us to join with them in giving thanks to the Lord and Giver of Life for His precious gift to them, for all His mercy in supporting them under their anxieties, and for granting a happy issue out of much pain and sorrow. They have brought this child into the congregation of those who love the Lord and trust Him, that we may, with one accord, make our prayers on his behalf, that he may grow up in health of mind, body, and estate, and be a blessing to his family, to his country, and to the world at large. . . . By this our solemn service we would, as it were, dedicate and consecrate this infant's soul and body to the service of God." Then followed prayers for the parents and child, with responses from the choir. After the singing of a hymn, Mr. Voysey turned to the father and mother, and asked, "What is the name of this child?" The father answered, but the name was inaudible. The congregation stood all this time; and here the "order of service" prescribes that "the minister shall take the child in his arms" and say certain words "in the name of the congregation." Accordingly, Mr. Voysey took the infant, and resting it on his left arm, said, "We receive this child (naming him) at the hands of his father and mother, and here with one accord solemnly dedicate him to the service of Almighty God, our Heavenly Father. . . . May God hear our prayer, and make this child a brave soldier of the truth and of every righteous cause." The whole congregation responded "Amen," the little fellow crying, not very loudly, the while. The "benediction" came next. Mr. Voysey, addressing the infant by his newly-acquired name, said, "We give the welcome in the name of the Lord; the Lord bless thee and keep thee; the Lord mercifully encompass thy life with joy and peace. The eyes of the Lord be ever upon thee to give the courage under temptation, and to cheer thy heart in the day of thy sorrow," &c. At the conclusion of the "welcome" the congregation said "Amen," and then Mr. Voysey gave back the child to its parents. The ceremony ended by the singing of "Glory to God in the highest," followed by a hymn of praise and thanksgiving from the Revised Prayer Book. The services of the day were then proceeded with.

The "service" celebrated by the Rev. Mr. Voysey was evidently considered a novelty by those who attended it; and it is doubtless a novelty to most, if not all, of the sects composing modern Christianity. Certain it is, that it is a great innovation on the "ancient ceremony of" infant "baptism" as administered by the leading sects; for some of those sects hold, in common with the Episcopal Church, the doctrine set forth in the 27th Article of Faith of the "United Church of England and Ireland," to wit.: "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." And that there may be no evasion of this duty on the part of Episcopalians, nor dubiety as to the age of young children to whom this should be administered, the "Book of Common Prayer" states, "The curate of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the curate." The "Article" quoted above has existed in the form in which it is given for upwards of 300 years, but the doctrine of "baptizing" infants was originated about the year 250 of the Christian era.

But ancient as the ceremony of infant baptism is, the ceremony of blessing infants under the Gospel dispensation is more ancient. And while the antiquity of a practice is no guarantee of its truth or falsity, there is one grand distinguishing difference between blessing little children and baptizing them. This difference is, that the ceremony of blessing little children has the example and sanction of the Lord Jesus Christ, while the ceremony of baptizing them has no sanction from him, nor any scriptural authority whatever.

The blessing of little children was administered by Jesus as we find in Mark 10. 14, 16, where he says, "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God." "And then he took them up in his arms, put his hands upon them, and blessed them." Here is the plain, simple practice of the Savior. How different to the man-made institution of infant baptism; an institution utterly unknown in the practice of Jesus or his Apostles, and unknown to the early Christians for upwards of two hundred years after Christ's ascension. This erroneous doctrine is said to have been first promulgated in Africa "in the most dogmatic age, and in the most corrupt portion of the Church." Afterwards, "in the year 370 was baptized the child of a Roman Emperor, who insisted on its being so. Cyprian, bishop of Carthage, was the first patron, and Augustine, bishop of Hippo, was the first lawgiver of infant baptism."

That there is no scripture authority for the performance of this ceremony is acknowledged even by some of those who practice the error. Archbishop Whately says of this ceremony: "The silence of the sacred writers on the subject is, at least, so far as any express directions are concerned, *admitted on all hands*." Dr. McNeile, Dean of Ripon, writes "concerning the baptism of infants at all, I do not know *one word* of God." The *North British Review* states, "Scripture knows nothing of the baptism of infants." But, independent of human testimony, the sacred ordinance of Baptism required all to whom it was administered to be previously taught in the first principles of the Gospel, to believe in the Lord Jesus Christ as the Redeemer of mankind, and to repent of sin. An infant is powerless in *all* these conditions

during its infancy, and continues so until it attains years of accountability before God.

Now while we do not sustain the Rev. Mr. Voysey in his assumption of the authority to administer in this holy ceremony, yet, it is plainly evident, that the act of blessing little children is in keeping with the practice of the Savior, and agreeable to the custom of the primitive church. And while it is viewed as a novelty by those who profess to believe in the Gospel, it is no novelty to the members of the Church of Jesus Christ of Latter-day Saints. On the day of the organization of this Church, April 6th, 1830, this sacred ordinance was enjoined on it as a law, in the words, "Every member of the Church of Christ having children, is to bring them unto the elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." Doctrine and Covenants, Sec. 2, Par. 19. Thus this practice which drew the large "well-dressed congregation" to Langham Place, because of its novelty, has existed and has been publicly practiced in the Church of Jesus Christ of Latter-day Saints for upwards of forty years, in its ancient simplicity, as administered by Christ, when on earth, and in keeping with his commandment to his Church in this generation.

J. G. B.

ABSTRACT OF CORRESPONDENCE.

Elder Thomas Dobson writes from New York, under date of Oct. 29th, that the company of Saints under his charge which left Liverpool in the "Minnesota," on Oct. 16th, had arrived safely. During part of the voyage the sea had been quite rough, and at one time sea sickness very generally prevailed. On the Saturday prior to landing, a concert was given by the Saints, at which the Captain and saloon passengers were invited guests. Everything passed off creditably and all appeared to enjoy themselves very much. Several meetings were held during the voyage and uninterrupted union prevailed among the Saints.

CORRESPONDENCE.

AMERICA.

Off Castle Gardens,
New York, Oct. 29, 1872.

President Albert Carrington.

Dear Brother—I very much desired writing to you after having been released to return home, but through having considerable business to attend to previous to taking my departure from England, I deferred to do so until the present time.

I will now briefly state that having been called at a General Conference held in Salt Lake City in the spring of 1870, to take a mission to Europe, I immediately responded with pleasure to the call. I commenced my mission-

ary labors in the Manchester Conference, where I traveled until June 1871, when you appointed me to the Presidency of the Leeds Conference, where I have labored until my departure for home.

I can truly say that I never spent an equal time with so much pleasure and satisfaction, as I have had during my missionary labors in England. I can bear testimony to the fulfillment of the promises pronounced upon my head by the servants of God in setting me apart for the above mission.

The Saints have treated me with uniform kindness and consideration during my sojourn in their midst, for

which I earnestly pray that God may bless them.

With very kind love to yourself and all at "42," I remain your brother in the Gospel,

O. G. SNOW.

GREAT BRITAIN.

Birmingham, Nov. 6, 1872.

President Albert Carrington.

Dear Brother—On Monday I was released from my confinement, the doctor giving the welcome words, "all right." I can assure you it is a treat to me to breathe the fresh air; I wish I could say "pure air," but this luxury one is deprived of in this country. I feel thankful to our heavenly Father for his goodness towards me. I realize how greatly I have been blessed in my late sickness, and hope and pray that I may prove myself thankful in deeds. Please accept my sincere thanks for the interest you have manifested in my behalf, and for your faith and prayers. I am also extremely obliged to the brethren connected with you in the Office.

The brethren and sisters throughout this Conference have been very kind to me. The sisters Timms have been to me both "mother and sister," never knowing when to stop waiting on me. The brethren in the Priesthood have visited me often, especially brother Robinson, who has come regularly every night. Brother E. W. Snow has been to me a brother in very deed, ever watching over me by night and by day. I trust that I may never prove myself ungrateful to him. The ties formed between us cannot easily

be broken; "a friend in need, is a friend indeed."

Last night, for the first time during the last five weeks, I attended meeting in Hockley Chapel. It was very gratifying to meet again with the Saints. I intend to visit among the brethren here in Birmingham until I gain my usual strength.

Brother Snow returned last night from a visit to Coventry, and reports everything favorable. The Branch Presidents send in satisfactory accounts and state that the people are trying to live their religion. I am pleased to state that our I. E. Deposits have for the last two months increased twenty-five per cent., showing a determination on the part of the Saints to help themselves.

I am sorry to say there is very little inquiry in this Conference after the principles of our most Holy Faith. I often get uneasy, and try to blame myself, brother Snow and the local Priesthood, as being the cause. But when I reflect, I don't see what more we can do; if people will not listen, we certainly cannot make them, still it makes me feel uncomfortable and uneasy. My constant prayer is for the Lord to give me wisdom and to guide me, that I may be enabled to fill the high and holy calling he has entrusted me with.

Praying that the Lord may bless you continually with those things you stand in need of, I remain, with kind regards to yourself and all at "42,"

Your humble servant,

C. H. WILKEN.

CONFLAGRATION AT BOSTON.

Thirteen months have scarcely elapsed since the "Great Fire of Chicago," when we are startled with a recurrence of a similar visitation to the City of Boston.

At about half past seven on the evening of Saturday, the 9th inst., the Boston fire began in the heart of the business portion of the city, where there are large buildings chiefly granite. A special dispatch to the London

Times says:—The fire broke out in a large granite building at the corner of Summer and Kingston-streets, in an engine room in the basement, spread rapidly up the elevator, and soon appeared from the roof. An alarm was promptly sounded from the fire department on the ground. By this time the roof was in flames. The engines were all working before any other store caught. The wind was

calm at the beginning, but it soon blew a gale from the west and north-west. The granite crumbled, and the buildings being filled with goods caused the flames to spread rapidly. The fire extended north-west and south-east along Sumner Street, also from that street in a north-easterly direction. By four o'clock on Sunday morning 22 blocks were destroyed, the burnt district at that time covering about 60 acres, bounded by Sumner Street on the south-west, Big Broad Street on the south-east, Pearl Street on the north-east, Milk Street on the north, and Washington Street on the north-west. The intervening area, filled with costly buildings and goods, had then been destroyed. On Sumner Street the line of fire then extended over one-third of a mile from the bay front at Broad Street to within one block of Boston Common. From this line the burnt district extended north-east about a quarter of a mile in this area, where the fire destroyed Winthrop Square, Franklin Square, Beebes Block, Franklin, Devonshire, Federal, High Kingston, Atkinson, Williams, Lincoln Arch, Otis, Chauncey, Hawley, and the neighboring streets. Beebes Block was valued at two millions, and the total loss is estimated at one hundred millions. The Boston fire department was crippled by the epidemic among the horses, this also preventing to a great extent the removal of the goods. Aid was summoned from Worcester, Providence, New York, Fall River, Lowell, Lynn, and other towns, and was promptly sent.

All the railways running into Boston ran fast trains, carrying firemen from the neighboring cities, many companies arriving before three on Sunday morning.

The police being unable to maintain order, the United States troops and marines stationed there were ordered on duty. Extensive plundering went on during the confusion; 200 thieves, some of them being women, were arrested.

The loss of life was heavy, but it was impossible to tell the number accurately.

No building seemed fireproof, all succumbing.

At seven o'clock on Sunday morn-

ing the fire was still spreading north of the boundary given above. It had passed along Devonshire and Congress Streets to Water Street, crossing northward and burning on towards State Street. The postoffice was then announced in danger. The building adjoining was burning. The banks and other establishments in State Street were moving valuables to a place of safety. Buildings in several places have been blown up to stop the progress of the fire. The old brick church was reported in danger. At nine o'clock on Sunday morning, buildings were blown up in Congress Street and rear, this to some extent staying the flames. North of this, warning had been given, and everybody was preparing for the worst, and was moving out. The telegram sent came from Boston and Providence Railway Station, half a mile west of the burnt district. Communication with the northern section of the city was imperfect.

A later dispatch to the *Times* says—

The burnt district of Boston is bounded by Bedford, Sumner, and Federal streets on the south, by Broad street on the south-east, east, and north-east, by Central and Water-streets on the north, by Washington-street on the north-west and west. The fire did not reach State-street. Within these boundaries nearly everything is destroyed or burning, covering about 100 acres. A Boston telegram, dated the 10th, shows that the fire is under control. The banks destroyed are the North America, Revere, and the Continental. The offices of the *Boston Transcript* newspaper are burnt. The offices of the *Globe*, *Journal* and others are safe. The progress of the fire was chiefly stayed by blowing up buildings. A meeting of citizens was held at the mayor's office at two o'clock this morning, when it was determined to make use of gunpowder to stay the progress of the fire northwards and northeastwards. The meeting also authorized a body of prominent citizens to take charge of the streets leading directly to the fire, with liberty to use gunpowder whenever they thought it necessary, with the consent of the chief engineer of the fire department. The first reports of the blowing up of the buildings were heard

shortly after three o'clock, in Devonshire-street, the blast being only partially successful. Houses began to be blown up in Federal-street soon afterwards. Many unsuccessful attempts have been made, but by five o'clock the proper method was discovered, and some buildings were effectually demolished by nine. At this time the progress of the fire had been thoroughly checked south, south-east, and south-west. At seven o'clock the firemen relieved from duty elsewhere were sent to the north side. Additional help came from other cities. A very large amount of water was poured upon the fire there, and therefore the flames progressed less rapidly, the fire burning with less intensity. At nine o'clock buildings were blown up at the corner of Congress-street and Congress Square, and at Lincoln and Kirby Streets. This being but partially successful, a large number of buildings were then mined near Broad Street, and adjoining streets, awaiting events. As already announced, the progress of the fire northwards has been checked. Many large buildings were burnt, including Hide and Leather, Shawmut, Commonwealth, and Mount Vernon Banks; the Merchants' Exchange and New England Trust Company. Trinity Church is also burnt. The light of the fire was seen last night at 100 miles distance from Boston. The calamity has paralyzed for a time three important Boston trades—shoe and leather, wool, and dry goods. Not one shoe and leather or wool establishment is left in the city, and but a few dry goods houses remain. The military were called out to-day. Over 1200 troops are on duty. The new postoffice, a large fireproof structure, is uninjured. A later report states that at a meeting of citizens held to-day, the mayor presiding, it was resolved to take energetic action to relieve distress and to rebuild the city. Relief committees were organized, and were beginning to work at once.

The London *Daily News* publishes the following telegram—
New York, Monday Morning, 11th.

Great excitement exists in this city respecting the terrible fire at Boston; the full details now received enlarge our sense of the calamity. The ex-

citement in Boston is intense. Upwards of 100,000 persons witnessed the fire, and the marines were ordered out to preserve order. In New York the news was received with equal excitement. Several journals yesterday published special editions, and the newspaper and telegraph offices were crowded with business men anxious to learn the full extent of the disaster. The list of firms in Boston which suffer by the fire fills nearly a column of the newspapers, and includes many of the oldest and wealthiest tradesmen. The principal sufferers are in Devonshire, High Congress, Pearl, Arch, Franklin, Milk, Sumner, Kingston, Federal, Bedford, and Lindall Streets. Several lives were lost, and one or two merchants are said to have committed suicide. About fifty millions worth of the property destroyed is insured at New York. The latest advices describe the fire to be under complete control.

Boston, Nov. 10, Midnight.

The conflagration has at last stopped, after lasting for twenty hours and destroying seventy acres of buildings. The loss is estimated at not exceeding \$100,000,000, and the wool, leather, and dry goods trades are said to be the heaviest losers. Troops have been stationed to guard the property. Several lives have been lost, and many persons have been injured. A financial panic is feared. Mr. Boutwell has telegraphed to say that such fears are unreasonable, and he promises to render every assistance in his power to avert such a calamity.

Boston, Nov. 11.

The fire broke out again shortly after midnight, but, although now raging violently, it is believed it will be got under. The interiors of the exchange and the postoffice are destroyed, and Trinity Church is but a mass of ruins. Chicago and other cities have proffered aid, and relief meetings have been called everywhere.

The second fire was caused by explosions of gas, and it has destroyed six large stores. The flames, however, have again been checked.

A Lombard telegram from New York says that the fire has caught the shipping, but it is believed that it will be confined to coasting and provincial vessels only.

ADDRESS BY PRESIDENT B. YOUNG.

On Oct. 8, President B. Young addressed the Conference as follows—

I have a very few words to say to the Latter-day Saints, on the subject spoken upon by brother Richards, concerning our friends who have such care for us. Brother Franklin says there are a certain few who expect to lead away the children of the Saints, not being able to operate on the spirits and feelings of the older ones, and that they are getting up schools for this purpose. It is a matter I have never spoken upon, for my feelings would perhaps differ from others; but I will tell you my private feelings publicly with regard to those who are starting schools, seminaries, and by-the-by colleges. To all who take an interest in educating the rising generation, whether "Mormons," Catholics, Presbyterians, Episcopalians, Methodists, or any other class of civilized, moral people, I say to you, I do thank you, I thank you sincerely for your kindness, and you shall receive your reward for all the good that you do. And I say to my brethren and sisters who are heads of families, if these schools can receive our children—and they are receiving many—and teach them without money and without price, send your children there, and bless the men who are engaged in this work. Live your religion yourselves, each and every one of you, before your children, teach them the truth just as God has revealed it in the latter days, and when they are old they will not depart from it, and you need not be concerned a particle. The Christian world, in their exertions to spread the Bible among what they call the heathen nations, will be blessed for all their good acts, and also for their labors in

their Sunday schools and in their day schools; and for the morals that they teach; for all the faith that they teach to parents and to children in God the Father, or in Jesus Christ our Savior; for every trait of the character of the Savior which they teach and imitate in their lives, God will bless them, and I bless them. But you need not have any concern with regard to the rising generation. Instead of our children running after the world, the ungodly, Babylon, I hope to see the time when they will live their religion, and when the children of strangers will live the religion of Christ, and when those who now think they will turn away our children from the holy commandments of the Lord will see the error of their ways, return to the Lord, repent of their sins and receive the Gospel in its fullness, that they may be saved. Our doctrine is not based upon tradition or the faith and doings of men, but it is a living faith in the living God, and it will bear all the scrutiny men are disposed to bestow upon it. Now it is faith against faith, work against work, and it is the power of God against the power of the enemy; and all good, all truth, and everything pertaining to that which we call truth is of God; and they who labor to promote it, whether in Sunday schools, day schools, in praying, preaching, refraining from evil, ceasing to take the name of the Lord in vain, being honest one with another, bearing no false witness against their neighbor, keeping the commandments delivered to Moses, and the commandments delivered to us, I say that all such individuals or people will be blessed in their deeds.—*Deseret News*.

PLAIN TALK TO THE GIRLS.

It is a fact which should be continually brought before the eyes of every girl in the land, that the fashionable method of committing suicide by wearing corsets should be frowned down. Say anything to one about wearing

these ribs of whalebone and steel, and she will say they improve the form. The idea! Don't you suppose, you little fool, that your Maker knew what he was about when he fashioned you with his own hands? Or do you

think he made woman first. and afterwards made a French *modiste*, to get her into decent shape? Perhaps that was how it happened that women are left as nature made them, and fools are shaped by the dress-maker. But it would be only justice to allow the girls to grow up to womanhood before they became women or fools, instead of putting them into corsets when they were tender children.

It is absolute cruelty to put corsets on a little child. No child can wear them more than two or three hours at a time, at first, but they are made to wear them as long as they can endure the tortures and then take them off and rest awhile, only to resume the horrid things again, and so on until they become hardened to the torture, and can delight the dressmaker with a slim waist to suit her eye.

But the next question that arises is, whether anything has been taken from the body during the process of slimming the patient? Certainly, the waist was smooth and a little tapering before the corsets were applied, now it is longer, and not more than half the size at the bottom. If nothing has been taken from the waist, what have the corsets done with the organs that filled that portion of the body before the corset strings were drawn? They have been squeezed either above

or below the waist, and, as those places were already occupied with organs of their own, those squeezed from the waist must have been forced into the space allotted for something else to grow in. So the logical conclusion is, the organs that nature placed within the waist have been forced to vacate the premises, and crowd themselves within the space allotted to other and equally important organs. No wonder the girls lose their rosy cheeks, when the corset strings are drawn so tightly that the blood can not circulate freely enough to run into the cheeks. No wonder that the lungs refuse to do their work when they haven't half room to work in. And no wonder the lower organs refuse to perform their office, and girls grow old before their time, suffering from female complaints brought on by wearing corsets and displacing the organs of the body.

We lament the fact that American women have so few children, yet the mothers continue to prevent children from growing up competent to rear children, by the abominable use of corsets. And fathers look on and say nothing. Talk about the foolishness of Chinese women cramping their feet! What are the feet in comparison with the lungs and heart?—*Home and Health.*

TO MAKE HOME HAPPY.—A smile, a gentle word of kindness, a tidy room and baby with a face clean enough to be kissed, should always be in readiness for the reception of the head of a family when he comes in fatigued and careworn, from the pressure of the busy, daily routine of the outside world. Let him feel that if sympathy cannot be found elsewhere, it always exists for him at home. Let him see that his goodness in planning and laboring for the support and comfort of his dear ones, is appreciated and gratefully acknowledged by the performance of every little action of love that can be thought of for his enjoyment at home. Never let him meet with a fretful and fault-finding spirit, under the shades of that roof which should be the covering of his heaven on earth. If there are losses and crosses to be met, let the different members of families help to meet them bravely, instead of trying to discourage. If a husband and father does not, at all times, pay just that attention to his family that they think he should do, let it be remembered that he has many things to think of, many duties to perform, that they are not acquainted with, and could, probably, render him no assistance in, were he to take the time to explain to them, instead of making a little show of negligence, by not endeavoring to make his family understand all his business affairs. Let heads of families realize that to such testimonials they owe a reciprocity, and should spend as much time as possible at home, and always be possessed of the same good influence they love to meet with.—*G., in Woman's Exponent.*

VARIETIES.

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An ounce of practice is better than a pound of theory.

In judging of others we should always think the best, employing the spirit of charity and candor ; but in judging of ourselves, we ought to be exact and severe.

With all the troubles and cares which mortals have to encounter here, if we look for good instead of ill, we shall find, in nearly all conditions in life, there is more cause for gratitude than for regret.

CONCERNING "GIVING IN."—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition ; and, unless a very momentous affair indeed, where other people's claims and interests are involved, we question if it is not wiser, happier, and more prudent to yield somewhat of our precious rights, than squabble to maintain them. True wisdom is first pure, then peaceable and gentle.

How to Do It.—An intelligent and thrifty farmer says: " But for the co-operation of my boys I should have failed. The eldest is near twenty-one, and the other boys in the neighborhood—younger—have left their parents ; mine have stuck to me when I most needed their services ; and I attribute this result to the fact that I have tried to make their home pleasant. I have furnished them with attractive and useful reading ; and when night comes, and the day's work is ended, instead of running with other boys to the adjoining towns, they gathered around the great lamp and became interested in their books and papers."

P O E T R Y .

REMEMBRANCE OF THE DEAD.

JOHN LYON.

Let the dead in their life-virtue arise
In the minds of their friends to their God,—
While our love, and our sympathy lies
With the body that rests in the sod,
Till the Savior shall come to make earth his
home,
And reign with the righteous in bliss.

Let the dead in their life-virtue arise
In our minds, but to hope and revere,
That their spirits have gone to the skies,
While we are on trial still here,

Till the Savior shall come to make earth his
home,
To reign with the righteous in bliss.

Let the dead in their life-virtue arise,
While their absence is pregnant with gloom
Seen by grief through our tear-stricken eyes,
To the day-break, that'll burst the dull tomb,
Till the Savior shall come to make earth his
home,
To reign with the righteous in bliss.

"Deseret News."

INFORMATION WANTED OF JOHN CLAY, who left Burslem Branch, July 29, 1863.
Address—Mrs. Margaret Rosser Clay, Chainmakers Row, Saltney, near Chester,
England.—Utah papers please copy.

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 48, Vol. XXXIV.

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POWER OF CONGRESS OVER THE TERRITORIES.

From the Salt Lake Herald.

The extraordinary proclamation issued a little over two years since, by Governor Shaffer, prohibiting the annual drill of the Nauvoo Legion, and the novel decisions of the District and Supreme Courts of this Territory, during the last season, although reversed by the Supreme Court of the United States have like all violations or usurpations of law, left the public mind in a state of demoralization, and have blinded the eyes of the people to the grand truth—*Suprema Lex Salus Republicæ*—"Submission to the law is the safety of the republic." All men of all creeds must submit to the law, or there is nothing left of our government. Yet from the daily fulminations of the press, the new dogmas of the stump, the absurd threats of what Congress must do and shall do in Utah, it would be supposed that Congress holds this Territory as a mere colony, subject to its will and dictation only, and that the citizens of the other States, who have come here to seek a new home, are the mere *serfs*, the *WARDS* of Congress. Nothing but the despotic teachings of a man like Wils. Shaffer, and the absurd decisions of the courts of Utah, could ever have engendered such notions in the minds

of intelligent men, and we propose now to try them by the standards of decisions of the Supreme Courts of the United States, the practice of all departments of the government since its organization, and especially by the past legislation of Congress from the very beginning; and our first point is this:

The people of all the Territories of the United States are as perfectly independent of Congress in all their local matters as are the people in the several States from whence they came. And "All matters of internal legislation, [subject to the provisions of the Constitution of the United States,] are committed only to the Territorial legislature."

"In all Territories full power has been given to the Territorial legislatures over all *ordinary* subjects of legislation." *Clinton vs. Engelbrecht*.

The provision in the Constitution authorizing Congress—

"To make all needful rules and regulations for the government of the Territory and other property, of the United States," has no application whatsoever to the *present Territories*, or *any part of them*; but applied only to Territory held by the United States in 1787, at the adoption of the Con-

stitution. 19 Howard's U. S. reports, 432; 1 Peters' U. S. reports, 511.

These cases settle the law upon the subject, and they never have been doubted.

But it is admitted that Congress does possess the power to obtain by conquest or purchase new Territory

"Which has not, at the time, a population that fits it to become a State, and may govern it as a Territory until it has a population that in the judgment of Congress entitles it to be admitted as a State of the Union. But the United States, under our present Constitution, cannot acquire Territory to be held as a colony to be governed at its will and pleasure." 19 Howard's U. S. reports, pages 446, 447.

And by the very treaty of Guadalupe Hidalgo, July 4, 1848, under which Utah Territory was acquired, it is provided as follows:—

"That the inhabitants of the ceded Territory shall be incorporated into the Union, and enjoy all the advantages of citizens of the United States, and in the meantime they shall be maintained and protected in the free enjoyment of their liberty, property and the religion they profess"

Showing emphatically that all the Territories acquired thereby should be admitted at the earliest period as States on a footing of equality with the other States, and that in the mean time, all the people of said Territories were to be protected in all their rights, customs and privileges. Having thus acquired the Territory of Utah, its lands became the property of all the people of the United States, over which Congress was to act as trustee and agent for the benefit of all the people of the Union, and over which it might make:—

"Such needful rules and regulations as would promote the interest of the whole people of the Union." 19 Howard's U. S. Rep., 448.

But the power of Congress in the Territories, over the person and property of a citizen can never be a mere discretionary one, under our Constitution and form of government. The power of the government, and the rights and privileges of the citizens are regulated and plainly defined by the Constitution itself.

It has no power of any kind beyond it, and it cannot

"When it enters a Territory of the United States, put off its character and assume discretionary authority, or despotic power which the Constitution has denied to it. For example, Congress can make no law in a Territory respecting the establishment of religion, or the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people of the Territory peaceably to assemble and to petition the government for redress of grievances: nor can Congress deny to the people of the Territories the right to keep and bear arms, nor the right of trial by jury. [Selected according to the local law,] nor compel any one to be a witness against himself." 19 Howard's U. S. Rep., 450; Clinton *et al.* vs. Engelbrecht.

In short, Congress cannot, under its power to make needful rules and regulations, deprive a citizen of any right of person or property that he possessed as a citizen of a State, when he migrated into the Territory. When, therefore, the brawlers, and shysters, and G. L. U's call on Congress to pass especial laws, depriving the citizens of Utah of any rights, privileges or benefits belonging to the citizens of the several States, they ask them to do what Congress cannot constitutionally do if it desired, and, what we will show in our next, Congress has always hitherto refused to do. From the year 1784, Congress has never attempted to interfere with the local laws, adopted by the legislative councils for the regulation and management of the local affairs of the Territories; nor to interfere with the domestic relations of the people of a Territory, its laws of property, descent, the mode and manner of drawing grand and petit jurors, the control of schools, religion, the right to bear arms, and to parade just where and when the people think best; in fact, to govern themselves by their own laws, subject, of course, to the Constitution and the laws of the United States. And any man who will read and study the case of Clinton vs. Engelbrecht, will see it. Fortunately for the citizens of the Territories, they are protected by the Constitution of the Union, and neither Governor

Woods nor Chief Justice McKean can take away that shield. Congress cannot, if it would, interfere in the local

matters of the Territories, and for over eighty years it has always refused so to do.

STRICKLAND AND FREE SPEECH.

The following article has been delayed in consequence of business in a neighboring mining camp calling the writer away. As the honest sentiments of one that we know is not a Mormon, we give it space—

Editors Salt Lake Herald—I was present at the "glorification" meeting in this city, at which the righteous Judge Strickland used the language which should immortalize his name. I have read your remarks on the same, and while I commend them, and consider them just, yet the remarks of other speakers on that occasion deserve the execration of every honest and consistent man. Bad and all as was the judge's outburst, showing the secret spirit and feelings of the man, yet, I think, that the tendency of the speeches of two of the party is calculated to lead to extensive and injurious results.

I have listened to many stump speakers in my time, and under various circumstances, but such a tirade of abuse, insult and vituperation, I never heard in a public street, and directed against a majority. The insults, I make bold to say, would not have been borne by any other community in the world. Were I a Mormon, and Mr. Baskin had used such language to me personally, I would either have given him the lie, or knocked him down.

I went to the meeting to hear speeches on the events that occurred but a few days before, having a bearing upon the coming election of President of the United States. I expected speakers, in their buncombe or spread-eagle style, to show that U. S. Grant is a hero, a statesman, a god; and to hear that Horace Greeley is a nincompoop, a traitor, an ignoramus, a devil. But to my surprise and disgust, instead of speaking on the times and prospects for our great country, the narrow-minded bigots made it the occasion of abuse, insult and excitement. And

yet, forsooth, men were expected to be insulted and say nothing; to be charged with crimes that cannot be proved against them; and if they dissented, were to be shot in a "Christian-like" manner! It was a public meeting, in a public street, with a mixed crowd, and I say that men always claim it as a right to show their disapprobation, as well as their approbation.

I ask, if a few Mormons were to have had a glorification meeting, in the streets of the city of San Francisco, at the time of the defeat of Judge McKean in the U. S. Supreme Court, and have made the occasion of insulting the inhabitants because of the murders of the Vigilance committees throughout the State—and which have never yet been brought before the courts—where would the speakers be now? In the poetic language of the countryman of the eloquent(?) Dennis,

"Their toes would turn up to the roots of the daisies,"

and that, too, without the benefit of "clergy."

I was in San Francisco when a number of patriots, Republicans and American citizens, destroyed presses, and types, and property in connection with newspapers that never insulted them half as much as the speaker did on this occasion. What reasonable man could blame men in a mixed crowd from resenting the insults thrown out that night, and even from breaking up such a meeting. Had the Mormons done so there would have been a howl and a cursing both loud and deep, fit to have drawn the soldiers from the Ku-Klux land to quell the rebellious here. Let them try such an experiment in another place, and see if we should ever hear their sweet voices in this city's streets.

While I am a lover of free speech, I despise the man who will abuse it. While one man has rights to utter his honest opinions fearlessly, another has

rights to defend his fame and character. I would gladly state that Judge McKean spoke to the point under consideration, and confined himself to the object of the meeting; and even General Maxwell behaved himself well, often informing us that he would be a good boy if we would not vex him. The renegade Democrats were bitter because, I suppose, they meant to show their devotion to the party by abusing

the people here. The course pursued by some of the speakers, and the inflammatory and insulting remarks, are calculated to prevent them from complimenting the people for having such a peaceful meeting, and patient attention hereafter, and should be held up to public execration. The apologists of such conduct should be despised.

A FAIRPLAY GENTILE.

—*Salt Lake Herald*.

UTAH INDIAN REPRESENTATION.

Delegations of Indians to Washington to lay their grievances before the Great Father, if not wholly a modern invention are becoming very popular, and if the grand pow-wows between the big chiefs of the red and white races can be made a means of removing Indian grievances and of putting an end to the massacres by them of peaceably disposed white settlers, or travelers, they will prove an inestimable blessing to both races. At any rate an attempt to settle difficulties and to preserve and promote good feelings, by such means is much better than the old Indian method of having recourse to the scalping knife and general slaughter, or the white method of shooting Indians on sight.

As our readers are aware, there has been considerable difficulty with the Indians in some parts of this Territory during the summer just passed, and that because of the hostility of many of their acts towards the settlers; troops, under General Morrow, at Camp Douglas, were sent south to protect settlements, and to chastise the aggressors. Thanks, however, to the humane and pacific course of General Morrow, hostilities were avoided, and at councils held by the General with the Indian Chiefs, the former not having the power to comply with all the demands of the latter, it was finally concluded to send a delegation of the principal Chiefs to Washington, to lay their grievances before the President of the United States. The following named Chiefs were selected by General Morrow, so we are informed, as the members of the delegation:

Tabby, Kanosh, To-quo-neah, Anker-tshap, and Douglas—all known to be men of influence among their people, well disposed towards the whites, and anxious to preserve peace. Judge Bean, of Provo, was selected to go along with and act as interpreter for the Chiefs.

Yesterday morning, October 17th, Special Indian Agent Dr. Dodge, and Mr. Critchelow, Agent at the Uintah Reservation, left for Washington, in charge of the delegation, but instead of taking the five chiefs selected by General Morrow, they took the following: An-ter-ro, Ve-yea-hoo, Tab-u-ner and Wan-der-rodes, two of whom, it is said, are among the most unruly and dishonest among the Indians in Utah Territory, and among the ring-leaders and promoters of the late raids and troubles here. We are also informed that Judge Bean, the interpreter, was unable to go east on account of sickness, and the party departed without one. Dr. Dodge, however, left word for Kanosh to follow, accompanied by Mr. Lyman Wood, of Springville, to act as interpreter; but as the Agents took along notoriously bad Indians, instead of those appointed by General Morrow, Kanosh declines to leave the Territory, and has returned home.

Dr. Dodge and Mr. Critchelow may have good reasons for doing as they have done, but their action does not have a good appearance, for they are doubtless as well acquainted with the character of the Indians they have taken to Washington, as most persons in Utah Territory; and when the best

disposed and most intelligent and influential men belonging to the complaining tribes had been appointed to go to Washington for the purpose of making known their grievances, the policy of passing them by and choosing reputedly bad men in their places does seem rather suspicious.

It is possible, however, that General Morrow has been apprised of and is satisfied with the reasons advanced for this change, and if so the agents may not be censurable. But if not, it is to be hoped that he will have a sharp eye to the matter, and will do all in his power to have the facts, as they really exist in regard to the Indians here,

truly represented in Washington, that his peace programme may be fully carried out if possible, in the redress of all matters of which they have just cause to complain.

Judging from the zealous and humane course of the General during the past few months in relation to Indian affairs here, we are inclined to believe that he will still do all in his power to promote the interests of the Indians as well as of the whites, and to preserve peace between the two branches of the population of this Territory; and so we hopefully await the result.—*Deseret News*.

POLITICAL CORRUPTION.

The Philadelphia *Press*, prior to the Pennsylvania election, actively fought the political corruptions of the party in power. But its able editor, Col. Forney, finding his exposures and efforts against abuse of official power to be in vain, moralizes on the situation thus:—

The Government is the people's, and of course, as they choose to sanction its conduct, minorities must submit. But we cannot be prevented from discussing the singular bearing which the results of the late election in this State must have upon the honesty necessary to keep the Government alive and stable. Thousands of honest men have declared that they could not vote against a Republican candidate for any office, however dishonest he may have been proved, because the effect of a Republican defeat would be far more disastrous to the Government than the sanctioning of wrong, the laudation of villainy, and the honoring of scamps. This is a fearful precedent. It was never practised in any country. Anointed kings have had their heads struck from their bodies for like offences, for wasting the public treasure and misusing official authority; but in a Republican State the reverse is the case, and wrong is halloed and exalted, because it is not safe to mob or punish it, on account of the risk we run, while doing that, of injuring the Government. Of

course this must be right, because twenty thousand of a majority of the people of Pennsylvania have so decided. We do not intend to dispute the decree. During the campaign we declared that if such were the decision we could stand it as well as any other man, and we mean patiently to abide its effects. But we have a right to ask, How are we hereafter to deal with malfeasance in office, and correct the rule which has made our politics a mere machine for the advancement of clique-designated individuals? The Eighth of October has made a precedent which will long be remembered in this State, for from its effects, before twelve months have elapsed, we shall reap far more of dishonor than the gloomiest opponent of corruption in politics has yet attempted to forebode.

We may not be able to look very far into the future, but we are at a loss to indicate how hereafter we are to deal with villainy of any kind connected with the management of parties and the control of Government. The courts are no longer potential, because the pardoning power is at hand to counteract whatever of good is accomplished by these tribunals; and it has been demonstrated that the ballot-box can be used with fearful force to cover up or wipe out proved villainy in office. Anointed kings, as we have already written, lose their heads for their

wrongs; unperfumed Republicans, guilty of every excess, are raised to higher honors, and the people, in the

madness of their frenzy, shout, "Long live the Republic!"

THE PARTING OF THE WAYS.

The old story of the apple is repeated in one form or another in every life. There comes a time in the history of each individual when for himself he chooses good or evil. A little thing may turn the current of his life, and cause it to flow in the peaceful ways of virtue, or send it foaming over the cataracts and through the whirlpools of vice, or some towering passion may sweep across the chords of life, and in one fearful hour decide his fate. Happy he who, in such a crisis, can hear the whisperings of conscience above the warring elements, saying—"This is the way, walk ye in it," and see, though darkly, through the mists of error the white index finger of Truth forever pointing upward.

There are some so protected by the watchful care of parents, so hemmed in by circumstance, that to the outward eye they seem free from the temptations that beset such as are set adrift on the broad seas of life. But those deeply versed in the readings of the human heart know that within quiet walls, afar from the scuffles of the great world, the most fearful moral conflicts are carried on, the most decisive moral victories often won.

Not unfrequently are young men swept by the strong gusts of youthful passion into courses from which in thoughtful moments they recoil with shuddering. To such the story of Ulysses will not be without its moral. Ancient fable relates that on a lone island in the sea lived the enchantress Circe and her train, the music of whose voices was such that all who heard it were constrained to land upon her shores, where they were immediately changed into dirty swine. The wise Ulysses having occasion to pass that way caused the ears of his companions to be filled with wax that they might not hear his commands, and himself to be chained hand and foot to the mast of the ship that he might not be able to enforce obedience. And

when they came near the island, lo! there sat the sirens sending forth such melody as never before fell on mortal ear. Ulysses raved, threatened, implored his companions to turn aside to the neighboring shores, but they could not hear his voice, and, chained as he was, he could not compel acquiescence, and the ship's crew passed in safety by. So we, unless our ears are sealed against the honeyed strains of vice, and our hearts chained to the mast of virtue, will be led away by the embraces of a goddess far more fatal than the fabled Circe. Though it is never too late to mend, yet he who at the beginning of life chooses the right will save himself how much pain, how many weary steps retraced, how many precious hours of priceless worth! The voice of conscience may for a time be drowned in the rush of the storm, but by-and-by it will speak louder than thunder and in tones that must be heard.

If this inward monitor is truly enlightened and cultivated, she will doubtless lead us in right ways. Here we remark that there are a thousand things with which conscience has nothing to do, questions of social propriety, of politeness, of common sense. But wherever obedience to moral or to physical law is the point under discussion there conscience should possess the veto power. We hold that a man has no more right to transgress the physiological laws of life, to defile, or weaken, or break down his physical constitution, than he has to defile his soul with lying, with profanity, with Sabbath-breaking. Not the soul alone, nor the body alone, but both together make up the entire being, for both alike are destined to immortality; if either is injured the man is crippled and shorn of his full power. By bodily indulgence the soul of the man may be brought down to a level with that of the brute—

"— grow clotted by contagion
 — till she quite lose
 The divine property of her first
 being."

While the subjection of passion to reason, of appetite to lawful control shall lift the whole being to the high table land of purest virtue.

"So dear to Heaven is saintly chastity.
 That, when a soul is found sincerely so,
 A thousand liveried angels lacky her,
 Driving far off each thing of sin and
 guilt;
 And in clear dream and solemn vision,
 Tell her of things that no gross ear can
 hear;
 Till oft converse with heavenly habi-
 tants
 Begin to cast a beam on the outward
 shape,
 The unpolluted temple of the mind,
 And turn it by degrees to the soul's es-
 sence
 Till all be made immortal."

Parents who send forth a son or daughter into life with clear views of right and wrong, with just ideas of

duty and self-interest thus anticipate for them the victory over temptation, and forearm the youthful athlete for the trying hour. A child trained up in the way he should go may for a time wander from that way, but he will return again, and not depart from it.

There be now standing at the parting of the ways young men, young women considering which path they shall take. Pleasure beckons adown an avenue strewn with flowers and melodious with song, where self-indulgence fills the hours with gayety and gratifies every passing wish, but at the end of that avenue is not honor, or love, or peace. Serene and calm sits virtue at the opening of the other path, narrow and rugged, but ever leading upward, and at the end is a crown of glory, while all along the way bloom flowers of sweetest fragrance, and the faces that are found therein are bright with hope and radiant with peace.—*N. Y. Tribune.*

JUVENILE SMOKING.—Whatever opinions may be entertained as to the effects of moderate tobacco smoking on the adult, there can be none as to its deleterious influence on the boy. The molecular changes coincident with development of tissue are interfered with, slowed, if not arrested by tobacco. Take the blood corpuscles, for example, and see how the narcotic affects them. According to German physiologists they lose their round shape and become oval and irregular at their edges; while instead of mutually attracting each other, and running together in *rouleaux*—a good sign—they cohere loosely, or lie scattered on the field of the microscope—a bad one. The physical effects are paralleled by the psychical ones. M. Bertillon found that of the pupils attending the Polytechnic at Paris 102 smoked, while 58 did not. Arranging the two categories in the order of merit, according to the results of the examinations, he found the non-smoker held, in every grade, the higher rank; and that the smoker, as compared with the non-smoker, deteriorated from their entering to their leaving the school. Facts like these induced the Minister of Public Instruction, in 1861, to issue to the directors of colleges and schools throughout the empire a circular forbidding tobacco to the students, on the ground "that the physical as well as the intellectual development of many youths has been checked by its use." In Germany the premature smoking of tobacco would, but for the superior stamina of the race, prove not less disastrous. As it is, tobacco amaurosis is an ophthalmic affection quite recognized by German physicians as having its origin at school and college. Among ourselves juvenile smoking is getting more and more common, with the result of impaired eyesight, thinning of the hair, and other symptoms of excessive draughts on the tropic nerve centres. And how is the practice to be stopped when it is directly encouraged—even Sunday school prizes taking the form of meerschaum pipes? Not till education instructs the youth of the country in the fabric and functions of the body, makes them cognizant of the conditions of health, and inspires them with a manlier ideal than that of merely aping the manners of their elders, will premature indulgence of every kind cease to act on them for evil.—*Lancet.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 26, 1872.

BE FAITHFUL.

—o—

It is a truth acknowledged by the Latter-day Saints that the Gospel of the Son of God, together with the power divinely vested in men to administer its ordinances, was taken from the earth some seventeen centuries ago, because of the willfulness, and lack of obedience on the part of those to whom it was offered.

The fact is apparent, in the present state of christianity, that this withdrawal of the Gospel, and of those divinely appointed to teach it and administer its ordinances, has resulted in the grossest ignorance of the ways of life and salvation; that darkness has "covered the earth and gross darkness the people"; that, prior to the prophet Joseph receiving his Divine commission, God had ceased to speak to any on all the face of the earth; that professors of religion were "blind leaders of the blind"; that men indeed had "a form of godliness but denied the power thereof"; and, that those who had this form, would "not endure sound doctrine, but after their own lusts would they heap to themselves teachers having itching ears, who turned away their ears from the truth," "teaching things which they ought not for filthy lucre's sake"; "preaching for hire and divining for money," "doting about questions and strifes of words whereof came envyings, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness"; "unruly, and vain talkers and deceivers." These are acknowledged as among the signs which characterize modern christianity. True signs they are of apostasy. God has no Apostle or other inspired servant amongst them. God gives them no revelation in these days, and in this they glory. They hug to themselves the strong delusion: "no more revelation is needed"; this too when all the religious information within the reach of mortals sustains with one united testimony the truth that God never had a church on earth which was not in *direct* communication with himself, being led by inspired men to whom his will was made known by the agency of *immediate* revelation.

But Latter-day Saints how is it with you? You have listened to and obeyed some of the principles of the Gospel of Christ, thus, so far separating yourselves from those who cry, "Lord, Lord, but who do not the things" that he says. By these acts of obedience you have known of the doctrine taught you, whether it was of God or not. All your experience in the restored Gospel goes to prove the divinity of the principles you have obeyed and as a necessary consequence goes to prove that those who taught you those principles and administered to you the ordinances were called of God, bearers of

the Holy Priesthood, whether they were as illiterate as the fishermen of old, or as learned as he who sat at Gamaliel's feet, it was all the same, the word came with power and your obedience was followed by divine blessing under their administration. Do you use this earnest of God's good-will as an incentive to increased obedience and devotion to his purposes?

As those blessed to hear and obey the Gospel of Christ as restored by God in this generation, through his servant Joseph, let all in humility and thankfulness show their appreciation of His goodness and mercy by earnestly seeking to do His will as it may be made known to us, living watchful, prayerful, faithful lives; always remembering the test given by Jesus, which is to be applied to saint and sinner: "By their fruits ye shall know them; not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

J. G. B.

ARRIVALS.—President George A. Smith, Elder Lorenzo Snow of the Twelve Apostles, Elders Feramor Little, Paul A. Schettler, George Dunford, and sisters Eliza R. Snow, and Clara S. Little, arrived at Liverpool on the Guion & Co's steamship "*Minnesota*," on Tuesday, the 19th inst. The above-named brethren and sisters are from Utah, on a tour to Europe and Palestine.

In addition to the foregoing, Elders Anson Call, John I. Hart, Mark Lindsey, John Martin, Wm. Parker, Wm. Birkinshaw, Thos. Snarr, H. S. Gouans, Henry B. Wilde and wife, also sister Mercy R. Thompson, relict of the late Robt. B. Thompson, and sister Mary A. Fielding. All the latter are from Utah on a pleasure trip to see relatives and friends, &c.

Elder Mark Lindsey will return to the Eastern States in about two months, where he will labor as a missionary till Spring, when he will return to Utah.

We are happy in stating that the entire company were in fair health and in most excellent spirits.

APPOINTMENTS.—Elder John I. Hart is appointed to preside in the Nottingham Conference.

Elders Anson Call, Mark Lindsey, John Martin, William Parker, William Birkinshaw, H. S. Gouans, Henry B. Wilde and Thomas Snarr, are authorized to labor in the ministry as they may have opportunity and feel disposed. We trust that their labors may prove both pleasant and beneficial.

CORRESPONDENCE.

GREAT BRITAIN.

Bristol, Nov. 12th, 1872.

President A. Carrington.

Dear Brother—Since arriving with you and accompanying missionaries from our mountain home now nearly six months ago, I have, in obedience to your appointment, been laboring in the Bristol conference.

I find the Saints committed to my care to be in quite a scattered condi-

tion, but I am happy in stating that, with a few exceptions, they are trying to live their religion. They, in common with all faithful Saints are very anxious to gather to Zion. I encourage them in this good desire, and exhort them to practice strict economy, and instead of spending small amounts for beer, ale or tobacco, to save those sums and thus increase the amount saved towards their emigration from

Babylon. I am thankful to find some doing their best to effect their deliverance, which I pray God to hasten.

Ever praying God, to bless you and

all associated with you in the cause of Zion,—

I remain your brother in the Gospel,
DAVID CAZIER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 731.

On the 14th the volunteers from Mount Pisgah arrived. The battalion was called, and strict instructions were given them as to how they should behave on their expedition. President Young wished them to prove the best soldiers in the United States service. He instructed the captains to be fathers to their companies, and to manage their offices by the power and influence of the Priesthood, then they would have power to preserve their lives and the lives of their companies, and to escape difficulties. Said he, "a private soldier is as honorable as an officer if he behaves as well; no one is distinguished as being better flesh and blood than another." They should keep neat and clean; teach chastity, gentility and civility, and swearing must not be allowed. They were to insult no man; have no contentious conversation with Missourians, Mexicans or any class of people; were not to preach only where people desired to hear, and then wise men were to do the preaching. They were not to impose their principles upon any people; were to take their Bibles and Books of Mormon, and if they had any playing cards they were to burn them. The officers were to regulate dances, but they were not to dance with the world. They were not to trespass on the rights of others, and if they should engage with the enemy and be successful they were to treat prisoners with the greatest civility and never to take life if it could be avoided. President Young told the brethren of the battalion that they would have no fighting to do. He said that the battalion would probably be disbanded about eight hundred miles from the place where the Church would locate. He suggested that they tarry there and go to work; "but," said he, "the next temple will be

built in the Rocky Mountains; in the Great Basin is the place to build temples, and it shall be the stronghold of the Saints against mobs."

Twenty-six years have elapsed since this prediction was made by President Young. At the time he thus addressed the battalion, this country was an almost unknown land. No human being knew whether grain or fruit could be raised here or not. All that was known about it was that it was a desert. The Prophet Joseph had predicted during his lifetime that the Latter-day Saints should become a great and mighty people in the Rocky Mountains; President Young, moved upon by the same spirit, prophesied to the same effect. The battalion was disbanded about eight hundred miles from Salt Lake City; the most of the volunteers did tarry in California to labor, and were the means of bringing to light the gold for which California has since become so famous, and the discovery and digging of which has almost turned the world upside down. The Great Basin has become a stronghold for the Saints against mobs. The foundations of temples have been laid, and we sincerely hope and trust that numbers of them will yet be built in the various parts of the Great Basin.

It was somewhat difficult to raise men of the necessary age—between 18 and 45—to complete the five hundred, but by strenuous exertions they were at last enlisted and took up their line of march under the command of Lieutenant Colonel Allen, for Fort Leavenworth, and from thence to Santa Fe, and so on to California. Colonel Allen, much to the regret of those who knew him, did not live to lead the battalion through. He died at Fort Leavenworth. The battalion performed the duties required of it in

the most satisfactory manner, and gained great credit by their discipline and patient perseverance in the midst of the difficulties which they had to encounter. No better troops as soldiers, no better behaved as gentlemen ever enlisted under the flag of the Union than these volunteers proved; we shall have occasion to refer to them and their toilsome labors as we progress with this history. Measures were adopted to take care of the families of the volunteers during their absence. A large number of the most responsible men in the camp were selected to act as bishops to see that there was no suffering among these families and that all were properly provided for.

General Thomas L. Kane, son of Judge Kane, of Philadelphia, came to the camp about the time that Colonel Allen did, having been sent by President Polk as a bearer of dispatches to Fort Leavenworth. It was there that he first made the acquaintance of President Young and the Apostles, and saw the people in the midst of the trying circumstances which surrounded them. Though quite a young man at the time, he took a warm interest in their welfare. He was taken dangerously sick in camp, and it was only with the most careful nursing and strict attention that his life was saved. He never forgot this kindness, and, upon his return to Philadelphia, he delivered an address before the Historical Society of that city, in which he described in the most eloquent and touching language the scenes through which the Latter-day Saints had passed, and the patriotic sacrifice which they had made to raise the battalion called for by the Government. Probably no document of its size has ever described in more graphic and striking language the trials and sufferings of the Latter-day Saints to the reader than this. General Kane has on numerous occasions since the one of which we write shown his friendship for the innocent and the oppressed, and he will have the esteem of this people as a devoted, self-sacrificing and truly Christian gentleman—a philanthropist in the highest sense of the term.

On the 16th of July, Ezra Taft Benson was ordained an Apostle, to

take the place of John E. Page, who had fallen. On the same day Elders Orson Hyde, Parley P. Pratt and John Taylor were appointed on a mission to England, on which mission they started on the 31st of that month, to regulate the affairs of the Church in that land. On the 21st of July twelve men were selected to preside in all matters, spiritual and temporal, at Council Bluffs. Instructions were given to them to attend as speedily as convenient to locating and arranging for the stopping of the Saints, those already at Council Bluffs and those who might come on that season, as well as to use all the means in their power to have all the poor Saints brought from Nauvoo. They were also instructed to do everything in their power to assist in taking charge of the families of those who had gone as volunteers in the battalion. Instructions were given also for the establishment of schools for the education of the children during the Winter.

Captain Allen had secured from the chiefs representing the Pottawattomie tribe of Indians at Council Bluffs, their voluntary consent for the Latter-day Saints to make their lands a stopping place, and to cultivate any part of them not then cultivated by themselves, so long as they, the Pottawattomies, should remain in possession of their present country. He also wrote a letter, to be used whenever occasion might require it, stating, over his official signature, what he had done and advised in the premises. The Indian sub-agent of that tribe of Indians had also endorsed in a letter the action of the Indians, and of Colonel Allen as being wise and proper under the circumstances. General Kane wrote a letter to the President of the United States, enclosing a copy of these documents, and giving his personal endorsement to the measure. He said that while he could see no reason why the Mormon people should not winter in the valleys of that neighborhood, he considered it exceedingly important that they should be allowed the privilege of so doing, as no advice to them had been opposed to the crossing of the Missouri river of so large a body of them during that year.

On the 1st of August the Council addressed a letter to Bishop Miller and the companies with him, he having gone out in the direction of the Pawnee village, in which they reported the condition of the camp, an account of the organization of the battalion and the intention to encamp with the main body somewhere on or near the Missouri river for the Winter. He was told that the Council did not think it advisable for any part of the companies to undertake to cross the mountains that Fall. Measures were taken at the main camp by President

Young and the Council to organize affairs for the season. Twelve men were chosen to be the Municipal High Council, who were to take measures to gather the Saints together at one place under the necessary regulations. The camp was gathered together at a grove which was called Outler's Park, after Alpheus Cutler, who was chosen as President of the Municipal High Council. Instructions were given to the people to immediately proceed to the cutting of hay in sufficient quantities to supply the stock of the camp during the Winter.

TO MAKE HOME HAPPY.

A smile, a gentle word of kindness, a tidy room and baby with a face clean enough to be kissed, should always be in readiness for the reception of the head of a family when he comes in fatigued and careworn, from the pressure of the busy, daily routine of the outside world. Let him feel that if sympathy cannot be found elsewhere, it always exists for him at home. Let him see that his goodness in planning and laboring for the support and comfort of his dear ones, is appreciated and gratefully acknowledged by the performance of every little action of love that can be thought of for his enjoyment at home. Never let him meet with a fretful and fault-finding spirit under the shades of that roof which should be the covering of his heaven on earth. If there are losses and crosses to be met, let the different

members of families help to meet them bravely, instead of trying to discourage. If a husband and father does not, at all times, pay just that attention to his family that they think he should do, let it be remembered that he has many things to think of, many duties to perform, that they are not acquainted with, and could, probably, render him no assistance in, were he to take the time to explain to them, instead of making a little show of negligence, by not endeavoring to make his family understand all his business affairs. Let heads of families realize that to such testimonials they owe a reciprocity, and should spend as much time as possible at home, and always be possessed of the same good influence they love to meet with.—*G. in Woman's Exponent.*

THE OPPRESSED WOMEN OF UTAH.

We have heard a great deal about the oppressed and degraded women of Utah, and the unclean and tyrannical vassalage which the Mormon social system imposes upon the female sex. This string has been tuned and played upon until it appears to have snapped.

It seems now that women are almost everybody in Utah. They have more power and more rights than they have anywhere else on this green earth, and

the boasted lord of creation is entirely a secondary personage in the land of the Saints. This may look like a strange condition for Utah, of all the world, but it is true. That Territory and its social system seem to have been the lock and key by which women have at last entered into the wider, nobler sphere for which they have prayed and worked.

An incident which calls up the

privileges which the women of Utah enjoy, lately occurred in Salt Lake City. Miss Phoebe Cozzens, of St. Louis, and Miss Georgia Snow, the daughter of the Attorney-General of the Territory, were admitted to the bar in the District Court, and the ceremonies were imposing. The brace of pretty girls besieged the august court of Chief Justice McKean, and the court capitulated. The girls were admitted to "practice law" in its most unlimited sense—common law, chancery law, ecclesiastical law, civil law, criminal law, and all other forms and orders of law—a bundle of privileges which could be granted by no State in this Union.

Now, the world should know that in Utah woman holds in her hands the ballot, that she is eligible to any office,

that she may plead her own cause before a high court, that if her husband ill-treat her she may prosecute him; that one-half of his earnings is hers; that she is his absolute superior; that she may sit on juries and find him guilty of bigamy, cruelty to her, neglect to his children, or other crime, and that she under the "fearful despotism" of Utah can be her own law executor and judicial expounder. What more power do the women of Utah want to enable them to throw off the burthen of man's yoke? They make their own laws, select their own officers, are their own lawyers and judges, they own one-half of their husband's property and all of their own. Truly the women of Utah are shamefully downtrodden. — *Missouri Democrat*.

USE AND ABUSE OF DRESS.

It was Lavater who said that women habitually attentive to dress display the same regularity in their domestic affairs, while another writer, alluding to the carelessness of some wives concerning their attire, emphatically affirms, "It is one of the moral duties of every married woman to appear well-dressed in the presence of her husband." But to effect this, expensive or elaborate attire is by no means essential. The simplest robe may evince the wearer's taste as truly as the most costly gown of "moire antique"—in fact, the simplest dresses are often the most graceful. Garments should follow, as far as possible, the shape of the body as devised and found good by the great Artificer. All that follows those beautiful lines must be itself beautiful. All that changes, deforms, or exaggerates those lines must be senseless, ugly, ludicrous and untrue. Whether a gown swell out into the hoops of the great tun of Heidelberg, or project backward like the reverse side of the Hottentot Venus, it is alike hideous. A gown may be of many folds, of many thicknesses, but it should not turn a woman into a caricature of the form God made, and made last of all. All women will admit the truth of this, even while they

persist in disfiguring themselves in the very manner condemned, for, in justice to the mass of elaborately-dressed ladies who daily walk our streets, we must admit that were they to follow inclination alone, their costumes would be much simpler. There breathes not the woman who does not secretly detest her narrow-soled boots, with their pointed heels; the heating, brain-depressing "chignon;" the uncomfortable corset and unwieldy "panier." Yet she lacks courage to discard these instruments of torture because fashion sanctions their use. O fashion, fashion! Dare you number your victims? This mania for costly "dress" is devastating our American society, and demoralizing American women to an alarming extent. The wives and daughters of the rich men who lead society in this fearful race of extravagance are responsible for a great share of the prostitution which curses the nation, as well as for thousands of business failures, scattered families, and the long train of miseries among us under the cover of "keeping up appearances." An English tourist recently traveling through America, complained that owing to the prevalent custom of elaborate dressing followed by American women, it was

impossible to distinguish the "shop-girl" from the "lady of means." And that brings us to another part of this subject. Poor girls dress as expensively as possible, because they well know that if they do not, society will punish them bitterly. To be unable to "dress" is to be treated by men and women both with almost disrespect in the car, the boat, at the public gathering, the street and the shop; to be ignored; to feel the shrug of contempt, the sneer of levity and the smile of scorn; to be thrust aside; to be laughed at; to be unceremoniously

displaced; to be cruelly driven out of good society; to have heart, intelligence, thought, virtue, character, held as nothing against silk; to be stung; to be outraged; to be proscribed; to be insulted: all this and much more. It matters not whether this state of things is right or wrong; it exists, as every woman who cannot follow fashion's whims knows to her cost. It is time for a reform to commence somewhere; but what woman will head it? And "what man" will approve and help her?—*Waverly Magazine*.

LITTLE COURTESIES.

In the various trifles that make or mar the happiness of daily life, little courtesies play a most important part. A simple "good morning" to a child, uttered in cheery tones, will call up a bright reflection on the juvenile face and elicit a corresponding response, while even surly and hardened souls will soften beneath the steady radiance of a courteous manner. In our earnest and eager pursuit of the main ends for which we live, the acquisition of knowledge, the making of money, the conquest of fame or power, the meeting the varied demands of our station in life, we are apt to overlook the importance to ourselves and to those around us of a disinterested and habitual courtesy. There is magnetism in a cordial and sunny manner that all feel who come within the circle of its power, and though this subtle element is not inherent in all natures, it may be cultivated by every one. "We often call a man *sour*," says the author of *Hyperion*, "when he is only sad," but the sorrow which makes us forgetful of the woes of others, and ignore the little politenesses of social life, has failed to do us the good it is capable of accomplishing. True courtesy springs from the heart and has its source in a genuine desire to promote the happiness of others; and by so much as we ourselves feel the need of gracious words and kindly tones from those around us, by so much should we extend the gentle charities of social intercourse to

them. Against anger in our neighbor we may fortify ourselves, we may oppose indifference to selfishness, and enmity to enmity, but who can withstand the daily musketry of genial manners, of pleasant tones, of courteous words?

In the family, more than anywhere else, should these graces of social intercourse be cultivated, since here individuals are brought in closest and continual contact. The man or woman who puts on a vail of good breeding only in the presence of strangers, is unfit to be trusted with the happiness of any human being. These Janus-faces, all shadow at home, all sunshine abroad, can never know the reality of pure domestic felicity, which consists in finding one's own delight in the delight of the circle of which he forms a part.

Parents who observe all the refinements of social intercourse in their daily life, find apt imitators in their children, who unconsciously reflect the tones, the language, the manners, with which they are familiar, and never require the aid of books on etiquette or initiation into the conventionalities of society to be reckoned as ladies and gentlemen. It is "the little foxes that spoil the grapes;" it is the omission of such trivial utterances as "please," "thank you," "excuse me," "with pleasure," spoken at the appropriate time in pleasant tones, which makes many a daily life hard, and bar-

ren, and cold, that might otherwise be warm with affection, fruitful in charity, and radiant with sunshine. If any one doubts this, let him for one week try the effect of little courtesies on those around him, and especially on those in his own domestic circle.

He who bears about with him a constant thoughtfulness of the happiness

of others will do good often when he knows not of it. "A virtue goes out from him" which heals those who, unwitnessed, but touch the hem of his garments. Such is the power and the reward of true courtesy that it does good often when it dreams not of it.—

N. Y. Tribune.

SHADOWS OF COMING EVENTS.

—o—

The cry for peace and the profession of it have been and are pretty general, but the practice and the expectation do not so often correspond. The good Book, which so many people profess to revere, but which so few really regard, talks of people crying peace when there should be no peace. The motto of the great exhibition of 1851 was peace, the peace societies cry peace, our chief magistrate after the late terrible internecine civil war, said let us have peace, the motive of the late imperial council on the European continent was peace, so it said, and indeed one hears of peace professions in divers directions.

But these peace professions and peace dreams are continually meeting with some very rude shocks. The recent Franco-German war aroused many people from their peace reveries, and cruelly dispelled their beautiful peace imaginings. Since that war the various countries of Europe have been more active than ever in perfecting their military and naval organizations, thus effectually giving the lie to the peace professions. And now comes Henry Dunat, the originator of the Red Cross Society, a benevolent institution organized to alleviate the sufferings of the sick and wounded in war. Lately Mr. Dunat read a paper before the Social Science Association in London, in which he maintained the ne-

cessity of an immediate and uniform organization of the Red Cross Society throughout Europe, arguing that he knew the European continent, that it was his conviction that Europe was on the eve of the grandest events of the century, politically and socially, that a great war was imminent, and that within a few years the continent of Europe would be overturned by a general conflict of nations.

Mr. Dunat may or may not be an alarmist, but few people would be surprised to hear of war breaking out in Europe within a brief period. The time of fierce and destructive wars is not over, nor will it be until men learn to keep their passions in rigid subjection to righteousness, which is not yet. It is to the credit of England and America that they determined to settle their differences by peaceful and friendly arbitration, instead of submitting them to the stern, bloody, barbaric arbitrament of war. But then these two nations, though sufficiently excitable, are among the most self-controlled of nationalities, and even they are not above the possibility of going to war. Mr. Dunat may be right in his prognostications, in spite of this admirable Anglo-Saxon example of peacefully settling irritating international disputes.—*Daseret News.*

LASTING CHARMS.—Women should be acquainted that no beauty hath any charms but the inward one of the mind, and that a gracefulness in their manners is much more engaging than that of their persons; that meekness and modesty are the true and lasting ornaments; for she that hath these is qualified, as she ought to be, for the management of a family, for the education of children, for an affection to her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to man's respect.

VARIETIES.

God looks not at the oratory of our prayers, how eloquent they are ; nor at their geometry, how long they are ; nor at their arithmetic, how many they are ; nor at their logic, how methodical they are ; but he looks at their sincerity, how spiritual they are.

When St. Paul tells women they must be obedient to their husbands, he does not relieve husbands of the obligation to make wives sensible why it is they ought to obey. There is a correlative duty ; and obedience, when the one part is duly performed, is entire human devotion to the instructor, guardian, and guide.

P O E T R Y .

THE RELIEF SOCIETY.

WHAT IS IT ?

It is an institution formed to bless
The poor, the widow, and the fatherless ;
To clothe the naked and the hungry feed,
And, in the holy paths of virtue, lead ;

To seek where anguish, grief and sorrow are,
And light the torch of hope eternal, there ;
To prove the strength of consolation's art,
By breathing comfort to the mourning heart ;

To chase the clouds that shade the aspect where
Sad misery dwells, and wake up pleasure there ;
With open heart to extend the friendly hand ;
To hail the stranger from a distant land ;

Woman's Exponent.

To stamp a with'ring impress on each move
That virtue's noble self would disapprove ;
To put the tatter's coinage, scandal, down,
And make corruption feel its scathing frown ;

To give instruction where instruction's voice
Will guide the feet and make the soul rejoice ;
To turn the wayward from their recklessness,
And aid them in the path of happiness.

It is an order fitted and designed
To cultivate and elevate the mind ;
To seek the needy in their lone abode,
Supply their wants, and lead them up to God.

E. R. S.

D I E D .

WILLOUGHBY.—At Kirkham Gate, near Wakefield, Nov. 7, 1872, of consumption, Benjamin Willoughby, aged 54 years.—“Deseret News” please copy.

LINDSEY.—At Ossett, near Wakefield, Nov. 9, of consumption, Ruth Lindsey, aged 44 years.—“Deseret News” please copy.

SURRIDGE.—On Mill Creek Bench, Sept. 27, of scarlet fever and diphtheria, Alice, daughter of Maria Griffiths and Mark Surridge, aged 15 months and 2 weeks.

Short was the time on earth for her to stay,
On Seraphs wings towards home she went away.

“Deseret News.”

“Nathan Ddu of Lywel.”

MCCULLOUGH.—In Salt Lake City, 20th Ward, Oct. 18, of canker, Louisa Harriet, daughter of John and Louisa McCullough, aged 1 year, 11 months and 9 days.—“Deseret News.”

GIBBONS.—In the 3rd Ward, Ogden City, Oct. 22, of rheumatic and typhoid fever, after a long and painful illness, John R., youngest son of Francis L. and Elizabeth Gibbons, aged 12 years, 2 months and 22 days.—“Deseret News.”

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POWER OF CONGRESS OVER THE TERRITORIES.

From the Salt Lake Herald.

If other proof than the decisions of the Supreme Court of the United States, already cited by us, were needed to show "that the power of Congress over the Territories was limited by the Constitution of the United States, and the general spirit of our Government," it will be made manifest by a reference to the provisions of that instrument itself, and the action of all departments of the government since 1784. Sec. VIII, art. I. in the Constitution of the United States in enunciating the powers of Congress, in its last clauses declares that it (Congress) shall have power

"To exercise exclusive legislation in all cases whatsoever over such district, [not exceeding ten miles square] as may by cession of particular States and the acceptance of Congress become the seat of Government of the United States, and to exercise like authority over all places purchased by the consent of the legislature of the State in which the same shall be, for the erection of forts, dock yards, magazines and arsenals, and other needful buildings."

So that by the very Constitution itself, exclusive legislation by Congress is confined first, to the District of Columbia; and second, to forts, forti-

fications, dock yards, arsenals, &c. Now, if under the power of Congress "to make all needful rules and regulations respecting the Territory and other property of the United States," Congress possesses the power to legislate in all matters for the Territories, how does it happen that the Constitution confers unlimited powers on Congress to legislate exclusively for the District of Columbia, and for all forts, dock yards, arsenals and magazines, the property of the United States? The law and the facts are that Congress may legislate exclusively for all such places as are specified; but in all the other Territory, after a sufficient number of people have settled therein, to establish a local government, then all local legislation, as to ordinary matters, is vested in the Territorial legislatures, subject to no other limitation than the Constitution, and laws of the United States, authorizing Congress to repeal them. For instance: the second amendment to the Constitution provides as follows:—

"A well-regulated militia being necessary to the security of a free State, the right of the people to keep and BEAR arms shall not be infringed."

Now, this right, which is of much

more consequence to the inhabitants of Territories like Montana, Idaho, Colorado, Arizona and Washington, where people are scattered and their lives and property exposed to daily destruction by wild beasts and by Indians, than to the people of populous States, can not, even by Congress, be taken away without a violation of the Constitution. Does any sane man suppose, will any judge or lawyer contend, that citizens of the various States, who become frontiersmen and penetrate the wilderness and rear their rude cabins amidst the dangers and risks of Indians and wild beasts in Territories, can be deprived of the right, even by Congress, to keep their arms and use them in their own defense, or in that of their property? If Congress cannot deprive emigrants pushing their way into the wilderness of the Territories, of this right, where can Gov. Woods or Secretary Black find their power, to disarm a whole people? and to deprive them of a right guaranteed by the Constitution—a right inestimable to them—formidable to tyranny. Let Congress attempt to deprive the pioneers of Washington, Montana, Idaho, New Mexico or Arizona Territories of their right to keep and bear arms, and President Grant would instantly crush it out with his veto. Now, if Congress itself could not constitutionally disarm the people of Arizona, New Mexico, Montana, Idaho, or Colorado, it is manifest that the Governor of either of those Territories could not do it. True it is that the Governor is Commander-in-Chief of the militia, and that when needed for public service he may order them where to go, and may as such commander order them to return home when not required in pursuance of the local statutes. That is one thing; but to attempt to disarm the people is another. Pioneers, frontiersmen, in the Territories, will keep and bear arms when and where they please under the law, and the Constitution gives them that inalienable right.

One word more on this point, and see how this matter stands. January 15, 1857, (page 190 laws of Utah) a law was passed by the then United States Governor of Utah and the Legislative Assembly, authorizing a

board of officers, named in such act, "To draft and adopt a system of laws and regulations for the militia of the Territory of Utah, and create and fill such offices as are or may be necessary for its organization."

And in July, 1857, it was done according to that law. That statute, so passed by the then Governor and Legislature, has *never been repealed* by Congress, and is to this day binding on the Governors of this Territory, and all the citizens thereof.

"Until disapproved by Congress it is valid and operative; it does not owe its effect to the action of Congress." 12 Howard's U. S. Rep., page 1, *Miner's Bank vs. State of Iowa*.

Congress has never taken any exception to that statute, but by its silence has affirmed and approved it for fifteen years. How then can a Governor violate it? the executor of the laws. In *Clinton vs. Engelbrecht* the Supreme Court says—

"In the first place we observe that the law has received the *implied sanction* of Congress. It was adopted in 1859; it has been upon the statute book of Utah for more than thirteen years. It must have been submitted to Congress soon after it was enacted. The simple disapproval by Congress at any time would have annulled it. It is no unreasonable inference, therefore, that it was approved by that body."

Every statute of Utah not disapproved by Congress is binding on all the people thereof, and all the officers, especially the executive and judiciary. Thus, then, we see that Congress under the Constitution and decisions of the Supreme Court does possess *exclusive power* to legislate only for the District of Columbia, and all the forts, dock-yards, arsenals, navy-yards, etc., belonging to the United States; and also the power to legislate over the Territories, "*until there are a sufficient number of people to organize a local government of the people, by the people and for the people*;" and then it is the Constitutional duty of Congress to so organize a Territorial government, giving them an organic law, and extending over them the Constitution and laws of the United States, but leaving to the Territorial Legislature

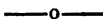
the exclusive right of legislating in reference to all the local affairs of the people. "Though by the fundamental law of a Territory its legislation is to be suited to the disapproval of Congress, yet till disapproval it is valid and operative."—12 Howard's U. S. Rep., page 1. In addition we quote, for the benefit of the "Loyal Liberating League," Gov. Woods, and Judges of the Territorial courts of Utah, from page 125, 4 Wallace's Reports, U. S. Supreme Court, in the case of *ex parte Milligan*. The decision of the Supreme Court was pronounced by David Davis for the court, the very ablest man on the supreme bench, a man whose ability is only equalled by his integrity, the friend of the executive, the sole surviving representative of the doctrines, teaching and friendship of Abraham Lincoln. He says, listen!

"Wicked men, ambitious of power, with a hatred of liberty and contempt of law, may fill the place ONCE occupied by Washington and Lincoln, and if this right is conceded [the violation of the Constitution] and the calamities of war again befall us, the dangers to human liberty are frightful to contemplate. If our fathers had failed to provide for just such a contingency,

they would have been false to the trust reposed in them. They knew—the history of the world told them—the nation they were founding, be its existence short or long, would be involved in war; how often or how long continued, human foresight could not tell; and that *unlimited power, wherever lodged at such a time, was especially hazardous to freemen*. For this and equally weighty reasons, they secured the inheritance they had fought to maintain, by incorporating in a written Constitution, the safeguards, which time had proved were essential to its preservation. Not one of the safeguards [including the right of the people to keep, and bear arms] can the *President or Congress* or the *judiciary* disturb," [except the one concerning the writ of habeas corpus.]

Under this decision of the Supreme Court of the U. S. neither the President, nor Congress, nor the judiciary can deprive *all the people of all the Territories* irrespective of caste, color or religion, of bearing arms; and no one but a Wils. Shafer would have attempted it. The violation of the Constitution expired with him; there let it lie.

B R E A D .



We have in many Latin authors intimate descriptions of the bread in use among the Romans; and indeed, during the investigations in the ruins of that unfortunate city, Herculaneum, which was so suddenly buried beneath the ashes of Vesuvius, there were found two loaves quite uncut, and still in a tolerable state of preservation. These loaves are described by Winkelmann as being circular masses, about one hand and a half in diameter and five inches in thickness. They were both much alike in size, and were each marked with eight deep indentations, like the strokes on our hot-cross buns, all radiating from a common centre. Those cuts were doubtless made by the baker to enable persons to break off a moderately small morsel, as cutting slices of bread was then unknown at

table. It is to be presumed that the bread, even in the earliest ages of Greece, was so divided, because we find that Hesiod calls the loaves *oktoblomoi*, which, most translators are agreed, refers to the eight cuts or marks. Very frequently, however, the Roman bread was only marked for breaking into four pieces, and such a loaf was called a *quadra*. From this arose the Latin expression for a man often dining out, which was *alienâ vivere quadrâ*, a phrase probably best translated by our own slang term, to "sponge." Originally, all the bread was baked by the Roman matrons in person; but as habits of luxury began to spread under the empire, these ladies employed special men to do the work, and themselves disdained the practice of such domestic processes.

The components of bread-making were then as now—flour, water, salt, and leaven. The latter substance was sometimes made by steeping millet in sweet wine, and letting it ferment for a year. The best method of producing leaven, and, indeed, that used for the finest bread, was by steeping the bran or waste from the millstones in sweet white wine for three days, and then making it into little balls, which were dried in the sun. When it was desired to make bread, a few of these balls were set to ferment in a certain quantity of fine flour, which was then mixed with the rest of the dough. The Romans were very particular in the matter of bread, and had many qualities, of which the following may be noted as the principal varieties: *Panis autophyrus*, the large household bread, of which no part was rejected; *panis atropicinus*, a bread for sick people, cooked in a sort of pie-dish; *panis astrologicus*, a sort of pastry; *panis azymus*, unleavened bread, stated by the great medical author, Celsus, to be good for weak digestion; *panis*

cacabaceus, which was flavored with a metallic taste by boiling the water used in bronze vessels; *panis militaris*, coarse bread made for the soldiers, and baked on hot ashes; *panis sordidus*, the worst kind, given to the dogs. Most of these breads could be had in two qualities, similar to our first and second flour loaves. As luxury continued to progress, a new kind of paste was made, called *panis madidus*, which was used by dandies to improve their complexion, and worn plastered all over the face for a certain time each morning before appearing to exercise their powers of fascination on the fair sex! In England we find that, in the time of Henry III., the bread was made in three qualities, viz., *wastel bread* (fine wheaten), *cocket bread* (seconds), *bread of treet* (brown bread); and strict and effective laws were laid down as to its being of certain weight and quality. Fraudulent bakers were driven about the city with the loaves tied round their necks, and subjected to sundry other coarse and rigorous punishments.—*Food Journal*.

THE MORMONS.



While our readers may not endorse the doctrines of the Mormons, they will doubtless be interested in learning something direct from the Territory of Utah. A few days since, Mark Lindsey, one of Brigham Young's Elders, arrived in this city on a visit to his brother. Mr. Lindsey came direct from Salt Lake in about four and a half days. He has been residing in that place for about fourteen years, and is well acquainted with most of the prominent men of that locality. His parents reside in England for which place he expects to sail from New York, on the sixth of November, in company with about twenty-five gentlemen and ladies, among whom is Geo. A. Smith, chief counselor of President Young, from Salt Lake. Most of the company are on their way to the Holy Land, but intend to return to Utah. On Wednesday morning Elder Lindsey left Bridgeton for New York, at which place he expected to

meet about five hundred Mormons from England on their way to Utah. Large numbers have been arriving lately, and others are on their way. Their passage is paid by the Mormons of Utah, who are anxious to have the right kind of settlers come to their Territory. They do not seem to be much discouraged notwithstanding the difficulties they have lately had to encounter. The Elder speaks favorably of that country as an agricultural and mining region, and in proof of what the products are, he brings with him some of the largest and finest specimens of apples that we ever saw. Some of those raised on his own premises weighing twenty-four ounces. He says they are only fair specimens of what the Territory is capable of producing. As a mining region, it is becoming one of the most famous in the world. Over fifty specimens of lead, copper, silver and gold ore were exhibited to us from as many different

mines of Utah. It is a rare thing to see such a great variety of ore from any one locality.

While the precious metals abound there, and many are making fortunes from the mines, President Young advises his people to give their attention to agricultural and other pursuits, in preference to mining. His policy has been to encourage habits of industry and economy among the Mormons, and have them peaceable and law-abiding citizens. Whatever may be thought of the peculiar doctrines of the Latter-day Saints, they evidently have some good features incorporated into their belief and practice. They have one or more public schools in each ward of Salt Lake City, and schools throughout the Territory where those children whose parents cannot afford to pay are provided for. There is one Bishop for each of the twenty wards in the city, and two counselors with each Bishop has about twenty or thirty teachers, whose duty it is to visit every family in his ward for moral instruction and advice; and whose duty it is to look to the temporal welfare of all needing assistance. These teachers meet once every two weeks, and the Bishop presides. No harsh measures are used by the church officials in order to compel those under their care to be better Saints. In order to give our readers the benefit of an interview with Elder Lindsey on Monday last, we give his answers to a few questions which we propounded. While we do not endorse his peculiar views, we admire his candor and sincerity. The following are the questions asked:—

Q. What is the condition of affairs in Utah at the present time?

A. Our troubles were settled by the late decisions of the Supreme Court of the U. S., which released President Young and others who were charged with crimes of which they were entirely innocent.

Q. By what authority were they released?

A. They were arrested by usurped authority. The United States Court had no jurisdiction over those cases. They properly come under the law of Territorial government. Judge McKean now acknowledges the authority

of the Territorial Marshal and government, which before the late decision he ignored.

Q. How are Gentiles treated by the Mormons in Salt Lake and throughout the Territory of Utah?

A. There is no place within the government of the U. S. where strangers are treated with more courtesy than throughout Utah. It is the Mormon's pride not only to treat all with civility, but to expound to them the principles of their religion.

Q. Does not President Young advise his people not to attend the churches and schools of those denominations differing from his own?

A. No Sir, but on the contrary, he advises them to go and hear the doctrines of others if they choose, and many avail themselves of that privilege.

Q. Do the women of the Latter-day Saints enjoy the same freedom as those of the United States?

A. Yes, and much more than many women in the East. In proof of which, any one visiting Salt Lake City can see two women attorneys at the Courts of Utah; one of them a Mormon, the other a Gentile. At our general election for Territorial offices, and Delegate to Congress, thousands of women both Mormons and Gentiles voted unmolested.

Q. Are the Mormons generally in favor of Polygamy?

A. They are not only in favor of it but consider it a sacred duty, it being part of their religion.

Q. Do those practicing polygamy live harmoniously?

A. Yes, much more so, as far as I am acquainted, than those living East, under the one wife system. I never knew of a Mormon who killed one of his wives or children, and that is more than you can say of your people.

Q. About how many children have the Mormons of Salt Lake?

A. I cannot tell with any exactness, but they are much more numerous than they are in the East.

Q. Are they well provided for?

A. Yes, much better than most of the children in the Eastern States, if I may be permitted to judge from those I have seen in your cities.

Have you any public schools in Salt Lake City?

A. We have one at least in each of the wards in the city, and in every settlement throughout the Territory.

Q. What became of the deputy U. S. Marshal, who was authorized to arrest Brigham Young?

A. After a short stay with President Young, the Marshal discovering him to be a gentleman of unbounded hospitality had no fear of his leaving the country, and in fact was so favorably impressed with the Mormon faith that he became one of his proselytes.—*West Jersey Pioneer.*

"WHAT AILS OUTSIDERS?"

—o—

Z, in writing to the *Deseret Evening News*, asks the pertinent question used as the heading of this article as follows:—

Editor Deseret News—It has been frequently asked, "What is the matter with the 'Mormons' that all outside influence is against them?" In answering a proposition, the proposition itself should be first considered, especially if calculated to convey false and dangerous ideas, which this inferential question does, because many ladies and gentlemen outsiders (as the term has been christened by non-"Mormons") respect many "Mormons" and love what goodness they find in "Mormonism." Still it may do for an old resident of Utah to give a cursory expression of his views of the situation.

To me, as learned by experience, "Mormon" life is one of industry and hard "mule sense." The people in their actual lives are a rebuke to the idleness, shoddiness, infidelity and gambling of an unfortunate class of migratory proclivities who, uninvited, have pressed themselves among "Mormons," and "Mormon" law and order. This law and order, not helping their designs, creates one pressure.

A desert reclaimed, peopled and beautified, in its incipient state under Mexican rule, becomes in time legitimate action for American governmental appointment of Territorial officers. If those appointees are a "broken," "played out," small pursed, small calibred set, and they find that adherence to law, order and honor can alone command respect, and that American citizens in Utah are down on claim-jumping, it may possibly account for some of this influence. If such officials have

no realization of the elements of wealth in the emigrated thousands of bone and sinew and talent from Sweden, Norway, Denmark, England, Scotland and Wales, of the agricultural opportunities, of the vast water powers, of the almost unlimited mineral resources, of the location in the back bone of the continent around which may culminate results in the future which shall pale the histories of the past; if they fall below realizing that this is the half-way station of Asia, and America and Europe, that from here must radiate immense lines of transportation, that the eyes of Europe and our own land are watching and awaiting, with ready capital to invest and develop; if they fall so far below the conceptions of those who pioneered the desert and presented it beautified for their gracious official acceptance, as to seek to block all developments and make of the finest position in the world a wrangling ground for religious questions; if from parson Newman to the highest judicial farce of McKean that ever disgraced a government, has grown an opposition influence, are the "Mormons" to blame? In fact, if outsiders, in endeavoring to break up law and order, in encouraging illegal marketing and liquor selling, in favoring prostitution, in establishing houses of assignation, try to blight all the fair purity of a tried people and get snubbed and beaten at it, it may well account for some pressure. There is such a thing as turning the tables.

"What's the matter with 'Mormons' and 'Mormonism?'" is one question. The other is, "What ails 'outsiders,' that they should seek to create this opposing influence and prostitute press

and telegraph to accomplish it?" Is it because God has fructified a desert, and it supports a four-fold plundered people? That under their executive ability and nature's endowments it has attracted the eyes of the world? Is it because as Christians, we are united, when Christ's pre-eminent definition of his people was, "Except ye are one, ye are none of mine?" Are they angry at "Mormon" opposition to adultery, and their belief that Moses was a sane man at all times in establishing the death penalty for adultery? At a "Mormons" conception that if a man wins all of a woman that a woman is, he should acknowledge, cherish, and support her? Are they stung that "Mormon" men with bared arms and in homespun have abnegated broadcloth and jewelry, thrown shoddyism and gambling to the wall, and openly rescued and sustained thousands of poor women without one taint of harlotry? Do they try to create

an influence against us, if the jewels worn in pride by an honest "Mormon" heart, bloom in health under labor and child-bearing, and shame the bedizened courtesan and kept mistress imported among us?

If outsiders "play their own women" and seek the ruin of our daughters and wives and we require them to "keep hands off," are we to blame? If members from old convict stations of Europe, if the detectives of our cities, North, South, East and West, have "made it hot" for certain classes, and they flock, like birds of prey, for picking in Utah, and law and order catch them, who is wronged? In fine, if a crusade is instituted against a people of acknowledged industry, virtue, temperance and of great accomplishments, not only for themselves, but for others, what verdict of sympathy or help must be accorded to the elements which seek their overthrow?

Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along more smoothly. Speak kindly at night; for it may be that, before the dawn, some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

EARLY INFLUENCES.—There can be no greater blessing than to be born in the light and air of a cheerful and loving home. It not only insures a happy childhood—if there be health and a good constitution—but it also makes sure a virtuous and happy manhood, and a fresh young heart in old age. I think it every parent's duty to try to make their children's childhood full of love and childhood's proper joyousness; and I never see children destitute of them through the poverty, faulty tempers, or wrong notions of their parents, without a heartache. Not that all the appliances which wealth can buy are necessary to the free and happy unfolding of childhood in body, mind, and heart—quite otherwise, God be thanked; but children must at least have love inside the house, and fresh air and good play, and some good companionship outside—otherwise young life runs the greatest danger in the world of withering, or growing stunted, or sour and wrong, or at best prematurely old, and turned inward on itself.—*Dr. Oldham at Greystones.*

TEACH THE WOMEN TO SAVE.—There's the secret! A saving woman at the head of the family is the very best saving bank established—one receiving deposits daily and hourly, with no costly machinery to manage it. The idea of saving is a pleasant one, and if the women would imbibe it at once, they would cultivate and adhere to it, and thus when they were not aware of it, would be laying the foundation of a competent security in a stormy time, and shelter in a rainy day. The woman who sees to her own house has a large field to save in. The best way to make her comprehend it is to keep an account of all current expenses. Probably not one woman in ten has an idea how much are the expenditures of herself and family. Where from one to two thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save many dollars—perhaps hundreds—where before she had thought it impossible. This is a duty, yet not a prompting of avarice, but a moral obligation, that rests upon the woman as well as the man.—*Elko Independent.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 3, 1872.

BREAKERS AHEAD.

DISAGREEABLE as is the task to the members of the Church of England, they have to confess that there is an increasing tendency to secession from their ranks to the, by them despised, Church of Rome. Not only is this so, but it is found with much alarm that Popish doctrines and observances are increasingly developed and maintained in the teachings and practice of the State-church ministers themselves. And likewise, that as a consequence of increasing doctrinal and ordinal corruption and division, there is an alarming increase of infidelity in the church. At the annual meeting of the Liverpool branch of the "Church Association," held a few days ago, the Hon. chairman stated:—"Though we have accomplished much, there remains much to be done to purge out the Popish leaven which is working so stealthily and spreading so rapidly; and when we see crucifixes erected, the mass set up in hundreds (some say thousands) of our churches, and the confessional preached up as the only means of reconciling penitent sinners to Christ; when the sacraments are being multiplied and exalted for the purpose of exalting the priesthood, which alone can dispense them; when we hear of prayers for the dead, invocation of saints, and adoration of the Virgin, and when we note how, as the result of all this, infidelity is coming in like a flood, and the church of our martyred forefathers is threatened by a strange alliance of Ritualists, Romanists, and dissenters, are we to sit still and fold our arms and give up all for lost?" And again, "What we have most to fear is not Romanism or Ritualism, but indifferentism, which, instead of lending a helping hand against the foe, looks on while the foundations are being destroyed, and the temple of the Lord transformed into an idolatrous masshouse, redolent with incense, bedecked with idols, and arrayed in the meretricious robes of the great apostasy."

Another speaker at the meeting, the Rev. Herbert Woodward, expressed his belief, from information he deemed authentic, that fully one-fifth of the churches belonging to the establishment were under the influence of the Ritualists, and he repeated a statement made to him by a lady, that in one of the churches of Liverpool she saw, a short time ago, a cassocked young priestling walk forward with a pencil in his hand and take the names of a bevy of young ladies who were ready to walk after him into his secret chamber. He (Mr. Woodward) thought there ought to be written over the door of that chamber—"A place of doubtful fame."

In addition to these commotions in the church, there comes the outside pressure of dissenters and others who aim at the disestablishment and disendowment of the State Church. These desire to see that church reduced to

a level with the other sects, which is all proper enough as they, being without immediate revelation from God, are all equally led by opinions, and by their own conceptions of what they should believe and do, and what they should not. At the annual meeting of the "Liberation Society," held at Liverpool on the 18th ult., the Hon. Lyulph Stanley stated that the Established Churches of England and Scotland have failed to Christianize the mass of the people; that their organization is so fixed and unelastic that in the rapid changes which are constantly occurring in the seats of population and industry it is impossible for them ever to meet or overtake the wants of the time. He wished all churches to settle their own affairs amongst themselves. He dealt with the question as a politician, not as a theologian. In the interests of civil and religious liberty and freedom of thought, he wished not to have protection or subsidy for any particular form of thought. The great mass of the patronage of the Church of England was in the hands of the landed gentry, and, as a class, they were not inclined to liberalism or progress of thought.

This idea in relation to "liberalism or progress of thought" is indulged in by a strong body of men in as well as out of the State Church. They claim that the "Church should be comprehensive;" which is, that men should be permitted to believe, and even practice, what they consider to be right, provided they agree on some few general principles, such as, that there was such a being as Jesus Christ, that he is the Son of God, and that the Scriptures are true. These "comprehensivists" urge that there should be no secession, but that all who agree on the foregoing fundamental principles may continue to preach and practice in, and attend the "one church," however divided they may be on a multiplicity of, as they are termed, minor details, such as baptism, the Lord's Supper, the number of sacraments, the mode of administration of public worship, etc. The *Morning Post* discourses as follows:—

If we wished for a practical illustration of the complete revolution in religious thought which has taken place within less than a single generation we should have it ready to our hands in the fact that some half dozen clergymen have within the last few weeks seceded from the Established Church in consequence of the judgment of the Privy Council in the Bennett case. Some two and twenty years ago the sacrament of baptism was in dispute, and in the appeal of Gorham v. the Bishop of Exeter the Judicial Committee decided that there was nothing in the appellant's teaching which disqualified him from holding a benefice. That was the first decision of the Privy Council which touched in any way, however indirect, the doctrine of the church. The effect of that judgment will be in the memory of many of our readers. By some of the more advanced of what was then called the Tractarian party this suit was regarded as a struggle between church and state, in which the church was worsted and her authority in matters of doctrine utterly disallowed. The Gorham judgment was the first declaration of comprehensiveness, or as some said of latitude, and others of negation. The orthodox party, fresh from the study of theology and church history in its relation to earlier periods, were not prepared for the inevitable conflicts which the church must face in an age of more general culture, of greater independence, and of more sifting inquiry. They could see only one deplorable evil—the encroachment of the civil power upon the spiritual office of the church. In their opinion the church ought to sever its connection with the state rather than submit to that interference and humiliation. And because the church did not resist to this point, a large number felt it their duty to throw up their preferences, leave the Church of England, and join the Church of Rome. Observe the point on which they seceded—the comprehensiveness of the church. The Privy Council did not say that Mr. Gorham was right, but only that he had not transgressed the limits of

freedom allowed by the documents of the church to her members and ministers. On this ground some of the ablest leaders of the Anglican party left the church—the gifted John Henry Newman, the learned Robert J. Wilberforce, and the less accomplished but more showy Archdeacon, now Archbishop Manning.

Twenty years have passed, and now the other Sacrament has been in dispute, and again the powers of the Privy Council have been invoked. Again the Supreme Court has asserted the comprehensiveness of the church; and though it has not defended the orthodoxy of Mr. Bennett's teaching, it has ruled, as before, that he has not transgressed the limits of freedom, and that he ought not to be deprived of his benefice. In other words, the court has allowed to Mr. Bennett the operation of the same rule that was applied to Mr. Gorham. The Gorham decision was hailed with acclamation by the Evangelicals and with dismay by the orthodox. The Bennett decision was received with joy by the Anglicans (for the "Orthodox," like the "Puseyites," are an extinct race) and with consternation by the Evangelicals, who have spent some £20,000 in a vain attempt to restrict in others the liberty they claim for themselves. And now, as in 1850, we hear of secessions from the church. Because Mr. Bennett is not expelled, the advocates of a one-sided liberty of belief complain that the church is not faithful to the truth, and they must leave her communion. Their inconsistency is simply idiotic. They have no grievance. In the Bennett judgment the Privy Council have only acted upon a rule previously laid down, and received by the Evangelicals with jubilation. But for that rule Mr. Gorham could never have been instituted to Bramford Speke, and it is absurd to urge that the operation of that rule should be exceptionally stayed in order to turn Mr. Bennett out of Frome. We say nothing in advocacy of Mr. Bennett's views, because they are not in question. The Privy Council have asserted that they are within the circle of permitted doctrine; and that being the case, Mr. Bennett could not in fairness be visited with a penal sentence. If the Evangelicals are discontented with that, it is open to them to challenge the propriety of the court's decision, and to show by learned argument that Mr. Bennett has transgressed, and, if they can, to prove the judgment to be unjust and wicked. But it is not open to them to accept a principle of interpretation when it favors their own party, and to disavow it when an exactly similar exercise of it goes in favor of their opponents.

But whither will the seceders go? Two or three have stated that they do not mean to leave the church, but only to cease to hold office, and to subside into inactivity. Of two of these it is affirmed that they have been inactive for some years past, so that their step does not count for much. Others speak of establishing a "Free Church of England," but it is not quite clear what that is. If it mean free from connection with the state, free from the jurisdiction of the bishops, free from the obligation of the Prayer Book and canons, all that we can say is that, however "free" it may be, it will not be the Church of England, or any part of it. It will be as completely a sect as the Congregationalists or the Baptists. The members of this new communion will have parted with the wide and wise freedom of the church for the cramping narrowness of a sect, and can hardly fail to sink into that bog of bigotry and intolerance which dissenters themselves have designated as sectarian.

The illogical position of seceders is worth a moment's attention. Because the Supreme Court did not condemn Mr. Gorham, therefore a hundred or more Church of England people became Roman Catholics! Where is the sequence? The Supreme Court may have erred in their estimate of Mr. Gorham's position; but is that any reason for believing transubstantiation, worshipping the Virgin Mary, or admitting the infallibility of the Pope? Similarly, the same court may not have correctly gauged the alleged heterodoxy of Mr. Bennett; but is that any reason for throwing overboard episcopacy and accepting the principle of Congregationalism? Is that any reason for weakening by division and desertion the church which for centuries has been the bulwark of religious liberty in this land? How is it possible for any national church to be other

than comprehensive? There are certain fundamental principles of Christianity about which there can be no latitude of opinion, or, at least, no permitted denial, as in the case of Mr. Voysey; but about the rest a certain freedom of thought and teaching is absolutely called for, and generated by the actual constitution of the human mind, the facts of human knowledge, and the circumstances of Christian civilization. To ignore these, to be impatient under circumstances that grow out of them; and to chafe because a necessary law acts uniformly towards all parties without fear or favor, is to show an unpardonable ignorance of the moral conditions of our life, and of the province of religion in relation to civil society.

In the struggle to make the religion of Christ "congenial to the spirit of the age," what but division can result? Men strive to make modern religion adapted to the varied opinions and notions of their fellows. Of old time it was not so. God spake, man listened and obeyed, or was rebellious and disobedient. In doing the former he was blessed, in the latter, cursed. Then men had to conform to the word of the Lord, or suffer condemnation. Modern so-called Christians would have us now believe, that because of the advance of thought, and of the developments of science, and of the great increase of knowledge, religion should change to suit such advance, developments and increase. Latter-day Saints have not so learned Christ. They believe, and by personal experience know, that when God speaks, man, to escape condemnation, must give ear and accommodate himself to the law of righteousness as revealed from heaven. And to this do *all* the Scriptures bear testimony.

J. G. B.

THE "GENERAL" PROTESTS.

VOLUMINOUSLY AND ASTONISHINGLY!

FIGURES WORTH READING, AND "FACTS" DRAWN FROM FANCY.

To GEORGE Q. CANNON, Claimant,)
vs.

GEORGE R. MAXWELL, Contestant.)
For a seat as Delegate from Utah Territory in the forty-third Congress of the United States of America.

You are hereby notified that I, Geo. R. Maxwell, will appear before the House of Representatives of the United States of America, upon the 4th day of March, 1873, or as soon thereafter as I can be heard, and then and there contest your right to hold a seat as Delegate from Utah Territory in said Congress, by virtue of a certain certificate which you now hold, dated October 12, 1872, signed by George L. Woods, as Governor of Utah Territory, which said certificate is based upon the last general election returns held in Utah Territory, because

1. You did not receive a majority of

legal votes cast in a legal manner at said election.

2. That said election was not a free and fair expression of the voters of Utah Territory, they, the voters, having been influenced by fear of one Brigham Young; that you did combine and confederate with the said Young and others, and by duress and violence did compel each and every voter who voted for you to so vote under no less a penalty than death.

3. That at said election each and every ballot was numbered, and a corresponding number was kept by your confederates for the purposes of intimidation.

4. All numbered ballots should have been thrown out of the returns of said election, thus giving me a majority of the legal votes cast in a legal manner

in precincts where no numbers were used.

5. The returns of said election show that you received (20,969) twenty thousand nine hundred and sixty-nine votes, and that I received one thousand nine hundred and forty-two votes, scattering two votes, while in truth and fact I received three thousand five hundred and twenty-two votes, all of which were legal votes cast in a legal manner; that in addition thereto I received one thousand legal votes in the county of Beaver and other parts of the Territory of Utah which were illegally thrown out because you and your confederates willfully neglected and refused to establish election precincts in places where the miners could vote; also, I was deprived of two thousand votes because the judges of election would allow no one to vote for me who had not actually paid Territorial taxes and lived one year in the precinct where he offered to vote—making a total vote of twenty-seven thousand four hundred and ninety-one in a population of eighty-five thousand; and that any individual, male or female throughout the entire Territory could vote for you without qualifications, and all that offered did so vote for you.

6. That fifteen thousand women whose votes are illegal voted for you; that of the fifteen thousand women who thus voted five thousand of them were of foreign birth and not naturalized, and about five thousand of the women were under the age of twenty-one years.

7. That the male and female voters in all the precincts voted together, using the same poll-lists and ballot-boxes, thus rendering it impossible to separate the male and female vote, and because the separation cannot be made the entire vote where ballots were so used must be thrown out, thus leaving me a majority of legal votes in precincts where no females voted. That aside from female votes, 8,000 males voted for you who were of foreign birth and unnaturalized. And that large numbers of males voted for you who were under the age of twenty-one years.

8. That you are personally disqualified, as you cannot take the oath of

office, having heretofore, to-wit on the 15th day of May, 1848, at Nauvoo, Ill., taken an oath to obey one Brigham Young and his successors in all things, temporal and spiritual, upon pain of death, and an oath of disloyalty to the United States, and that you would do all in your power to thwart and overthrow the government, which oath you now consider binding.

9. That you cannot take the oath of office having declared upon oath heretofore, to-wit, on the 15th day of November, 1871, at Salt Lake City, that you considered the revelations of polygamy paramount to all human law, and that you would obey said revelations rather than the law of any country.

10. That you are further personally disqualified because you are a bigamist and living in open and continued violations of the law of God, man, your country, decency and civilization, and the act of Congress of 1862, entitled an act to prohibit polygamy in the Territories.

11. That you are now living and cohabiting with four (4) pretended wives in defiant and willful violation of the law of Congress of 1862, entitled an "Act to prohibit polygamy in the Territories."

That you, the said George Q. Cannon are living in polygamy.

12. That you have declared upon your oath upon the 15th day of November, 1871, or thereabouts, that you considered polygamy, or the revelation authorizing it, paramount to all human law. That no oath of allegiance to the government of the United States would be binding in your case because of these promises, and the voters of Utah Territory had full and ample notice of these disqualifications, therefore the votes cast for you were void and of no effect.

13. The certificate before referred to is void because notice of your personal disqualifications was brought home to the Governor of Utah Territory on the 10th day of September, at his office in Salt Lake City, in words and figures, as follows, to-wit:

Salt Lake City, U. T.,

September 10th, 1872.

To His Excellency, Geo. L. Woods,
Governor of Utah Territory.

"I, the undersigned, do in the name of the loyal citizens of Utah, solemnly protest against the issue once of a certificate of election to G. Q. Cannon as delegate to Congress from the Territory of Utah, for the following reasons, to wit:

1. Because of the illegality of the votes cast for said George Q. Cannon, and also because many of the voters were disqualified by reason of their extreme youth, and because not naturalized. Again, because the ballots were so numbered as to bring the terrorism of a so-called religion to bear upon the consciences of the voters, thus robbing them for the time, of their free moral agency, and desecrating the proud and sacred franchise of American citizens.

Again, I solemnly protest against issuing said certificate to George Q. Cannon, because of his disqualification, inasmuch as he is bound by solemn oath to recognize the will of the head of the Mormon Church and Priesthood, as a power superior to the Constitution and laws of his country by the very nature of his oath, necessitating obedience to that will, even when it conflicts with said Constitution and laws.

Again, Because he cannot take the oath of office, having declared in open court that the revelation of polygamy

is paramount to all human law.

Again, Because said George Q. Cannon is living in open and persistent violation of his country's laws, being a noted polygamist.

Again, Because his admission to a seat in Congress would involve the nation in a manifest complicity with polygamy.

Again, Because it would be a virtual recognition of polygamy as the State or National religion.

Again, Because it would be an outrage against the moral sentiment imbedded in the hearts of a mighty people, irrespective of their religious faith or political predilections. Again, because it would pave the way for the admission of Utah as a State, and the inevitable ostracism and terrorism that would inaugurate a reign of anarchy in Utah, involving the innocent with the guilty, and the voters of Utah had full and ample notice of these disqualifications.

(Signed) GEO. R. MAXWELL,
Protestant.

14. Each and every fact charged in said protest is true. You will further take notice that I will claim said seat as delegate from Utah for the forty-third Congress.

GEO. R. MAXWELL,
Contestant.

—Salt Lake Herald.

COLONEL GAMMON ET SPINACH PROTESTS.

AND DOES IT AFTER THE ESTABLISHED FORM.

PREPARED TO KEEP ON PROTESTING, IF NECESSARY.

Our esteemed friend and townsman, and especial pet, the gallant Colonel Gammon et Spinach, who won such renown in the invincible fall-backs, and was subsequently elected sergeant in the R. A. F's, requests space for the following protest, which he must have at all hazards. He says—
To George Q. Cannon,

Geo. R. Maxwell, and as many other Georges as may be necessary to make up the number of England's famous quartette.

claimant
G. R. M. especially being a chronic claimant.

vs.

G. et. S., otherwise Gammon et Spinach, Contestant
For a seat in Congress as Delegate, or anything else that will bring notoriety and the mileage—the latter preferred.

You are hereby notified that I am going to Congress; and as one of you has a certificate and the other hasn't, I propose to show that neither has a right to the seat, or the mileage and per diem.

1. If you received any votes you had no right to them, nor had the

people any business to cast such votes while I was around anxious to get them.

2. It wasn't a fair election. The caucusses and nominating things conspired against me and didn't nominate me, or I would have got all the votes; consequently it was a conspiracy and a fraud on general principles. And some of the Mormons agreed to send anybody to Jericho, which means over Jordan, or Faust's racing park, if they voted for me, anyhow; and the people were afraid the general would swear a blue streak if they didn't vote for him; and I didn't get the votes, which proves of itself that it wasn't a fair election.

3. The law requires ballots to be numbered, and they were numbered according to the law; but I didn't make the law and the numbering was wrong.

4. In fact, as the people didn't vote for me, the whole thing is outrageous; and I should be delegate on general principles and because I want to be.

5. The returns show that you Cannon, received 20,969 votes, and you, Maxwell, 1,942; and yet I would have received twice as many if there had been enough voters and the thing had been fixed so that they would have voted for me. Besides, Maxwell received no end of votes which he alleges he didn't receive, including places where they polled more votes than there ever were people there, counting stray chickens, passing travelers, the man from Montana and "the boys off the line." Besides, everybody was allowed to vote for you who was a legal voter and a citizen of the United States, while aliens, citizens of Michigan recently arrived here, people from New Jersey and other foreign countries, and women who had never paid poll tax were not permitted to cast their ballots for me; and further, I wished it distinctly understood that every person who would vote for me was to be declared entitled to do so, while all others were to be declared without qualifications to vote. Maxwell showed me this kink.

6. Every person that voted for either of you voted illegally, because they didn't vote for me.

7. Mormons and Gentiles voted to-

gether, using the same poll-lists and ballot boxes, and as you can't separate those votes now the whole thing should be sent to thunder and me be declared elected. That's what I'm figuring for.

8 and 9. That as Cannon can't swallow an oath as easily as I can, and as Maxwell can swallow it too easily, while the digestion of both is, may, can, shall, will, or ought to be impaired, therefore, neither of you are wanted anywhere in the rear region of the national house of representatives.

10. There's a woman or something in the case, and Congress wouldn't countenance anything that wore calico; so you needn't go there.

11. That Cannon is married—well, yes, married—a long time, and says so; while Maxwell has been married only lately, and—the rest of this section is of a delicate nature and reserved for the Congressional Committee on social topics and public morality.

12. As before, generally and specifically.

13. I haven't protested yet to Woods, Governor, &c., who granted the certificate to Cannon, for it would have been of no earthly use and would have only made me as mad as Maxwell is, which is injurious to digestion and health generally; but there are some especial reasons why I should get the seat, viz:—

a. Cannon is a praying man, preaches sometimes, is temperate, and has a wonderful degree of veneration for Deity; Maxwell is a "cussing" man, spouts politically, takes his tod and swears like a trooper; which eminently disqualifies them for Congress, a body mainly composed of pure-minded, honest, lawyers.

b. Maxwell says all numbered ballots should have been thrown out, and as all were numbered they should all have been thrown out. Cannon says—I expect he will say—that, the law requiring ballots to be numbered, all unnumbered ballots should be thrown out; so if any such were cast they, too, should not have been counted. Therefore, neither received a legal vote; and as I received *one* legal vote—*my own*—find out whether it was numbered or not—I am triumphantly

elected to the forty-third Congress delegate for Utah.

c. There are several other things to be said, but I reserve them to astonish these aspiring fellows.

(Signed)

GAMMON ET SPINACH,
PROTESTANT ET CATHOLIC.

14. All the "facts" in the above that are neither "fibs" nor "fancies," are true, and the rest is as reliable as the general's politics or Tuck's gospel.

(Signed)

GAMMON ET SPINACH,
CONTESTANT.

—*Salt Lake Herald.*

UTAH NEWS.

The *Deseret News* gives the following :—

PROGRESSING.—Work on the Temple is progressing steadily. The laying of the two additional courses of rock, recently commenced, is now nearly completed.

FROM BEAR LAKE.—Bishop E. M. Austin, of Liberty, Bear Lake Valley, is in town. He informs us that the great want felt in that place is the lack of a sufficient number of sturdy, honest and industrious settlers. Those already located there are generally of that class, but their number is not sufficiently large. There is an abundance of farming land, timber, water, etc., immediately adjacent to the settlement. Plenty of room and facilities for new settlers to "pitch in and spread." The climate is healthy up there, and after the difficulties of a first settlement are overcome, the people generally get along pretty well. Good crops were raised there the past season.

PROSPEROUS.—A gentleman who recently visited Brigham City was pleased as well as surprised at the flourishing condition of that place. A co-operative store, a woolen factory, a tannery, a mammoth farm, and a dairy and cheese factory, all on the co-operative plan, are in full operation and are entirely self-sustaining. The woolen factory has now nearly sufficient wool to last the mill till next wool season, notwithstanding that the average turn out from the factory of various kinds of fabrics is 500 yards per week. Brigham City is showing probably to as great if not a greater extent than any other portion of the Territory the benefits to be derived from a wise and practical application of the principle of co-operation.

The following are from the *Salt Lake Herald* :—

INCIPIENT WINTER.—The rainfall of Sunday morning, Oct. 27, changed to a decided snow fall, which has left underfoot a handsome specimen of genuine winter work. How many snow men have been manufactured it is needless to say, but such experience is a gentle reminder that coal cellars should be supplied, heating stoves procured, winter clothing got ready, and a general preparation made for "the cold season."

SUIT COMMENCED.—Kate Flint has commenced snit for the recovery of the trifling amount of \$27,373,60, being three times the alleged value of property destroyed when her Commercial street "social evil" was bursted by the city authorities. Kate's lawyers are McCurdy and Morgan and Robertson and Spratt. We move, in behalf of the plaintiff, for a change of judge, that the case may be tried before Strickland J., and not before McKean, C. J.

STIR UP.—Some of our federal official friends are tardy and running their official heads in danger. McKean has labored hard and faithfully, if not intelligently; the "general" has been to Pittsburg; George L. is working like a beaver in Nevada; Strickland promises to order fellows shot—and he means what he says, so he says—but George, the acting governor, Cyrus, the champion of opinions, and others of the circle, are mute. Why will ye peril your official salvation? Wade in and get ahead of Strick. and shoot somebody.

POETRY.

CROSSING THE ATLANTIC.

WRITTEN AT SEA BY ELIZA R. SNOW, AND DEDICATED WITH SISTERLY
AFFECTION TO THE LADIES OF UTAH.

We're on the "Minnesota,"
A ship of Guion's Line,
Which boasts her Captain Morgan,
The generous, staunch and kind.

Amid the heaving waters
That form the liquid plain,
With four and twenty draft feet
The steamer plows the main.

I'm gazing on the ocean,
As on the deck I stand,
And feel the cooling breezes
With which the sails are fann'd.

By sunlight, star and moonlight,
And tranquil evening shade,
The ever varying features
Of ocean, I've surveyed.

At times, with restless motion,
As if her spirit grieves,—
As tho' her heart were paining,
Her mighty bosom heaves.

And then, vast undulations,
Like rolling prairies spread;
With wave on wave dissolving
With tumbling, dashing tread.

Upon the deep, dark billows,
Broad, foaming white caps rise;
And sprays in dazzling beauty,
Shoot upwards to the skies.

'Tis now a plain, smooth surface,
As tho' in cozy sleep,
Were wrapped each wave and billow
Upon the briny deep.

Steamship "Minnesota," Nov. 14th, 1872.

But hark! The Captain orders
The furling every sail;
Storm clouds and head winds rising,
Portend a coming gale.

Anon all Neptune's furies,
Are on the steamer's path:
We mount the deck to witness
The ocean in its wrath.

The scene! What pen can write,
What pencil art could show,
The wild, terrific grandeur,
That reigns around us now?

The waving, surging waters,
Like battle armor clash—
Tumultuous waves upheaving,
With foaming fury dash.

The steamer mounts the billows,
Then dips the space below;
And bravely presses onward,
Tho' reeling to and fro.

We're sailing on the ocean
With wind and sail and steam,
Where views of *terra firma*
Are like the poet's dream.

The God who made the waters—
Who made the solid land,
Is ours—our Great Protector:
Our life is in His hand.

Subservient to His counsel—
Confiding in His care—
Directed by His wisdom,
There's safety everywhere.

DIED.

MUIR.—In the 9th Ward, Salt Lake City, Oct. 26, of droopy, James Muir, born at Manchin, Ayrshire, Scotland, Jan. 22, 1793. He was baptized into the Church at Kilmarnock, Scotland, in 1844. He died in full faith of the Gospel.—"Deseret News."

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"Holiness unto the Lord."

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POWER OF CONGRESS OVER THE TERRITORIES.

From the Salt Lake Herald.

Having shown hitherto that "The theory upon which the various governments of the territory of the United States have been organized, has ever been that of leaving to the inhabitants *all the powers of self government consistent with the supremacy and the supervision* of national authority, and with certain fundamental principles established by Congress," (such as the right to make their own laws, to bear arms, to organize a militia, etc., etc.) we propose now to show from the opinion of the Supreme Court of the United States in the case of Engelbrecht, that since Congress first legislated as to Territories, it has been consistent with the Constitution and decisions of that august tribunal.

"We thus find the first plan for the establishment of governments in the Territories, authorized the adoption of State governments from the start, and committed all matters of *internal legislation to the discretion of the inhabitants*, unrestricted otherwise than by the State constitution originally adopted by them. * * *

The Territories south of the Ohio, in 1791; [1 U.S. Stat., 123;] of Mississippi, in 1799; [*Ibid.*, 549;] of Indiana, in 1800; [2 U. S. Stat., 58;]

of Michigan, in 1805; [*Ibid.*, 309;] of Illinois, in 1809; [*Ibid.*, 514;] were organized upon the same plan, except that the prohibition of slavery, embodied in the ordinance of 1789, was not embraced among the fundamental provisions in the organization of the Territories south of the Ohio; and the people in the Territories of Michigan, Indiana and Illinois were authorized to form a legislative assembly as soon as they should see fit, without waiting for a population of five thousand adult males.

Upon the acquisition of the foreign territory of Louisiana, in 1803, the plan for the organization of the government was somewhat changed. The Governor and council of the Territory of Orleans, which afterwards became the State of Louisiana, were appointed by the President, but were invested with full legislative powers, except as specially limited. A district court of the United States distinct from the courts of the Territory was instituted. [2 U. S. Stat., 283.] The rest of the Territory was called the district of Louisiana, and was placed under the government of the governor and judges of Indiana. [*Ibid.*, 287.]

Jurisdiction of cases in which the

United States were concerned, subject to appeal to the Supreme Court of the United States, was, for the first time, expressly given to a Territorial court in 1805. [2 U. S. Stat., 338.] The Territory of Missouri was organized in 1812, [2 U. S. Stat., 743] and upon the same plan as the Territories acquired by cession of the States. In the act for the government of this Territory appears for the first time a provision concerning the qualifications of jurors. The sixteenth section of the act provided that all free white male adults, not disqualified by any legal proceeding, should be qualified as grand and petit jurors in the courts of the Territory, and should be selected until the general assembly should otherwise direct, in such manner as the court should prescribe.

The Territory of Alabama, in 1817, [3 Stat., 371] was formed out of the Mississippi Territory, and upon the same plan. The superior court of the Territory was clothed with the federal jurisdiction given by the act of 1805.

The Territory of Arkansas was organized in 1819, [3 Stat., 493.] in the southern part of Missouri Territory. The powers of the government were distributed as executive, legislative and judicial, and vested respectively in the governor, general assembly and the courts. The governor and judges of the superior court were to be appointed by the President, and the governor was to exercise the legislative powers until the organization of the general assembly. The act for the organization of the Territorial government of Florida made the same distribution of the powers of the government as was made in the Territory of Arkansas, and contained the same provision in regard to jurors as the act of the Territorial government of Missouri.

In all the Territories full power was given to the legislature over all ordinary subjects of legislation. The terms in which it was granted were various, but the import was the same in all.

Except in the acts relating to Missouri and Arkansas, no power was given to the courts in respect to jurors, and the limitation of this power until the organization of the general assembly indicates very clearly that, after such organization, the whole power in

relation to jurors was to be exercised by that body.

In 1836 the Territory of Wisconsin was organized under an act, which seems to have received full consideration, and from which all subsequent acts for the organization of Territories have been copied, with few and inconsiderable variations. Except those in the Kansas and Nebraska acts in relation to slavery, and some others growing out of local circumstances, they all contained the same provisions in regard to the legislature and the legislative authority, and to the judiciary and the judicial authority, as the act organizing the Territory of Utah. In no one of them is there any provision in relation to jurors.

The language of the section conferring the legislative authority in each of these acts is this:—

'The legislative power of said Territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States, and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil. No tax shall be imposed upon the property of the United States, nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents.'

As there is no provision relating to the selection of jurors in the Constitution or the organic act, it cannot be said that any legislation upon this subject is consistent with either. The method of procuring jurors for the trial of cases is therefore a rightful subject of legislation, and the whole matter of selecting, impaneling and summoning jurors is left to the Territorial legislature.

The action of the legislatures of all the Territories has been in conformity with this construction. In the laws of every one of them, from that organized under the ordinance of 1787 to the Territory of Montana are found acts upon this subject. And it is worth while to remark that in three of the Territories, Nevada, New Mexico, and Idaho, the judge of probate has been associated with other officials in the selection of the lists for the different counties.

This uniformity of construction by

so many Territorial legislatures of the organic acts in relation to their legislative authority, especially when taken in connection with the fact that none of these jury laws have been disapproved by Congress, though any of them would be annulled by such disapproval, confirms the opinion, warranted by the plain language of the organic act itself; that the whole subject matter of jurors in the Territories is committed to Territorial regulation."

From the foregoing extract from the unanimous opinion of the Supreme Court, it appears that from anterior to the adoption of the Constitution, Congress has invariably left with the Territorial legislatures, *the sole and exclusive right to legislate on all local matters*, such as the statutes regulating the domestic relations, the laws of descent and of property, the laws of divorce; and that such a thing as an attempt to deprive a resident of any Territory, of any right which he has as a citizen of the United States in the State from which he came; has never yet been made, and we may add that it never will be. Each citizen of the

United States who comes to Utah to seek a new home, brings with him every right *that he had in the State from whence he came*. The alleged crimes charged against the people of this Territory, ignoring the charge that polygamy is a crime, were well known to Congress, and to the various departments of the government years ago, and each succeeding Congress has passed them by as offences not against the laws of the United States, but against the local laws. Under the Constitution of the United States and the Territorial law, Congress has no power to legislate on local crimes, and for that reason has never attempted to do so. Members of Congress are good lawyers and know their power and duties. They are not ranting priests, political bummers, nor half educated shysters; they are statesmen—judges—lawyers—who know their duties and dare perform them; and are not likely to usurp functions unauthorized by the Constitution, by proscriptive and special legislation to meet the malignant wishes of a miserable clique of adventurers.

GREAT EATERS.

—o—

Great eaters never live long. A voracious appetite, so far from being a sign of health, is a certain indication of disease. Some dyspeptics are always hungry; feel best when they are eating; but as soon as they have eaten they endure torments so distressing in their nature as to make the unhappy victim wish for death. The appetite of health is that which inclines to eat moderately, when eating time comes, and which, when satisfied, leaves no unpleasant reminders. Multitudes measure their health by the amount they can eat; and of any ten persons, nine are gratified at an increase of weight, as if mere bulk were an index of proportion, decisive proof of existing disease; showing that the absorbents of the system are too weak to discharge their duty; and the tendency to fatness, to obesity, increases, until existence is a burden, and sudden death closes the history. Parti-

cular inquiry will almost unvaryingly elicit the fact that a fat person, however rubicund and jolly, is never well; and yet they are envied.

While great eaters never live to an old age, and are never, for a single day, without some "symptoms," some feeling sufficiently disagreeable to attract the mind's attention unpleasantly, small eaters—those who eat regularly of plain food—usually have no "spare flesh," are wiry and enduring, and live to an active old age. Remarkable exemplifications of this statement are found in the lives of centenarians of a past age.

Galen, one of the most distinguished physicians among the ancients, lived very sparingly after the age of twenty-eight, and died in his hundred and fortieth year. Kentiger, who never tasted spirits or wine, and worked all his life, reached a hundred and eighty-five years. Jenkins, a poor Yorkshire

fisherman, who lived on the coarsest diet, was one hundred and sixty-nine years old when he died. Old Parr lived to a hundred and fifty-three; his diet being milk, cheese, whey, small beer, and coarse bread. The favorite diet of Henry Francisco, who lived to one hundred and forty, was tea, bread and butter, and baked apples. Ephraim Pratt, of Shutsbury, Mass., who died at the age of one hundred and seventeen, lived chiefly on milk, and even that in small quantity; his son Michael, by similar means, lived to be one hundred and three years old. Father Cull, a Methodist clergyman, died last year at the age of one hundred and five, the main diet of his life having been salted swine's flesh (bacon) and bread made of Indian meal.

From these statements, nine general readers out of ten will jump to the conclusion that milk is "healthy," as are baked apples and bacon. These

conclusions do not legitimately follow. The only inference that can be safely drawn, is from the only fact running through all these cases, that plain food and a life of steady labor tend to a great age. As to the healthfulness and life-protecting qualities of any article of diet named, nothing can be inferred, for no two of the men lived on the same kind of food; all that can be rationally and safely said is, either that they lived so long in spite of the quality of the food they ate, or that their instinct called for a particular kind of food; and the gratification of that instinct, instead of its perversion, with a life of steady labor, directly caused healthfulness and great length of days. We must not expect to live long by doing *any one thing* which an old man did, and omit all others, but by doing *all* he did, that is, work steadily, as well as eat mainly a particular dish.—*Ex.*

MINUTES OF LONDON CONFERENCE,

HELD IN THE EASTERN HALL, LIMEHOUSE, SUNDAY, NOV. 24, 1872.

Utah Elders present—Of the First Presidency, George A. Smith; of the Twelve Apostles, Lorenzo Snow and Albert Carrington; Conference Presidents, J. B. Fairbanks, London; J. Neff, Liverpool; S. S. Jones, Sheffield; D. Cazier, Bristol; D. O. Calder, Glasgow; J. V. Robinson, Bedford; J. A. Lewis, Glamorgan; C. H. Wilcken, Birmingham; E. A. Box, Manchester. Traveling Elders, Junius F. Wells, London; George Crismon, do.; Newel H. Clayton, do.; Erastus W. Snow, Birmingham. From the Liverpool Office, J. G. Bleak, G. F. Gibbs, B. W. Carrington. Other Utah visitors, Elders Anson Call, Feramor Little, Paul A. Schettler, Luke Syphus, T. W. Jennings, Mark Lindsey, John Bennion, Mark Burgess, Francis Burch; also sisters Eliza R. Snow, Mercy R. Thompson, and Clara S. Little.

Morning meeting opened with prayer by Elder Box.

Elder Fairbanks briefly addressed the Conference, and introduced Elder

John A. Lewis, who spoke on the gathering, exhorting the well-to-do to assist the poor.

Elder Anson Call gave instruction upon the saving of our means for emigration purposes.

Elder Erastus W. Snow bore testimony to the truth of the work.

Elder Mark Lindsay spoke commiseratingly on the scenes of misery he had witnessed on the streets of London, and said no such scenes could be witnessed in Utah.

Elder John Bennion spoke of the steady progress of the Church from the days of Joseph Smith till now. The motives of the Latter-day Saints were misunderstood by the world, yet the day was rapidly approaching when all would allow that Joseph died a martyr to the truth.

Elder Elijah A. Box touched upon the working of the Spirit among those who lived their religion.

President Fairbanks then read the Financial and Statistical Reports, and

took the usual votes to sustain the Authorities of the Church. —

Meeting dismissed by Elder S. S. Jones.

Afternoon meeting opened with prayer by Elder D. Cazier.

Elder Lorenzo Snow said he had been brought up in America as a farmer, and his sister Eliza, who was present with us to-day, used to spin the yarn for his clothes. Thirty-two years ago he had some experience in commencing to preach the Gospel in London. At that time the number of Saints in London was 45 souls. Since then this district had sent some thousands, to people the distant valleys of Utah.

Brother Snow then gave a most interesting account of life in those valleys, showing that the mere laborer there was a capitalist as well as the monied man. They were not employed as mere laborers, but if they so chose, as shareholders in the establishments they worked in. For example: the people wanted leather to make boots and shoes—one man would give 100, another 200, and perhaps another 50 days' labor, according to their abilities, and up went a tannery. The man who invested his labor, became a capitalist equal to the one who invested money. Co-operative farms and dairies were worked on the same principle. Their farm and dairy produce already surpassed anything he had met with, either in the States or in England. Merchandizing was managed in the same way, and co-operation was being rapidly introduced into every enterprise and branch of trade. The scenes of misery and poverty that constantly pained the eye in other lands, were banished from Utah, for wealth was diffused among the people. But while extreme poverty was banished on the one hand, the Book of Mormon, the Doctrine and Covenants, and the whole system of Mormonism itself was an eternal barrier to the institution of aristocracy on the other.

Elder Paul A. Schettler bore testimony to the work of the Lord. Had proved by experience that tithing was a principle of increase and blessing.

President George A. Smith gave an account of his own labors in Lon-

don thirty-two years ago. He landed at Liverpool in company with Brigham Young, Parley P. Pratt and others. 'Twas he who preached the first discourse of the Church of Jesus Christ of Latter-day Saints, in London. He had to do it out of doors in Tabernacle Square. He labored in London till eleven persons were baptized, and then he fell into bad health and had to go to the country. The first emigrant ship conveying Latter-day Saints left England in 1840. She was called the "North America." Brigham Young organized the company and came ashore the following morning with the pilot. A continuous stream of emigration had passed from these shores ever since. Over 40,000 souls had been gathered by these men. Many had been able to place themselves in good positions. But all men had not the same powers. If a hundred men were placed with equal facilities for acquiring wealth, some would do well, others but poorly, and some would not get along well at all. Notwithstanding these differences in men, he would say there were fewer poor people in Utah than in any other land in which he had traveled. In Salt Lake City, where more rent was paid than in any other part of the Territory, 75 per cent. of the people lived in their own houses. If Brigham Young and his associates had never done any good but transfer a poverty-stricken mass of humanity to independence, their names deserved to be venerated by all ages. Spoke of the calumny of oppression of the weaker sex, and said no people gave so much liberty to woman as the Saints. No man in Utah could get into any public office without their suffrages. Exhorted the Saints to save their pence; pence made shillings, shillings made pounds, and pounds would take us to Utah. Testified to the truth of the Book of Mormon, and said no man could get into the kingdom of God, without faith, repentance, baptism, and laying on of hands for the reception of the Holy Ghost.

Elder D. O. Calder said he had returned to his native country after an absence of 22 years spent in Utah. He testified that the authorities of

the Church were led by the spirit of that God who had sent his Son into the world on a mission for the salvation of humanity. Without this spirit they were nothing. He had seen many politicians go up to Utah, thinking they could get at the secret springs of Mormon power. But they had gone away disappointed—none could do as the Mormons had done—except they also obeyed the Gospel. Meeting dismissed by Elder C. H. Wilcken.

Evening meeting opened with prayer by Elder J. V. Robison.

Elder Charles H. Wilcken expressed his thankfulness to the Priesthood for their prayers in his behalf during his late illness with small-pox. Exhorted the Saints to pay their tithing, attend their meetings, and sustain each other.

Elder Geo. F. Gibbs advised the Saints to get the spirit which had dictated the teachings of the brethren this day, and treasure up their remarks.

Elder J. G. Bleak referred to his

experience in preaching the Gospel in London some 22 years ago. Spoke on the various fortunes of some of his old fellow-laborers.

President Carrington then delivered a discourse on the principles of the Gospel, showing the plainness and simplicity of those principles, and at the same time their efficacy in raising mankind temporally and spiritually; ascribing the backwardness of the world in receiving this Gospel to the fact that they loved darkness rather than light.

Conference dismissed with prayer by Elder N. H. Clayton.

The Conference choir, led by Elder G. H. Perry, gave a concert in the Albion Hall on the following Monday evening, which was also honored by the presence of the Utah visitors, and was regarded by all concerned as a decided success.

G. C. FERGUSON.

Conference Clerk.

COMMON SENSE AND SCHOLARSHIP.

Whatever else man was made for, it is evident he was designed to work. Labor is the inevitable condition of his earthly existence. It is true that in a great majority of cases toil produces pain; but a proper exercise of its functions always results in pleasure to the worker. Without inquiry further into the philosophy of labor, we only remark that it is the obvious policy as well as the duty of every man, inasmuch as he must work, to ask, first, what he must do, and secondly, how he shall do it?

It is pretty well understood, theoretically at least, that all effectual labor must be directed by intelligence. It is from neglect of this truth that we so often waste our strength in beating the air—a very tiresome process, by the way, and one that wears out the heart-life of a man far more rapidly than the most intense drudgery which accomplishes the thing undertaken.

The scholar has chosen for himself an inheritance of toil; but he has only

to enter upon it with discretion to make it a source of pleasure as exquisite as the labor is severe. In speaking of the scholar, we mean the practical scholar—we believe in no other—for though there are many scholars "in the abstract," they are chiefly valuable only as specimens of the extent to which intellectual efforts can be carried without effecting anything real; like hydrogen soap-bubbles, interesting, because they carry high up into the air the liquid film in which they are enclosed!

The work which the real scholar proposes to himself is to acquire the greatest possible amount of intellectual power for every possible emergency. The way in which he is to do this is by arranging, harmonizing and disciplining the various elements of his mind in their proper relations to each other. Now as common sense embraces all these original intellectual elements, it necessarily holds an important relation to any system of edu-

cation. This, to be sure, is a very tame truth, and always by all men acknowledged, though the fact is not so often made use of as it ought to be. By common sense we understand the ability which all men have, to some extent, of making decisions without any formal process of deduction. Propose a question to some men, and they will at once give a correct answer, though they may not be able to give the reasons for their convictions. They feel that they are right, and no force of logic can shake their faith. There is a sort of instinct, a short method of reasoning, by which the mind goes at once to the conclusion, unconscious of the numerous steps by which it arrives there.

The fact that men feel some truths which they cannot prove, but which are nevertheless demonstrable, shows that a power of reasoning may be going on in the mind, and we all the time be unconscious of it. What is more singular still, the results of such a process are often more reliable than those of more formal deduction.

Hazlitt, in one of his essays, tells us of a man stopping at a hotel in the north of England: he had ordered a dinner of ham and eggs, and was luxuriating in a happy mood by anticipation. While he waited, he saw a man pass the window; soon after, when he sat down to the table, he found himself without appetite, and much depressed in mind, although five minutes before he had been keenly hungry and in a most cheerful frame. As he was reflecting on this mysterious revulsion of feeling, the same man passed the window again, and he now recognized in him an officer of the government, who held a warrant for his arrest, which, if executed, might

consign him to the prison or the gallows. He had felt the danger, at first, though totally unable to trace the connection of his feeling with its cause, till the second appearance of the man and the recognition of the officer. Similar instances, no doubt, suggest themselves from the experience of every individual.

According to the laws of optics, when a man with two good eyes looks upon a distant object, he sees it in two different directions—thus apparently making two instead of one. By experience he learns to correct the error, and to regard the object as single. The rational demonstration of this fact requires the trigonometrical solution of a triangle whose base and adjacent angles are given—a process to which, we are thinking, few small children are accustomed—to say nothing of those of larger growth. Innumerable examples might be added, all going to show that we are not to make pure reason our sole guide in practical life or in mental cultivation. If we attempt this, our whole existence must be at the dictation of certain definite and unvarying formulæ. If we are to enter into a theoretical deliberation on every occasion before we act, it is evident our practical progress will be very slow. We do not mean that we are to abandon reason, by any means, but that we are to use it in connection with instinct, feeling, intuition. If in any case reason disagrees with these, we may be sure that something is wrong. When the latter make their decisions and the former reiterate them, they mutually confirm each other, and assurance becomes doubly sure. This is common sense. *National Magazine.*

Young man, save that penny; pick up that pin; let that account be correct to a farthing; find out what that bit of ribbon costs before you take it; pay the half-dime your friend handed you to make change with; in a word, be economical, be accurate, know what you are doing; be honest, and then be generous; for all you have or acquire thus belongs to you by every rule of right, and you may put it to any good use you please. It is not parsimony to be economical. It is not small to know the price of articles you are about to purchase, or to remember a little debt you owe. What if you do meet Bill Pride bedecked out in a much better suit than yours, the price of which he has not yet earned for the tailor, who laughs at your faded dress, and old-fashioned notions of honesty and right—your day will come. Franklin, from a penny-saving boy, walking in the streets with a loaf of bread under his arm, became a companion of kings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 10, 1872.

PRESIDENT SMITH'S PARTY.—President Geo. A. Smith, Elders Lorenzo Snow, Feramor Little, Paul A. Schettler, George Dunford, Thomas W. Jennings, and sisters Eliza R. Snow and Clara S. Little left London on the evening of Saturday, November 30th, and proceeded to Harwich. There they shipped on board the steamer "*Richard Young*," and started at 2 a.m. of December 1st for Rotterdam. We learn by letter from President Smith, dated Rotterdam, December 5th, that most of the little party suffered from sea-sickness in crossing the channel. President Smith accompanied Elder Schettler on a visit to Zeist. Here were some of Bro. Schettler's relatives who belong to a colony of Moravians which settled at Zeist in 1745, and were mostly from Germany, having emigrated from that country because of religious intolerance. Brother George A. writes, "their settlement is a model of industry, cleanliness, order and temperance. They have purchased the title of the land they live on; and their improvements are of a permanent character."

On the 3d instant the party went to the Hague. They spent the day in sight-seeing, and the evening very pleasantly with the Hon. Chas. T. Gorham, the American Minister and his estimable lady, who had invited the party to tea.

On the 4th the cathedral at Haarlem was visited. The party were entertained for an hour with music from the grand organ at this place. The afternoon was spent in the Painting galleries and in the King's palace at Amsterdam. This palace stands on over thirteen thousand piles, this is accounted for by the fact that the site of Amsterdam was originally a salt marsh. The Ball Room in this palace is very fine, it is one hundred and twenty feet long, sixty feet wide and one hundred feet high; the walls being of Parian marble.

On the 5th the party visited the navy yard and other places of interest and returned to Rotterdam in the evening.

On the 6th they were to leave the domain of Holland and enter that of Belgium.

THE "NEVADA."—This ship which started on Nov. 6th from Liverpool, having 26 souls of the Saints on board, after having been out at sea in rough weather a few days damaged some of her machinery. The ship returned to Queenstown, where the necessary repairs were made, and she put to sea again. After proceeding some distance in a heavy sea, the machinery again got out of order. It was now deemed prudent to return to Liverpool to have the machinery thoroughly examined and repaired.

The Saints after resting, have again put to sea, starting on the *Manhattan* last Wednesday, the 4th inst. A few more have been added to the number of

Saints which started on the *Nevada*. Those going on the *Manhattan* numbered 35 souls, and are under the charge of Elder Daniel Kennedy.

ARRIVAL AT SALT LAKE.—The company of Saints which left Liverpool Oct. 16th, under charge of Elder Thomas Dobson, arrived at Salt Lake City early on the morning of Nov. 7th, in good health and excellent spirits. Elder Dobson reports that the sea voyage lasted thirteen days, during most of which time very rough weather and head winds were encountered. On the 19th there was a terrific storm, during which the bulkhead railing was washed against the hatchway, and the water rushed down upon the lower decks to the depth of about three feet. Under those circumstances, however, the Saints were calm and undismayed. The company lay over one and a half days at New York, and the overland trip from that point occupied only seven days.

ARRIVAL.—Elder John Rees arrived from Utah on board the *Manhattan*, on Nov. 26th.

APPOINTMENTS.—Elder Newel H. Clayton is appointed Traveling Elder in the London, and Elder John Rees Traveling Elder in the Glamorgan Conference.

CORRESPONDENCE.

—o—

AT SEA.

S.S. *Manhattan*, off Queenstown,
Dec. 5, 1872.

President A. Carrington.

Dear Brother—With the exception of a little sea sickness we are all well, and our little company are in good spirits.

The weather has been so hazy that we could not make communication with Queenstown till 4 p.m. to-day.

We all rejoice at being on our way to the gathering place of God's people.

I shall write from New York. We desire to be remembered in your prayers, that we may arrive in peace and safety at our desired haven.

Yours faithfully,

DANIEL KENNEDY.

GERMANY.

Baden, Karlsruhe, Nov. 21, 1872.

President A. Carrington.

Dear Brother—I will take the liberty to write a few lines to let you know of our labors in this part of Germany.

In the year 1861 a Branch was organized here under the Presidency of Elder John L. Smith, at that time

President of the Swiss and German Mission; this branch of Saints prospered for some time, and up to the year 1865 there had been 21 souls emigrated to Zion. Since that time, however, the remainder of the Saints have been scattered over the country; most of them have apostatized from the truth, and have had to be cut off the Church. A few weeks ago brother John Huber received a letter from a man who belonged to the Church years ago, stating that he could find no satisfaction anywhere amongst the sects, and he knew that the Gospel of Christ as taught by the Latter-day Saints was the only way to gain eternal life and salvation, at the same time asking brother Huber to come himself, or to send an Elder, that he, with his family, might be rebaptized, and become members of the Church of Jesus Christ again; he also offered to pay traveling expenses. It fell to my lot to come, and I arrived here the 13th of November. The Lord has blessed my labors so far; I have rebaptized five and baptized three new members, and have blessed four children. According to instruction to organize when

practicable, I found it best to organize a Branch, and I believe that the work of God has a good foothold here. From here I will go to Wurttenburg, and I hope that the Lord will make an opening there for the spread of the Gospel.

My health is good, thank the Lord, though the weather is very disagree-

able. I would change at any time for a winter in Utah Dixie.

May the Lord God of Israel bless you in your high and holy calling. My best respects and kind love to you and brother J. G. Bleak, and all at "42."

Your brother in the Gospel,

JOHN KELLER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 764.

While many of the Saints who had started westward from Nauvoo were pursuing their toilsome journey, making new roads, building bridges and fording turbulent streams, camping often in low, marshy places wherever night happened to overtake them, or when their teams gave up from fatigue; while many were engaged in establishing stations, building forts and making farms in the wild and unreclaimed districts of the western frontier for the accommodation of their brethren who should follow; while five hundred of their most able and serviceable men were responding to the call of the Government and leaving their families destitute to march as soldiers to Mexico, and while all were suffering from the hardship and exposure which they were forced from their circumstances to endure, those who were left behind at Nauvoo had their share of trouble too. Those of the Saints who remained there were generally of the poorest class, persons who had not sufficient means to furnish themselves with teams and the necessary outfit to commence the journey, but all were anxious to go and their labors were constantly directed to effect that end. Their enemies knew this, and also that by continuing their violence the Saints would be retarded in their preparations to leave. As if this fact stimulated them to be more determined in their vile efforts than ever, they sought by every means in their power to harass them and cause them to abandon their homes without receiving any compensation for their property, or means with which to migrate. In commenting upon the state of affairs which there existed the *Hancock Eagle*, a

paper published in Nauvoo at that time, used the following language:—

"In calmly reflecting upon the condition to which this country has been reduced by a gang of ruffians, who style themselves 'Regulators,' one is almost forced to the conclusion that we are living in a land over which a free government has not shed its blessed influence. Here, in one of the most fertile regions that the sun ever shone upon—in a district of country that has been settled for twenty years, and in the midst of an enlightened community, the families of worthy and respectable American citizens are as much harassed by the terrors of violence, as if they resided in a wilderness and were daily subject to an assault from savages."

Nor were the Saints the only ones who suffered from the annoyance and persecutions of the self-styled "Regulators;" the new citizens—those who had recently purchased property and settled in Nauvoo—especially those who were at all friendly to or sympathized with the Saints, were subjected, more or less, to the same threats of extermination and the same jeopardy of life and property.

On the 11th of July, John H. Hill, Archibald N. Hill, Caleb W. Lyons, James W. Huntsman, Gardiner Curtis, John Richards, Eliza Mallory and J. W. D. Phillips, who were engaged in harvesting wheat about twelve miles from Nauvoo, while working in the field were surrounded by an armed mob, who completely hemmed them in, thereby preventing their escape, and then ransacked their wagons for their fire-arms. After taking from them every weapon they had, the mob sent to the woods for some long hickory

switches. Then taking the defenceless men one at a time they forced them to assume a stooping posture in a ditch, while each of them received twenty lashes across the back with the switches wielded by one of the mob party. As there were but eight of the brethren, they were so completely in the power of these merciless creatures they could not do otherwise than submit to the torture. The mob then smashed four of their guns to pieces over a stump and returned the fragments to them, while they retained the rest of the guns and pistols. The brethren were then ordered with an oath to get into their carriages and drive for Nauvoo, and not look back, and the mob fired a parting shot at them as they did so.

Several of the mob engaged in the affair were recognized, and two of them named McAuley and Brattle were soon afterwards arrested. Following this movement, and in retaliation for the arrest of these men, five of the brethren—Phineas H. Young, Brigham H. Young, Richard Ballantyne, James Stauding and James Herring—were pounced upon by a party of the mob while near Pontoosuc and forcibly taken into custody. When asked by what authority they acted, the mob replied, pointing their guns at their prisoners, that their weapons constituted their authority. It was sufficient offence for them to be "Mormons." They were taken into the town of Pontoosuc, where they were met by fifty more armed men. There they were informed that they were accused of no crime, but that they would be held as hostages for the safety of McAuley and Brattle, who had been arrested by the citizens of Nauvoo for lynching the brethren as before described.

Some of the men engaged in making this last arrest were also engaged in the lynching affair, and they seemed determined not to let the brethren away alive. They were desperate men and would not have scrupled much to put them to death, but for the fear they had of being overtaken by justice. As if their guilty consciences were smiting them for their evil deeds, they were constantly imagining that the friends of their prisoners were on

their track, and accordingly hurried them from one place to another, traveling a great deal in the night, sometimes halting for a short time, when fear would come upon them and they would again take up their hurried flight, through woods, thickets and marshes, urging their prisoners on at times by goading them with the points of their bayonets, and this too when they were almost fainting from sickness and fatigue. Once the mob were on the point of shooting their prisoners, and had even cocked and pointed their guns at them, when the alarm was sounded by one of their party that the "Mormons" were on their trail and it would not do to make a noise, when they again took up their flight.

At another time when the prisoners asked for water to quench their thirst, the mob tried to poison them by giving them liquor containing poison, of which however only one of their number, Brigham H. Young, drank. From the effect it immediately had upon him, the brethren were convinced that he was poisoned, and they laid their hands upon his head and invoked the blessing of God upon him and he was soon sufficiently recovered to resume his march with a little assistance from the others. The mob evidently believed that all of their prisoners had partaken of their drugged liquor, as they afterwards expressed their impatience at their tenacity of life so loudly that the brethren overheard them. After openly consulting upon and attempting one or two other plans of disposing of their prisoners without boldly facing and shooting them, it was finally decided to adopt the latter plan, and the brethren were ordered to form in line to be shot. At this juncture Phineas H. Young plead with the mob to spare the lives of his brethren, and offered his own life if they would only do so. The delay occasioned by this appeal saved their lives, as just then one of the mob party came riding up and reported the "Mormons" three hundred and fifty strong coming upon them; and again the prisoners were hurried off. After being held captive for twelve days, with very little food, and suffering from exposure and sick-

ness, the brethren grew desperate and determined on attempting an escape, however great the hazard, if their guard could not be prevailed upon to let them go. They made a final

appeal, and the guard were sufficiently moved by it to allow them to go and even aid them in getting back to their homes.

STEP-MOTHERS.

Doubtless the strongest passion of the human heart is maternal love. None other takes so deep a hold on the nature and retains its empire so long. For her child there is no sacrifice the mother will not make, no toil she will not undergo, no privation she will not endure. In the depth, the tenderness, the intensity of this relation, lies the intrinsic difficulty of mending it by a substitute when Death interposes. Yet in attempting to do this we are only trying to restore the broken links of a lost harmony which has left discord in all human relations. By sin "came Death and all our woe with loss of Eden." The normal state of humanity is domestic felicity; home is the center of the soul, and "what is home without a mother?" The father may be taken, yet that does not break up the family; but when the mother dies the household gods are scattered. And if she leaves a family of helpless children, how difficult it is to find one who will bestow the fragrant waters on their little cheeks with the tender mother touch, will see that the tiny limbs are clean and warm, and comfortably clad, are covered from the chill of night, and the pathway smoothed for them to run in? Truly, the office of the stepmother is of inherent and constant difficulty. Rare is the woman that can love another's child as though it were her own. Where love fails, unselfish devotion to duty must take its place, and this is the quality most seldom met in men and women. If it were more frequent this world would be by so much nearer heaven.

The delicate task of the step-mother is often made tenfold more onerous by the meddlesomeness of self-styled friends of the family, who must have their say, or, who, if they refrain from speaking, can't help thinking. The best motto for such is one of

Charles Reade's, "Put yourself in her place," and the best Scripture, that which commands every man and every woman to mind their own business. Many a mother omits her duty and nothing is said of it; but let the same omission be made by the step-mother, and it does not pass unnoticed. This is unfair. Where the father cherishes the memory of his first wife, even while living with the second, whom he has chosen as much to be a mother to his children as a companion for himself, domestic infelicities seldom mar the family life. Where the second wife calmly "accepts the situation," and enters upon her married state with a full appreciation of the obligations she assumes, there the current of household affairs runs smoothly. Many, very many such families do we know, and she is to be honored who, without that passionate love which springs in the heart of the mother when she first feels the heavings of the little breast upon her own, yet acts the mother's part, and supplements with unselfish devotion the life that death has interrupted. Of her it may well be said, "she hath done what she could."

Children who have reached the age of discretion can remove the thorns from their step-mother's pathway and from their own by observing the golden rule, by rendering due honor and obedience, and courtesy. Here, as everywhere, charity covers a multitude of sins!

Years ago we knew a family of grown children who lost their mother. The second winter after her death the father was away from home attending the legislature of his State, and became acquainted with a very worthy lady whom he thought could, with dignity and grace, fill the vacant place. He wrote to his children that they might be prepared to receive their new

mother, but the letter miscarried, and the earliest knowledge they had of the event was her introduction into their midst. After their first supper together was over and the good nights had been exchanged, the oldest sister gathered the brothers and sisters in her bedroom, and told them she thought the new wife had a very hard place to fill, and all the children should make it as easy for her as possible. "We had better begin to call her mother at once," said she, "twill make father happy and be happiest for us." On the succeeding morning she

set the example and all of them followed it. The new mother thus received, entered upon her duties with hope and courage, and the utmost harmony from the first day forth pervaded the entire domestic circle. "Twas a terrible bitter trial," said the elder sister, "but I thought that was the best way to receive it, and there has never been the slightest jar between us." Mutual forbearance, mutual charity, and that love that thinketh no evil, cannot fail to enjoy here as everywhere else its full and blessed reward.—*N. Y. Tribune.*

MARCH OF REASON.

—O—

There is, we humbly think, something impressively appalling in the reflection that everything in creation has been immutably fixed, by a strict entail, save and except the march, progressive or retrograde, of human reason. The velocity of lightning, the sound of thunder, the power of the wind, which still goeth where it listeth, do not increase. The heat of the sun, the blueness of the sky, the freshness of mountain air, the solemn grandeur of the trackless ocean, remain unaltered. The nest of the bird improves no more than its plumage—the habitation of the beaver no more than its fur—the industry of the bee no more than its honey; and, lovely as is the melody of the English lark, yet the unchanged accents of its morning hymn daily proclaim to us from the firmament of heaven, that, in the conjugation of the works of Nature, there are no distinction of tenses; for that what is, what was and what will be, are the same. But it is not so with human reason. Man alone has the power to amass and bequeath to his posterity whatever knowledge he acquires, and thus our condition on earth may be improved *ad infinitum* by the labor, intelligence, and discoveries of those who have preceded us. Human reason being, therefore, a fluctuating series, while brute instinct is a fixed quantity, there is something encouraging in reflecting that the high degree of instinct with which animals are gifted, coupled with our promised dominion over every

beast of the field, foretells the superior eminence which human intelligence is capable of attaining. For instance, the powerful eyesight of the eagle might have almost led a philosopher to prophecy the invention of the telescope, by which we have surpassed it; the astonishing instinct of those birds of America, which, from the luxury of a southern latitude, annually return to a wilderness nearly a thousand miles distant, to build their nests on the very trees upon whose branches they were reared, might have led to foretell the discovery of the compass, which enables men, not only in one direction, but in all directions, to probe their way to the remotest regions of the earth. The strength and ferocity of the lion, the tiger, and rhinoceros might have foretold the invention of fire-arms, which have empowered us, with fearless confidence, to seek, rather than avoid, every beast of the field. The immense size of the whale, so fortified by the boisterous element in which it lives, might have led a man to prognosticate the simple apparatus by which it is now captured. The speed of the horse—the strength of the ox—the acute sense of smell in the dog—the patient endurance of "the ship of the desert," the camel—the stupendous power of the elephant—and the swiftness of the carrier-pigeon's wing, have already, by the exertion of the mind, one after another, been made subservient to the interest of man, for whose dominion they were created;

and, though we cannot deny that in certain instances human reason has not yet surpassed brute instinct, yet we should remember that in science, as well as in religion, it has beneficially been declared to us, "Seek, and ye shall find; knock, and it shall be opened unto you."—*Ex.*

UTAH NEWS.

The *Deseret News* gives the following:—

IN EARNEST.—At one P. M., Oct. 28, the first spike of the Pioche and Bullionville R. R., made of solid silver, handsomely polished and finished, was driven by General Page, and the work of laying the rails commenced on the first narrow gauge railroad in Nevada.

TABERNACLE MEETINGS DISCONTINUED.—The following notice was read in the Tabernacle—"President's Office, Salt Lake City, November 31, 1872.—"After to-day, and until further notice, Sabbath meetings at the Tabernacle will be discontinued. The Bishops will continue to hold Sabbath Schools in their respective wards at 10 A. M., and see that the children attend them. In the afternoon, at 1 or 2 o'clock, they will hold meetings for instruction and partake of the sacrament, and in the evening they will hold their meetings, for prayer and instruction, as usual. This will give a better opportunity for all who live at a distance from the Tabernacle to attend meetings during the winter, and the Home Missionaries and other Elders will attend those meetings from time to time to instruct the people, as they may be directed. The 14th Ward Assembly Rooms will be prepared for seating strangers who may wish to attend our meetings.

BRIGHAM YOUNG, } of the First Pre-
DANIEL H. WELLS, } sidency."

SACRAMENTAL SILVER SERVICE.—Acting Bishop John R. Winder purchased a very handsome silver set, to be used for sacramental purposes in the Fourteenth Ward Assembly Rooms. The set consists of nine places in all—one large pitcher, four baskets and four cups.

THE EMIGRANTS.—The company of emigrants under the direction of Elder Thomas Dobson, arrived at half-past one o'clock on the morning of Nov. 7th.

A SPLENDID LOCOMOTIVE.—A very fine locomotive, weighing thirty-one tons, has just been received by the U. C. R. R. Company, from the manufactory of Hinkley and Williams, Boston, Mass. It has a cylinder 24 by 16 inches. The engineer's car is of beautifully polished black walnut, and on the whole it presents to the view as fine a looking piece of mechanism as a person need wish to see. It is engine number six of the Utah Central Company, and Hinkley and Williams' number on it is 1120. This magnificent engine cost, at the factory in Boston, \$14,000. The new steam horse made its first trip under the auspices of the U. C. Company on their line on the 8th.

ANOTHER EFFORT.—Cora Conway is following in the wake of Kate Flint, having commenced suit against Jeter Clinton et al, for the recovery of \$19,053.00, three times the alledged value of property said to have been destroyed by the city officers when they abated as a nuisance the *demi monde* establishment of the plaintiff some time since. Messrs. Robinson and Spratt are the plaintiff's attorneys.

GOT HOME.—We were pleased at receiving a call from Elder William C. Staines this morning, Nov. 14th, who returned last evening from New York, where he has been acting as emigration agent, for the Church. The business of the season's emigration has proceeded and terminated satisfactorily, over 2,000 souls have been forwarded from Europe to this Territory during the season, and the emigration is closed for this year, with the exception of about half a

dozen persons, who are coming by the Williams & Guion line, and who were too late for the last company that came by the *Minnesota*.

In speaking of the horse disease in New York, Elder Staines informs us that it was abating somewhat, but at one time 32,000 horses in that city were laid up with it. At the solicitation of Mr. Berg, President of the Society for the Prevention of Cruelty to Animals there, every conveyance requiring to be drawn by horses was stopped a week ago last Sunday, and everybody, rich or poor, walked on that day. The disease was still raging in Chicago, where the street railroads and every other public conveyance of the kind were stopped.

Brother Staines returns in good health and spirits and feels pleased to be once more at home.

The following are from the *Salt Lake Herald* :—

INDIAN MATTERS.—By our Washington dispatches we notice the Utah delegation of Indians called upon the President to say good-bye. Arrangements have been made by which a reservation of 750,000 acres are to be thrown open to the Utes of Colorado and Utah, and some 13,000 acres stocked to start them in an attempt at civilized life.

INDIAN RUMOR.—There is an Indian rumor that Washakie, the well-known Snake chief, has been killed by one of his own Indians whom he had ordered be chastised for some misdemeanor. If true, the Snakes have lost a wise and able chief, and the whites a faithful and true friend.

WASATCH AND JORDAN VALLEY RAILROAD.—Ground was broken on Nov. 1 by the officers of this corporation, in the presence of several of the stockholders and invited guests. The directors are William Jennings, William H. Cooper, H. S. Eldredge, H. B. Clawson, and Frank Fuller. Mr. William Jennings has been elected President, Mr. Hooper Vice-President, Mr. Fuller Secretary, and Mr. James T. Little, Treasurer. The engineers are Messrs. Jesse W. Fox and Charles W. Hardy. The road will be of three feet gauge and will run from Sandy Station to Alta City, in Little Cottonwood Canyon. The Company have secured from the Utah Southern Road the three and a half miles of excellent road bed constructed last summer towards the mouth of Little Cottonwood, which leaves less than three miles to grade to reach the entrance to the canyon. Seven miles of iron have been ordered and it is expected to have trains running over this extent of road by December 25th.

President Jennings stripped off his coat and wielded the shovel with such dexterity as to elicit the remark from General Barry, of the Union National Bank, Chicago, that a hundred such stalwart laborers would complete the entire road by New Years'. The Honorable delegate Hooper worked actively, and it was noticed that he threw very large shovelfuls. All labored with a will, and the result attained was a single rod of an excellent road bed as the country has seen. Three hearty cheers were then given for the Wasatch and Jordan Valley Railroad, and the company left the ground. It is evident that they mean business, and equally clear that when such men undertake an enterprise they will accomplish it.

DISTINGUISHED VISITOR.—Among the visitors at present in our city is the Hon. James G. Blair, of Canton, Missouri, member of Congress from the eighth district of that State. Mr. Blair will doubtless be remembered by our readers as the gentleman who delivered an able and patriotic speech in behalf of the constitutional rights of the people of Utah, during the last session of Congress.

Kingsley says :—"If you wish to be miserable, you must think about yourself ; about what you want, what you like, what respect people ought to pay to you, what people think of you ; and then to you nothing will be pure. You will spoil everything you touch ; you will make sin and misery for yourself out of everything God sends you ; you will be wretched as you choose."

POETRY.

"THANK GOD FOR SUNDAY."

[SELECTED.]

Now, God be thanked. That He has given—
 Best boon to saint and sinner—
 A day of rest—one day of seven,
 Where toil is not the winner;
 Rest for the tired and jaded brain,
 The wearied hand, on Sunday,
 That they might gather strength again
 For toil renewed on Monday.

The merchant in his counting-room,
 The clerk o'er desk and ledger,
 The artisan at forge or loom,
 The ditcher and the hedger—

The laborer who must toil and slave
 From early dawn on Monday,
 Until the week sinks in its grave,
 All cry—"Thank God for Sunday."

The day that lifts the weighty chain
 Which all the week hath bound us;
 That respite gives to heart and brain,
 From a thousand cares around us;
 That in the toilsome march of life
 So bids us take, for one day,
 Rest from the battle and the strife,
 Oh! God be thanked for Sunday!

DIED.

WILSON.—At Hendon, Sunderland, Oct. 8, at one a.m., of bronchitis, William, son of William and Jane Ann Wilson, aged 2 months and 2 weeks.

CLAR.—On Nov. 20, of convulsions and child-birth, Sarah Clay, wife of Henry Clay, of Oldham Branch, Manchester Conference, aged 33 years and 9 months.—Utah papers please copy.

SEARS.—At Bedford, November 23, of consumption, George William Sears, aged 18 years.—Utah papers please copy.

BOLLWINKLE.—In Salt Lake City, on Sunday morning, Oct. 27, 1872, of lung disease, John Murray Bollwinkle, son of John and Sarah Williams Bollwinkle, aged 35 years, 5 months and 12 days. Deceased was born in Liverpool, England, and arrived in Salt Lake City in the fall of 1851.—"Salt Lake Herald."

DUNFORD.—At Salt Lake City, at half past one o'clock a.m., Oct. 30, after a lingering illness, the infant daughter of Mr. George and Eliza S. Dunford, aged about 1 year and 8 months.—"Deseret News."

ABRAHAMS.—At Kanosh City, Millard Co., Oct. 17, of inflammation of the bowels, Mosiah, son of James and Martha Abrahams, formerly of Tredegar, Monmouthshire, South Wales. Deceased was born Sept. 5, 1801.—"Deseret News."

BRADSHAW.—At Paradise, Cache Co., Oct. 24, Elizabeth Bradshaw, aged 64 years, 8 months and 25 days. Deceased embraced the Gospel at Bolton, England, in 1842, and emigrated to Utah in a handcart company in 1856. She lived and died a faithful Latter-day Saint, honored and respected by all who knew her.—"Deseret News"

LIND.—At Grantsville, Oct. 20, Maria, wife of John Lind, and daughter of Joshua and Mary Gillett. Deceased was born June 12, 1845. She died in full faith of the Gospel.—"Deseret News."

DALY.—At Goshen, Utah Co., by being thrown from and kicked by a horse, Oct. 21, David James, son of William and Mary Ann Daly, aged 20 years, 5 months and 22 days. Deceased lived about four hours after receiving his injuries. His parents left Carlisle Branch in 1841, and emigrated to America.—"Deseret News."

BARNES.—At Lehi, Oct. 27, of debility, Jessie, wife of Charles Barnes, aged 50 years. Deceased was born near Dundee, Scotland. She joined the Church in Dundee, and emigrated to Utah in 1854.—"Deseret News."

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THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 51, Vol. XXXIV.

Tuesday, December 17, 1872.

Price One Penny.

DISCOURSE BY ELDER ERASTUS SNOW,
DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY,
OCTOBER 7, 1872.

(Reported by David W. Evans.)

I am afraid I shall not be able to make you hear unless you wish to hear. God has said that Zion shall be as a city set upon a hill, whose light can not be hid. We are called to be the children of Zion. The Lord has declared that Zion consists of the pure in heart. He has said, further, that the nations of the earth have corrupted their way before him, and, referring to Babylon, his command to his Saints is: "Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." The Bible is full of prophecies delivered by the Prophets and Patriarchs, and by the Savior and his Apostles, concerning the day and age in which we live. The end draweth nigh, and the time approacheth speedily when the Lord will make a full end of all nations who fight against Zion, who reject his law, and harden their hearts against him, his precepts and his government. It is our high privilege to bear this testimony, and the testimony we have to bear unto the people of the 19th century is but a renewal of that which was borne by Prophets and

Saints in days past and gone. They spoke of the time in which we live by the spirit of prophecy and revelation, which was like one looking through a glass darkly, yet it is our privilege to behold with our eyes and to hear with our ears those things which Prophets and Patriarchs long desired to see, but died without the sight. The duty especially enjoined upon us to-day is to awake to righteousness, and consider the calling wherewith God has called us. We should consider that God has separated us by the preaching of his word and by the testimony of Jesus, and has called us to be a distinct people—distinct in this particular, that we separate ourselves from sin and wickedness, and, as far as possible, from the company of sinners, and from all those customs and habits that tend to darken, degrade and abase the human mind, and cultivate those which will sanctify the affections, purify the heart, and ennoble the whole being of man, and fit us, as far as in us lies, to regenerate ourselves and our race. In short, God desires and has put forth his hand to exalt

his people from their low degree, and to lift them up and to make of them a peculiar people, a holy nation, a kingdom of priests unto the Most High God and the Lamb.

In all this, is there anything that can hurt, destroy or injure, in any wise, any portion of our fellowmen who do not feel disposed to join us in this glorious work, or engage with us in this noble enterprise? Not at all. The salvation of God is revealed for the good of all men who will receive it. The Gospel is offered without money and without price to all flesh, and the testimony that we bear to the world is that Jesus died for all, and that through the shedding of his blood salvation may come unto all men who will believe and yield obedience unto the requirements of his Gospel. The government which is inaugurated and established among men by the preaching of the Gospel, and the administration of its holy ordinances, is a government of peace, love and goodwill to men, prompting those who receive it to do good unto all, but especially unto the household of faith.

The duties which are enjoined upon us are, first, to our own household—the household of God, those who have been baptized into Christ by being born again of the water and of the Spirit, and become the children of God by adoption. Next, to all men who have not thus been translated from the kingdom of darkness into the kingdom of God's dear Son; and that love which is wrought in the Saints of God by the fire of the Holy Ghost through faith in and obedience to the Gospel, prompts all who are brought under its influence to yield obedience to its requirements, and to labor for the well-being of every creature that bears the form of God.

There is nothing in the constitution of the Gospel, or the organization of the Church of Christ and the kingdom of God among men, and the precepts that are taught of God and his servants, that would in the least degree inflict injury or withhold blessings from any member of the family of man, inasmuch as they place themselves in a condition to receive them, and are willing to accept them. But God has ordained certain everlasting

principles of truth by which his people may be exalted, and without which they can not be exalted into his presence and to the enjoyment of his glory. All things are governed by law, and all good and wholesome laws, which are ordained and enacted by men, designed for the peace, prosperity and well-being of their fellow-creatures, should be respected, maintained and honored by all people, and this is one of the duties enjoined upon all Saints in all the commandments and revelations of God to his people.

It is, further, the duty of all who are entrusted with the administration of law, in any department whatever, to act in good faith, in all purity and integrity, and in good conscience for the well-being and happiness of their fellow-creatures in the administration of justice, truth and judgment; and it should be the aim of all law-makers to consult the best interests of the people from whom they derive authority, or in whose behalf they are called to act. It is the duty of Latter-day Saints, and of all good people, to honor all laws and regulations that are ordered for the freedom of all flesh. And if there are people who do not feel disposed to, or who can not, receive the testimony of the Lord Jesus, they are left with as much freedom to enjoy the rights and privileges which are accorded to them as the children of God on the earth, as though they did believe, taking and suffering the consequences of their own unbelief, which consequence will be a failure to attain to the blessings which are revealed, and which God deigns to bestow upon the obedient and faithful.

The word of the Lord unto all flesh is, "Come unto me, all ye ends of the earth, and be ye saved. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light." If any doubt the yoke of Christ being easy and his burden being light, let them try the experiment, and demonstrate for themselves. If there are any either, within or without the Church of Christ, who feel his yoke to be heavy and galling, and his burden not to be easy, I can inform them that they have not taken upon themselves

the yoke of Christ, they are not bearing his burden, for they are not meek and lowly of heart, they have not learned their lessons correctly—how to govern and control their own spirits by the principles and spirit of the everlasting Gospel. There is nothing in its nature that is oppressive, galling or hard to bear. In saying this I give the experience of my life, for it has been devoted from my childhood to the contemplation of these glorious truths, with an earnest endeavor to apply them practically unto myself, and I have demonstrated them, and I speak that which I know and have experienced, and most assuredly believe and testify of them. And many there are who believe this testimony and are able to corroborate it; and those who are not, and have not experienced it in their lives have the privilege of doing so.

It is our duty to sanctify the Lord in this land that he has given us for an inheritance, by observing, not only the law of tithing, which is one means which he has given us for that purpose, but by observing every precept that emanates from him, and living by every word that proceeds from his mouth, not forgetting the words of wisdom, which are designed to improve us in a physical point of view, to add strength to our bodies, lengthen our lives, to increase our powers of endurance, and to increase the strength, efficiency and power of the rising generation. Every institution which God has established in our midst—social, political and religious—is designed for our improvement, individually and collectively, as a people and as families, to prolong our lives and to increase our usefulness and our ability for good in the earth; and if we observe these principles and apply them diligently in our lives, praying earnestly with our families and in secret to the Lord for wisdom in doing so, our light will continue to shine, our strength to increase and our influence both at home and abroad, on the earth and in the heavens, before God, Angels and good men, and the strength, union, faith, light and purity of the lives of the Latter-day Saints will be a terror to evil-doers.

What can men do against the Lord,

and against the people who fear him and are united in good works? What can the arm of flesh accomplish but its own discomfiture? The weapons of the people of God are not carnal, but they are mighty through faith. We war not against flesh and blood, but against spiritual wickedness in high places, and against corruption wherever it is found, reproving sin, folly, deception, dishonesty and wickedness of every kind. And if there are those who profess to be Saints, and who do not live the life of Saints, whose light is not shining, whose lamps are not trimmed and burning, whose lives and characters, precepts and examples do not correspond with the principles of the Gospel, this only testifies to the weakness of men and is nothing against the truth, the testimony of Jesus, or against the testimony of those who do live their religion and magnify their calling as Saints, and whose precepts and examples correspond. If some do not believe, will that make the truth of God of none-effect or less valuable? And what if some do not make their lives correspond with their doctrines and precepts, it will but show more vividly and clearly the character of those who are clean and pure, and who do love the truth and delight to honor it.

I am a witness of the truth which God has revealed unto man pertaining to the fullness of the Gospel: that Jesus is the Son of God, the Savior of those who will receive him, and that he has laid the foundation for a more glorious and extended salvation than the majority of us are capable of conceiving and properly comprehending; and his work is onward in the earth, and it will continue onward and upward, until the nations of the earth shall be warned, and all people who will hear may hear and receive the Gospel, be numbered with his children, be gathered into his fold, become the children of Zion, and prepared for his coming, for at the appointed time, which he has foretold, and which time is in the bosom of the Father, the Son will surely come in the clouds of heaven and the holy angels with him, to assume the reins of government on the earth, and to reign King of kings and Lord of Lords. Then,

all those who will not bow to his sceptre, yield obedience to his rule, and accept of his government and of his dominion will be cut off. Then comes the time spoken of when every knee that remains shall bow, and every tongue confess, to the glory of God the Father, that Jesus is the Christ.

It is to lay the foundation of this work, and to prepare a people for this era that the Lord called his servant Joseph Smith, and revealed unto him the fullness of the Gospel in this, the 19th century. Elder Rich testified that he knew, by the revelations of God to himself, that Joseph Smith was a Prophet of God. The question will arise in the minds of the unbelieving, How can this be? They marvel, like Nicodemus marvelled when Jesus told him he must be born again. He wondered within himself how a man could be born again, how, when he was old, he could enter a second time into his mother's womb and be born. The marvel rises in the minds of many, How can a man know for himself that Joseph Smith was truly called to be a Prophet, seer and revelator to this generation? That God did reveal to him the fullness of the Gospel? That the Book of Mormon contains the fullness of the Gospel—the same that was taught and revealed by the Savior and his disciples, as recorded in the New Testament? How can a man know that Angels administered to him? That God opened the visions of heaven to the Prophet Joseph Smith? I answer, They may know it precisely as the Apostle Peter knew that Jesus was the Christ, the Son of the living God. It is in this manner that Elder Rich knows that Joseph Smith was a Prophet; it is in this manner that I know he was a Prophet and a servant of God raised up to commence this work in the earth, and to lay the foundation of the Church and kingdom of God on the earth. When Jesus asked Peter and the rest of the Apostles, "Whom do men say that I, the Son of Man am?" They answered, "Some think thou art Elias; others that thou

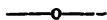
art John the Baptist risen from the dead; others that thou art Jeremiah or one of the Prophets." "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjonah, flesh and blood hath not revealed this unto thee, but my Father who is in heaven; and verily I say unto thee upon this rock I will build my Church, and the gates of hell shall not prevail against it." Not upon Peter, not his person, for he was flesh, and must pass away like the flower of the field. It was not on Peter, or his successors in office, as is taught by the Romish church. Then who and what was this rock Christ referred to? It was the rock of revelation, revelation from the living God. "On this rock," said the Savior, "I will build my my Church, and the gates of hell shall not prevail against it." And I repeat that I know the truth of the Gospel, as Peter knew that Jesus was the Christ, by revelation unto me from the Father who is in heaven, and I bear this testimony unto you.

I know that there are many, very many, whose testimony has been proclaimed in the ears of this generation, and is recorded in heaven. Their words are like the precious things that John saw in the vials that were before the throne of God, and their testimony will remain, and blessed are all those who receive it. Blessed be the Lord God who revealed these things unto Peter and unto his servant Joseph, and who has revealed it unto many more who have sought him with an earnest desire to know his ways! Blessed are those who fear him and keep his commandments!

May God help us to live as Saints, and let our light shine! May God seal the testimony of the Twelve upon the hearts of those who desire it, that they may come unto and walk in the light, be saved through the truth, and inherit exaltation with the sanctified, in my prayer, for Christ's sake. Amen.

Every degree of guilt incurred by yielding to temptation, tends to debase the mind, weaken the generous and benevolent principles of human nature, and make cowards of its victims.

SENSITIVE FOLK.



Wooden people are unpleasant enough to deal with, but sensitive folk are more so. If the one cannot be stirred by anything short of an earthquake or a ten-pounder, the others are always on the quiver like animated aspens, and are as easy to start as a young doe in the bracken. You break yourself to pieces against the stolidity of the one, but you know no rest or peace under the fretful animation of the other. Wooden people offend your sensibilities and wound your moral vitality, so to speak; but sensitive folk insult your reason, and disquiet your common sense. The first are like granitic barriers, through which no passage can be made by the ordinary wayfarer. The last are pools of quicksilver which scatter at a touch, and which a breath can set in motion. Between the two, you of the strong pulse and healthy brain have a hard time of it; but on the whole you find your very sensitive folks the more difficult and the most disturbing.

Sensitive folk are always people of small self-esteem and an inordinate love of approbation; generally, too, they are people of large affections and a vivid imagination. The facility with which they can be bent, and their capacity for being snubbed, are on a par. No shying horse is more convinced that a quiet heap of stones by the wayside is something of which to be afraid, than your sensitive folk are assured you mean to slight and humiliate them when you mean only to do them a kindness, or perhaps mean nothing at all. You ask them to dinner on Tuesday with the Smiths, and they are wounded beyond measure that you did not invite them on Wednesday with the Browns. You neglect to introduce them to the Robinsons, and they quarrel with you on the ground that you knew they wanted to be introduced to the Robinsons, and this was just the opportunity; or you introduce them in a manner that displeases them, and bring forward, as the link of relation, the very circumstance of their condition they desire to keep hidden. You speak in terms of commiseration of poor Mrs. A., who

has just lost her favorite child, and they think you cast a slur on their grief, in their first mourning for their father. You praise young Maulsticck's picture in the Academy; and they feel a pang of sensitive jealousy that you do not include in your praise their magazine article of last month. If you express your affection for the "Does," you imply want of affection for them—the "Roes." They can never join hands in any company whatsoever, or sing chorus with the rest. They must always be individualized, separated, and specially chosen; and if you do as they desire, even then you may trip, let your walk be ever so careful, and offend the sensibilities you set yourself to soothe.

Of that great dignity which is not easily offended, because it knows its own position and keeps it, sensitive folk understand nothing. Reflections as they are of every other person's face, echoes of every other person's voice, they have no centralized point of self-support, but quiver without balance according to the hand that is laid on them. They may be people of superior attainments and undoubted social status, but they can be made miserable by the affected contempt of an ignoramus, and the paltry airs of a parvenu are as flies in their ointment, and poison in their wine. Women of mature age and dignified surroundings—they angrily resent, or flush and cower before the pert giggle of a knot of silly girls. Men of wealth and solid character—they burn with sensitive shame, or a sensitive wrath, when a puppy in the hunting field "shows them the way" with an air, or makes a feint of overlooking them on the steps of the club. To be set right on a statement, to be corrected on a matter of fact, is, to them, to be made unreasonably angry, or as unreasonably humiliated. They have been known to become the unforgiving enemies of really quite innocent and benign people for no worse sin.

As friends standing too close for the public disruption of relations, you are yet always in hot water with them privately on the ground of wounded

affections. If you do not offend their social dignity, you hurt their love; and, with the best will in the world to make them happy, you find to your sorrow and dismay that you only succeed in making them wretched. If it is your wife who is one of your sensitive folks, your days are clouded with gloom and your nights are deluged in tears. You forgot the ordinary salutation when you came in, or the coveted leave-taking when you went out. You called her Maria instead of Popsy; and you did not look up from your book when she asked you to admire baby's new frock. You said that her cousin played divinely, and you praised her sister's excellently arranged menu. For trifles such as these the sensitive partner of your cares and joys makes her life a burden to herself and to you, and wishes in an agony of grief that she had never been born; or, may be, she prophesies her speedy demise under the cruelty of your conduct, and then you will regret her, and wish you had treated her better. If,

on the other hand, your sensitive friend is a man, with neither a saint nor an angel, but just a good-natured, motherly-minded woman for his wife, the same symphony is played to a variation of the original air. He is seen to be madly jealous of every good-looking fellow within hail, and to be always prodding himself with the supposition that his adored Julia would have been far happier had she married A. B. or C. instead of him. He asks her this question twenty times a day; but twenty answers in the negative do not satisfy his craving, or convince him that he is fighting with a shadow by his jealousy. A frank word, a friendly look, do more to build up his sensitive suspicion than a dozen asseverations can destroy; and a woman of an easy-going disposition and an unaffected manner, married to a man of this kind, is a woman who knows by experience the weight and meaning of a moral torture that never comes to an end.—*Globe*.

CAMP MEETING ECCENTRICITIES.

It has never been our good or bad fortune to have witnessed an Indian war dance, but from what we have read and heard of such scenes, and from what we have seen and heard at Methodist camp meetings, we should judge that there is not much difference between the two, especially when the latter becomes intensely excited. As a means of social Christian enjoyment undoubtedly camp meetings have their advantages, not only for Methodists, but for all other denominations of Christians; but as a means of promoting spiritual growth they have, like many other means, outlived their usefulness, and have now degenerated into huge land speculations, whereby a chosen few make money at the expense of the many who are called but not chosen. Viewing camp meetings either in their social or in their religious aspects we have never been able to comprehend why such unlimited license of word and deed should be granted to dwellers in the tented grove

which would not be allowed nor be expected in the private dwelling or in the church. We cannot see the propriety of a score or a hundred men and women jumping upon the seats in a church as politicians do at mass meetings, and shouting, "Hurrah for Jesus," and clapping hands and falling on each others' shoulders and necks and bellowing like maniacs let loose from bedlam. And if there be no propriety in acting thus in a church, by what law and under the operation of what principle of physics or of morals is it permissible in a grove church? The Apostle Paul must have had some experience with highly emotional churches in his day, else he never would have written to the Christians as he did, cautioning them against all talking at once. He recommends the Christian brethren when assembled together to prophesy one by one, that all may learn and all may be comforted, and he forestalls the objections of some, who think they

cannot repress their enthusiasm, by assuring them that the spirits of the Prophets are subject to the Prophets. And there are many in the Church who think they are led by the Holy Spirit into these excesses, and to all such the Apostle declares that God is not the author of confusion, but of peace. While the individual soul may be benefited and relieved by a good shout or a hallelujah once and again, it is unquestionably true that strangers, and especially irreligious persons, are not edified, but, on the contrary, they receive the impression which Paul declared the unlearned and unbelievers would receive upon entering such a gathering of babbling Christians—namely, that they are all mad. This is one reason among many why camp meetings of to-day lack the spiritual power over sinners which they once possessed.

But eccentricity manifests itself in other forms besides these in camp meetings. It is seen and heard in its most ludicrous light in songs and prayers, and sometimes in preaching. Some of the most meaningless twaddle that can be gathered together is heard on camp grounds and passes for sermons. They contain neither the statement of the fact nor the relation of the experience which an eminent minister at the Sing-Sing meeting declared constitute preaching. It seems to be taken for granted also that any kind of trashy rhyme is good enough for the camp meeting, and people go to those gatherings surcharged with wretched doggerel. The good old songs of Wesley and Cowper, and Doddridge and Watts, and Montgomery and Toplady, and Newton and their compeers, are too tame, too pure, and too poetical to suit the feverish imaginations of the present generation of Methodists. If they could be equalled, or in any way nearly approached by the meteoric poets of to-day, we should not find fault, but it requires very little poetic knowledge to appreciate the superior sentiment and rhythm of the former.

The prayers, too, of camp-going Christians, lack that conciseness and purity of diction which a knowledge of

the nature of prayer should and does impart. We have sometimes heard men pray that the Lord would knock some certain sinners heels over head, or that He would shake him over the bottomless pit without letting the guilty one fall in. We can scarcely imagine the effect such prayers must have on the souls that feel their burden of sin and are seeking salvation by faith in Jesus Christ; but it seems to us they ought to deter many from seeking, if they do not drive others away altogether, from the Cross. We heard a minister's wife lately, at a camp meeting, tell the Lord in her prayer what a good business her husband gave up that he might enter the ministry, and how rich he might be had he continued in business, and we could not escape the conviction that that much of the prayer was, to use a Hibernianism, no prayer at all. We have frequently heard men and women tell God how much they had done and suffered for His cause, and by implication how much they were entitled to receive from Him in return. And, again, persons praying often indulge in exhortations to the Lord how He should act in given cases, and to the people how they shall perform certain duties. Such sentences and phrases, however nicely rounded, are not prayers. They never reach the throne of God and are never answered to human hearts nor in human experience. The list might be extended almost indefinitely, but need not be. There are a few of the most prominent camp meetings of the country yet to be held, and their managers can make them models of Christian decorum if they will, and not permit a repetition of scenes which have disgraced other meetings, such as jumping about like lunatics, and promiscuous hugging, which is condemned by one of the leading Methodist papers of this city, in its last issue. Such scenes are a blot not only on Methodism, but on Christianity itself, and they give to the public that false impression of camp meetings which so generally, even almost universally, prevails.—*New York Herald.*

They only have lived long who have lived virtuously.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 17, 1872.

PRESIDENT SMITH'S PARTY.—Our latest advices from President Smith are of the 12th inst., written at Paris. The party were all well. On the 6th they went to Antwerp, and on the 8th to Brussels, going to the field of Waterloo on the 10th. The weather was damp, but five days were spent in Belgium very agreeably. At Antwerp the party saw many of the original paintings of Rubens, where the artist executed them, this city being his native place, but the party saw with regret that the adoration with which those paintings seemed to be regarded was little less than idolatry; thus having the opposite effect to that which the great painter intended. As works of art many of them are wonderful. The party inspected a factory of Brussels lace, which employs 3,000 hands, most of the work being done at the houses of the operatives. These labor 12 hours a day, for wages ranging from one franc to two and a half francs per day (9½d. to 2s. English). The work is very severe on the sight. One hundred and forty of these lace establishments are said to be in Brussels. The Roman Catholic religion is established by law in Belgium; some Protestant sects are tolerated, but none that baptize by immersion. The party attended one of the Brussels Roman Catholic places of worship on Sunday the 8th. During the visit to the battle field of Waterloo a heavy rain fell, but brother Smith writes, "we saw enough to enable us to understand the history of that transaction better than before, and felt richly paid by the visit." A very noticeable feature to the party, in traveling through Holland and Belgium, was the extensive cultivation of forest-trees.

The party arrived at Paris on the 11th. In traveling from Brussels to Paris they passed through a pleasant country, in a high state of cultivation. Though the people are suffering much from floods, a good many fields and some villages being partly under water. The French rejoice in the abundant crops of the past season. At Paris the party visited the American Embassy and were courteously received by the secretary of the Legation, the son of Mr. Washburne, the American Minister. The secretary said his father would not return before January. Brother Smith writes, "it looks sorrowful to witness the dilapidated condition of the Tuilleries. We spent several hours to-day (12th) in the Louvre, examining the works of art, which are worth a journey across the Atlantic to an admirer." The party were to remain in Paris till the morning of the 19th.

SOCIAL PARTY.—Pursuant to the kind invitation of Elder John Neff, President of Liverpool Conference, and of the Saints of the Over Darwen Branch, we, on Saturday the 14th inst., attended a social gathering of the Saints at that place. The little Hall was tastefully decorated, and was well filled with a

joyous company. After being plentifully supplied with refreshments, the company were entertained till 10 o'clock in the evening with singing and recitations, delivered by members of the Branch in a very creditable manner. The part songs were particularly well rendered, evincing much taste in the selection and talent in their execution.

On Sunday, the 15th, two meetings were held with the people, at which the good Spirit of the Lord presided.

CORRESPONDENCE.

GREAT BRITAIN.

Nottingham, Dec. 6, 1872.

President A. Carrington.

Dear Brother—After my arrival in Liverpool, and receiving from you my appointment to take the Presidency of Nottingham Conference, I at once came to my field of labor, and was received with much kindness at the Conference house by sister Burrows. Since that time I and Elder John Mendenhall have been traveling, visiting the Saints and Branches of this Conference. We have had full halls at almost every place we have visited. Many strangers have attended and paid marked attention; our meetings have been undisturbed, so that we have enjoyed our visits; I feel that good will result.

In traveling we find the Saints mostly very poor in this world's goods, though rich in the Spirit of God. We have counseled them to be careful in saving all they can to assist them to gather to Zion. I think the Saints will continue in well doing. We have registered several names on the I. E. book, which were not on before.

Myself and brother Mendenhall are united in our labors. He joins me in kind love to you and all at "42."

Praying the God of Israel to bless you with health and strength, and to preserve all my brethren in these lands, and to give us power to perform our duties as Elders of Israel, I remain your fellow-laborer in the Gospel of Peace,

JOHN I. HART.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 796.

When it was learned at Nauvoo that Brothers P. H. & B. H. Young, Richard Ballantyne, James Standing and James Herring had been kidnapped, writs were issued and a call made for a posse to go and arrest the kidnappers and rescue the prisoners. This company was under the command of William Anderson and William L. Cutler. They succeeded in arresting fifteen of the kidnappers, and found some of the property belonging to the men who had been kidnapped, but could not find them. Another company was raised at Nauvoo for the same purpose, and put under the command of Wm. E. Clifford. These movements excited the mob, and they circulated all manner of false rumors throughout Han-

cock and the adjoining counties respecting the intentions of the "Mormons," and used all their influence to get the surrounding counties to help them to drive the "Mormons" and "Jack Mormons," as they called those who were friendly to law and order, from the State.

Another cause of excitement in the county was the part taken, by the Saints residing there, in the election. When the Twelve Apostles left Nauvoo they gave particular counsel that the Saints should take no part in politics or interfere in the elections, as such a course would have a tendency to exasperate the mob, and cause them to commence hostilities upon the defenseless and poor who were left behind,

and to stop the sale of property by preventing the influx of new citizens into Nauvoo to make purchases. This counsel was neglected, and its neglect, besides producing bad feeling, was productive of no good result, for the opposite party beat the party for which the Saints voted in the county by a majority of several hundreds. It is said that this was done by making false returns.

Levi Williams, who led the mob which murdered the Prophet Joseph and his brother Hyrum at Carthage Jail, and who professed to be a Baptist minister, was very active in instigating the mob and giving them all the aid in his power. The mob succeeded in getting out writs for several new citizens who were objectionable to them, and tried to get them in their power for the purpose of murdering them, but failed to do so. The new citizens of Nauvoo held a meeting on the 12th of August, at which a report was made by the committee who waited upon the mob that had gathered at the house of Levi Williams, at Green Plains, to induce them to return peaceably to their homes. This committee stated that the utter recklessness and want of courtesy exhibited by the anti-Mormons precluded all hopes of treating with them. Several speeches were made and a committee of five appointed to draft resolutions expressive of the sense of the meeting. These resolutions set forth the threats of the mob to the effect, that if the new settlers of Nauvoo did not drive the Saints from said city across the Mississippi on or before the 10th of September following, they themselves would do so with their own hands in the most violent manner; also that the new settlers would not acknowledge the right of the anti-Mormon party to interfere with them or with their policy, also that they (the new settlers) still continued to place implicit confidence in the "Mormon" people and the pledges given by them relative to their departure for the West that season.

A man by the name of John Carlin was illegally appointed a constable by a justice of the peace, and he tried to raise a posse to go to Nauvoo for the purpose of arresting, upon illegally-

issued writs, certain new citizens who had been wrongfully accused of crime. This was a mere pretext for the purpose of creating difficulty and driving the Saints from the city. Mr. William E. Clifford who was president of the trustees of the town of Nauvoo, but was not a Latter-day Saint, wrote and sent a letter by express to Governor Ford for assistance to protect the town against the mob. The Governor sent Major James R. Parker, of the Illinois militia, to Nauvoo, and gave him instructions, that in case of an attack on the city, he was to take command of such volunteers as might offer themselves, *free of cost to the State*, to repel it and to defend the city. In some correspondence between Parker and Carlin, Carlin said that he would treat him and his officers as a mob, if they attempted to molest him. In the mean time he was doing all in his power to raise an armed force to aid him in executing his pretended writs. Parker issued several proclamations, in one of which he declared Hancock County in a state of civil war. In this proclamation he said:—

"Nothing is more absurd than the idea that an armed force is necessary to execute civil process in Nauvoo. I hold myself in readiness to aid in executing warrants issued for the apprehension of any person in this place, or in any other part of the county, so soon as the armed force now assembled under pretence of a constable's posse shall have been disbanded."

General James W. Singleton, of Brown County, took the chief command of the mob. He was assisted by J. B. Chittenden, of Adams; N. Montgomery, of McDonough; James King, of Schuyler; J. H. Sherman, of Hancock; and Thomas S. Brockman, of Brown counties. Major Parker wrote to Singleton, the mob commander, for the purpose of effecting a compromise; to which Singleton replied. Parker again wrote, stating that the conditions were under consideration, and soliciting an interview with such persons as Singleton might name to agree upon the articles of settlement. Articles of agreement were drawn up, requiring all the Saints to leave within sixty days, and were signed in behalf of the anti-Mormons

by some of the parties above named, and by Major Parker, Mr. Smith, Mr. Reynolds, and Mr. Edmonds of Nauvoo. Instead of Parker defending the city and resisting the attack of the mob, as he should have done, he treated them as his equals, and made a treaty with them, agreeing to their terms and signing the agreement in his official capacity.

But the mob were not satisfied with these terms. Sixty days were too long for them to wait. Besides it was not the removal of the Saints they wanted; it was their blood. They wanted an opportunity to murder, to rob and to indulge in general violence. Singleton, when he found what a temper his officers and men were in, resigned his position as their leader. Chittenden also resigned. Singleton wrote to Smith, Reynolds and Parker stating that the mob had rejected the articles they had signed, which he thought were as fair as any reasonable

or feeling man could ask the "Mormons" to do, and they must therefore consider him no longer connected with the mob camp in its future proceedings.

Carlin immediately appointed Thos. S. Brockman, of Brown County, to be leader of his party, who made "a soul-stirring speech to them," and gave orders to march. The mob themselves reported their number to be seven hundred, with many baggage wagons and every way prepared for a campaign; but it was believed they numbered over a thousand. Many of the new citizens of Nauvoo, feeling that danger was fast approaching, and expecting a general massacre, left the city for other parts. The remaining citizens, what few were fit for duty, prepared for the worst; but the large proportion of those belonging to the Church were sick and destitute and included many women and children.

ANCIENT AGRICULTURE.



In his laws, Moses made agriculture the basis of the State. According to this principle he apportioned to every citizen a certain portion of land, marked by fixed boundaries. Land grabbing speculations were prevented by the law, which required all lands in the commonwealth to revert to the heirs of the original owners on the jubilee year. The occupation of the farmer was held in honor from being thus protected by the fundamental law of the State. None were so rich or noble as to disdain to put their hand to the plow. (1 Kings, xix., 19; 2 Chronicles, xxvi., 10.) Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the very tops and planted with vineyards and gardens. They cultivated wheat, barley, millet, beans, and, perhaps, rice. (Isaiah xxviii., 25.) In agricultural implements the Hebrews were not so

far behind the present age as we are prone to think. Isaiah lived 700 years before Christ, yet in his day iron plows were in use, for he prophesied of the time when swords should be turned to plow-shares and spears to pruning-hooks. This passage shows, too, that they had instruments for pruning vines and trees. The animals used in plowing were cattle and donkeys. Horses were not in common use among the Hebrews. The original method of harvesting grain was to pull up by the roots; but sickles were used among the Hebrews from the time of Joshua. Harvest among them was a time of rejoicing, cheerful songs being heard in every field. Threshing was effected by flails, the feet of animals, or by drags or rollers. Vineyards and olive groves were extensively and carefully cultivated. Culinary plants and fruit trees were among the first objects of attention. Palestine was said to flow with milk and honey. Bees were highly esteemed. Their hives were made of clay mixed with straw, but stores of honey were often found in

hollow trees and fissures of the rocks. (Psalm lxxxi., 16.) One remarkable provision of the Mosaic law in regard to agriculture was the Sabbath year. (Leviticus xxv., 1-7.) Every seventh year was a year of rest, not so much to the farmer as to the farm. Nothing was sown and nothing was reaped; the vines were not pruned; there was no gathering of fruit. The object of this regulation seems to have been to preserve the wild beasts, to let the land

recover strength, and to teach the people to be provident and look out for the future. But the year was not spent in idleness. The people could hunt, fish, look after their bees and flocks, repair their buildings or furniture, manufacture cloth, or carry on commerce; and during this year the whole Mosaic law was to be read, and the people instructed in religious duty and the history of God's dealings with their nation.—*N. Y. Tribune.*

A MIGHTY RAILWAY PROJECT.

The narrow neck of country lying between the northern and southern continents of America is a decided obstruction to the free flow of modern commerce, and the brains of the best engineers in the world are perplexed with the problem of how to remove it. No less than seventeen different routes for ship canals to effect this object have been suggested within the past half century, and the labors of surveyors are not yet sufficiently near complete to settle definitely the feasibility or the reverse of slack-water navigation from ocean to ocean. Meanwhile, railway enterprise is invoked to transport ships from side to side of the Isthmian region, and a company in London is now soliciting capital to build a railway through Honduras to effect this object. The plan has been elaborated, and the estimate made, by James Brunlees, an eminent civil engineer, who proposes a track made up of six parallel rails, and having a gauge

of twenty-five feet. The cars to run on this colossal road are to be large enough to carry each a ship weighing, laden, 2,000 tons, and having a length of 200 feet. Each end will have 240 wheels, and will weigh, of itself, 700 tons. To get the ships from the water into, or rather upon, the cars, hydraulic lifts, similar to those used in graving docks, will be employed. From five to ten locomotives will be required for each loaded car; and, in order to enable them to travel up heavy grades, recourse will be had to the old device of toothed wheels on the engines working on toothed supplemental rails provided to the track. As great strength in the track will be required, the rails of the track proper, need to be laid of iron weighing 120 pounds to the yard. As everything else is in the like proportion, it is not surprising that \$75,000,000 are to be called for to foot the bills.—*American Manufacturer.*

RE-DISCOVERY OF THE OPEN POLAR SEA.

Capt. Johnson, who sailed from Fromsøe, Norway, May 8, 1872, with a crew of nine men, has just been heard from. Capt. Johnson directed his course toward the western half of the open sea, reaching in the latter part of the month the middle of the polar stream which bears vast masses of ice towards Spitzbergen, but which this year deflected towards Nova Zembla, leaving the western half of this sea free from ice. Spending a

portion of the time in whale fishing, he had by August 16th reached 78 degrees north latitude and 30 degrees east longitude, where he came in sight of land. The land in these seas, however, has never been very definitely located. The whole sea to the south and east of this land Capt. Johnson found entirely free from ice on August 16th. On the 17th of August he anchored near the point of this land, in north latitude 79 degrees 8 minutes,

and east longitude 30 degrees 15 minutes, for the purpose of fishing and supplying himself with fuel from the immense piles of drift-wood which were accumulated along the shore. Landing to explore the land, which he was the first to set foot upon, he ascended a mountain near the coast, and he obtained a view over a great part of it. He thus discovered that the coast formed a continuous though indented island. There were a number of small outlying islands. On the evening of the 17th of August, Johnson again set sail, and fol-

lowed during that night and the two successive days the entire east and south-east coast of the land, which was everywhere, as well as the open sea far and wide, wholly destitute of ice. Birds, seals and reindeer abounded, the latter of remarkable fatness. The immense longitudinal piles of driftwood, which ran along the eastern coast some 20 feet above the highest tidal mark, are suggestive of the current conditions of the Arctic ocean, and also of the meteorological and other atmospheric commotions in the "icy seas."

A STORY TOLD BY MY GRANDMOTHER.

My father Edmund Ellsworth sends to *Ogden Junction* the following story by his grandmother; showing some of the early efforts in Massachusetts at legislation on the subject of marriage and natural increase:—
At the early settlement of Massachusetts when the city of Boston was but a wee one, the town was placarded, announcing a convention to be held in the large bowery on Boston Common, irrespective of sex or age to take in consideration the utility of petitioning the law making department at their earliest convenience to pass an act forbidding parties entering into matrimonial contracts who had not sufficient of this world goods to provide for the usual amount of increase under such circumstances expected.

When the congregation had assembled a rich influential man by the name of Burlingame was called to the chair, who responded, briefly stating his views on the subject, and delineating to some extent the misery in many instances following the marriage of the poor, showing their entire inability to educate, clothe and otherwise provide for their children; and closed his remarks by expressing his wish that any present wishing to adduce any argument for or against said proposition should use perfect liberty observing good order and proper respect.

He was followed by several gentlemen of the first rank, who indorsed the sentiments of the chair and warmly advocated the necessity of having restrictions placed on the present liberties

extended to the poor in their matrimonial rights.

There was a pause, when an old lady arose to her feet supporting her tottering frame upon a long cane which she held in front of her. She wished with due respect to the chair and the other gentlemen who had expressed their opinions on the subject, to differ from the gentlemen who had spoken and would try and give her reason. She had been among the earliest settlers, had been poor and was so still. She was the mother of six hardy sons and three daughters. If an institution of this kind had been started and carried into effect in her early day, the colony would have been at least this many short of its present number. She believed from what she heard the time was near at hand when her sons and grandsons if poor would be wanted to fight for the liberty of our country. She had followed the profession of midwife for fifty years, and had been conversant with many of the incidents alluded to and many more, she had seen some children who were born in abject poverty through the perseverance and industry of their parents become educated, and who at the present time stood in the foremost rank in society. One case of this kind she would make mention of to prove her position to be correct.

About forty years ago she was called to attend on a neighbor who was about to be confined with her first child. On arriving at the house she was particularly struck with the poverty apparent

in all the surroundings. The house, composed of logs, had to all appearance been put up too late in the season to admit of its being finished, and the winds of a December night forced their unwelcome breath to the hearth of the cabin. She had not been called any too soon, as, in a very short time, her sick friend had a fine, well-developed male child in her arms, and she would admit that it caused some excitement on her part to find out there was not even a rag in the house to wrap it in; but she was not long in providing for better conveniences. She unpinned her apron, which was of the heavy homespun check style; this she held to the fire until she thought it would produce warmth and comfort to the little one, and immediately put the new-comer into it, who immediately uttered a terrific shriek, and upon examination, it was found she had burned the dear little fellow's posterior to a blister. She had to make the best of it she could; the little one and its mother were made as comfortable as possi-

ble under the circumstances; and on the following morning she started around among the neighbors on an errand of charity, the results of which were, the family was made comfortable. Those parents were of the right stripe; they worked and toiled, and when she was called to the same house on a similar occasion, she was much surprised to witness the great amount of comfort manifest. She had been acquainted with this family more or less ever since; they had raised a large family of children, all of which were well educated and among the first in town; and as further proof of this being a fact, if our hon. chairman would turn his back to the audience, and lower his unmentionables, she would show the scar of her hot apron to this day. The speaker's voice was here drowned with roars of laughter and cries of "Liberty for the poor."

The convention was adjourned *sine die*, minus a memorial to check the poor in marrying.

AMERICA—THE OLD WORLD.

America is looming up. The title of New World is merely relative, bestowed in consequence of the ignorance of Europeans a few generations back. But America challenges the Eastern hemisphere for age, nay, even lays claim to prior antiquity of settlement and development. A correspondent of the New York *Herald*, writing from Rio Janeiro, has the following, which, if true, and not a mere newspaper sensationalism, is certainly highly interesting—

There is now in preparation here for the press a work which is pronounced by very high authority to be one of transcendent interest and value to the scientific world. The subject is nothing less than the achieved discovery of the primitive language of man, the origin of at least the greater number of the principal known languages of ancient and modern nations, and this primitive language still extant, not as German, French, English, Italian and even American-philologists assert must

be the case, if it ever could be found within some nook or corner of that great supposed mother of civilization, India, but in America as a tongue complete and perfect, beautifully organized, and still so little changed as to furnish clear explanations and definitions to the most notable words of such languages as the Sanscrit, Zend, Coptic, Hebrew, Chaldaic, Greek, Latin, German, &c.

Besides this, the author believes that he can fix with precision the Eden of the Bible in America also, explain much of the mystery of the early history of man and prove that the peopling of the whole world was effected by swarms from America, his investigations enabling him to trace distinct migrations to which were due the peopling of India by one offshoot, the overthrowing and course of the great German tribes, which finally reached Europe, and, as perhaps the latest, that which proved the Greek and Latin peoples.

The amount of evidence which he is able to adduce is extraordinary, and it is to be hoped that the author, a man seventy-two years of age, still of wonderful vigor of body as well as intellect—a man who has devoted himself to science, unless when the call of his country brought him to the battle-field to win and defend its independence—will live long enough to produce and elaborate this great work, which his patriotism as an American and his enthusiasm for science both lead him to look upon as the crowning glory of a long life of action, travel and study.—*Deseret News*.

UTAH NEWS.

The *Deseret News* gives the following :—

SANPETE.—Our traveling agent writes from Ephraim, as follows :—

"I had the privilege to attend two meetings here, and I find the people more alive to their religion than in any other place I have visited. Their meeting-house is so far advanced that they can use it for Sunday meetings. The carpenters are steadily at work, desirous to complete it in the best style. When finished it will be a credit to the inhabitants here. They are also at work on their new co-operative store, a large fine building, two stories high. The upper room will be used as a hall for recreation. The building is 65 feet long by 35 feet wide, of white rock, the front smooth-dressed, the remainder hammer-dressed. It will be up to the square in about two weeks. Dwelling houses are also being reared in all directions, and almost all have to enlarge their granaries, having raised more grain than ever was raised before here in one season. The meetings are well attended and a spirit of peace and union prevails. The promptness of the people to pay up as they have, is an evidence of their general good character and desire to build up the kingdom of God. Some of the brethren are away from home hauling produce to Pioche on contract. Others are about starting, and some not yet threshed."

SMALL-POX.—Wm. Reeves wrote us from Centerville, Nov. 19th, as follows : "A young man who came in the last immigration to this place was taken down with the small-pox on Saturday last. He was immediately placed under the care of brother Richard Prophet, to whose skill and faithful attendance we are mainly indebted for the favorable termination of the recent cases of small-pox in this place, and we hope this case will terminate alike favorably, as every means is being applied to that end and to prevent the disease from spreading."

ST. GEORGE.—A correspondent writes : "A new school-house in the First Ward of this city is just completed, which gives us now a good, respectable and comfortable school-house in each of the four districts in this city, each of which will soon have schools. Besides these, we have in the Social Hall a normal school of good character, also several primary schools are now in operation. Work is going on in finishing the great hall of the new Tabernacle. It is anticipated that it will be ready for use about New Year. Considerable other improvements are being made, among which is a new P. O. building. We have sunny weather, but nights are frosty."

The *Salt Lake Herald* gives the following :—

HEAVY STORM.—On Monday night November 11th and the early part of the following morning a furious storm prevailed throughout the city and neighborhood, consisting of a high wind, hailstones, sleet and rain.

BURNED TO DEATH.—The following painful item has reached us by *Deseret* telegraph line :—Logan, 18.—Yesterday, at 5 p.m., while Lars Larsen, of Hyde Park, was at meeting, his five year old girl got near the front of a stove, the fire caught her dress, which caused her death in two hours. Her mother had only been absent from the house five minutes. Dr. Ormsby attended.

POETRY.

HEAVEN BY LITTLES.

[SELECTED.]

Heaven is not reached at a single bound ;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true !
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet ;
By what we have mastered of greed and gain,

By the pride deposed and the passion slain,
And the vanquished ill that we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our hearts grow weary, and ere the night,
Our lives are trailing the sordid dust.

Heaven is not reached at a single bound ;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

DIED.

LACEY.—Nov. 23, 1872. Hannah Lacey, of Mansfield Branch; born May 14, 1804; baptized in Mansfield, Nottinghamshire, 1851.—"Deseret News" please copy.

SAVILLE.—In the 14th Ward, Salt Lake City, Oct. 23, of inflammation, Rhoda Saville, aged about 68 years—"Deseret News."

WALLACE.—On Friday, Nov. 8, of croup, Josephine A., daughter of Mary Ann and Thomas Wallace, of Ogden City, aged 2 years and 10 months.—"Ogden Junction."

TURNER.—In the 2nd Ward, Ogden City, Nov. 8, of typhoid fever, after a few days' sickness, William Turner, aged 68 years, 4 months and 27 days.—"Deseret News."

HOUGH.—In Salt Lake City, Nov. 9, 1872, Jemima Hough, aged 83 years, 7 months and 1 day.—"Salt Lake Herald."

EVANS.—At Mona, Juab Co., Oct. 26, 1872, of bloody flux, David Evans, born Aug. 26, 1810, at Bethouse, South Wales. He was baptized into the Church of Jesus Christ of Latter-day Saints March 18, 1843.—"Deseret News."

THOMAS.—In Goshen, Utah County, Nov. 6, of dropsy and inflammation of the bowels, Marguerite, wife of Philip Thomas, aged 45 years, 9 months and 6 days. Baptized into the Church of Jesus Christ of Latter-day Saints in 1852, in the Alltuen Branch, Glamorganshire, South Wales. She leaves a husband and seven children. She lived and died a faithful Latter-day Saint.—Com.—"Deseret News."

PERRY.—At Bountiful City, U.T., on Nov. 13, Grace Ann Perry, born at Ashburton, Herefordshire, England, Feb. 1, 1800. She was baptized by Elder W. Woodruff, in 1840, and emigrated to Nauvoo the same year. She shared the persecutions of her co-religionists in that place, and, in 1846, moved to Winter Quarters. In 1847 she came to this Territory with the Pioneers, and settled at Bountiful, where she resided until her death. She has ever been notable for integrity and faithfulness. Her funeral on Sunday was attended by a large concourse of the citizens.—Com.—"Deseret News."

APPLEFORD.—At Bountiful, Nov. 13, of consumption, William Appleford, aged 63 years. He was baptized in England, Sept. 25, 1850, and emigrated to Utah in 1864.—"Deseret News"

CHIPMAN.—At American Fork, Nov. 13, Phebe Davis Chipman, daughter of Edward and Elizabeth Davis. Born in Kinnerly parish, Shropshire, England, Oct. 10, 1823; baptized into the Church of Jesus Christ of Latter-day Saints Feb. 14, 1845; emigrated to Utah in 1848. Although an invalid throughout the greater portion of her life, she was a worthy Saint, showing by example her hope and faith.—"Deseret News."

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LIVERPOOL:

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 52, Vol. XXXIV.

Tuesday, December 24, 1872.

Price One Penny.

THE DELEGATESHIP.

In the matter of the application of
George R. Maxwell, contestant,
against

George Q. Cannon, claimant and con-
testor, for a seat as delegate from
Utah Territory in the Forty-third
Congress of the United States of
America.

To George R. Maxwell, contestant.

In answer to your notification, and
statement of grounds, on which you
rely to contest my right, and to sup-
port your claim to a seat in the Forty-
third Congress as delegate from Utah
Territory, I deny :

First. The first allegation contained
in said statement, that I did not re-
ceive a majority of the legal votes, cast
in a legal manner, at the election for
such delegate held in Utah Territory
on the first Monday of August, (Au-
gust 5th), A.D. 1872, I deny :

Second. That said election, as al-
leged by you in the second ground of
said statement, was not a free or fair
expression of the voters of Utah Ter-
ritory, or that the said voters, or any
of them, were influenced by fear of
Brigham Young, or any other person.
I further deny that I combined or
confederated with said Young, or any
other person or association, to influ-
ence the said election ; or that I or

any one on my behalf, or otherwise,
did by duress, violence, or other coer-
cion, compel each or any voter who
voted for me at said election, so to
vote, under the penalty of death, or
under any other penalty whatever.

Third. I deny the third allegation in
said statement contained, "That each
and every ballot was numbered, and a
corresponding number was kept by
your (my) confederates for the purpose
of intimidation." I admit that the
ballots cast at said election were num-
bered and deposited in the ballot
boxes by the judges of the election, as
they were received from the voters,
and that the clerks at the several elec-
tion precincts then wrote the name of
the elector, on the poll list opposite
the number of his vote ; but I deny
that this was done for the purpose of
intimidation, or for any other purpose,
or reason, than to comply with the
laws of Utah Territory applicable to
and regulating said election.

Fourth. I deny the fourth allegation
of said statement that "all numbered
ballots should have been thrown out of
the returns of said election." I base
my denial on the fact that said ballots
were numbered and deposited in the
ballot boxes, and the names of the
electors, and the number of their votes

opposite their respective names written on the poll lists, in strict compliance with the provisions of the act of the Legislative Assembly of the Territory of Utah, entitled "an act to provide for the election of a delegate to the House of Representatives of the United States," approved January 10th, 1867; and of an act of said Legislative Assembly, entitled "an act regulating elections," approved January 3rd, A.D. 1853. I alledge, as a conclusion of law, that all ballots cast in the manner prescribed by the acts above referred to should have been received and counted. I deny that you received a majority of legal votes, cast in a legal manner, at said election.

Fifth. As to the fifth allegation made in said statement I admit, as therein stated, that the returns of said election show that I received twenty thousand nine hundred and sixty-nine votes, and that the same returns show that you received one thousand nine hundred and forty-two votes. I deny that you received three thousand five hundred and twenty-two legal votes, and if the votes you received, as shown by the said returns, were cast in the manner stated in the fourth allegation of your statement, I deny that you received any legal votes at said election. I deny that if the county of Beaver, or at any other place in the Territory in Utah, one thousand, or any other number, of legal votes received by you were thrown out. I deny that I or others willfully, or otherwise, neglected or refused to establish election precincts in places where miners could vote. I further deny that you were deprived of two thousand votes at said election, because the judges thereof would allow no one to vote for you who had not actually paid Territorial taxes, and lived one year in the precinct where he offered to vote. I deny that any individual was allowed to vote for me who was not possessed of the requisite qualifications prescribed by the laws in force in said Territory for the exercise of the election franchise. I deny, upon information and belief, that any legal vote offered for you at said election was rejected by the judges of election, or that voters friendly to you were not allowed any and all the rights exer-

cised or claimed by those who favored me.

Sixth. In answer to the sixth ground of contest in said statement contained, I deny that fifteen thousand women voted for me. I admit that I received the votes of a number of female citizens of the United States, residing in and citizens of the Territory of Utah, which I estimate, on information and belief, at somewhat less than ten thousand. I deny your assertion that five thousand of the number who thus voted for me were of foreign birth and not naturalized, or that about five thousand of them were under the age of twenty-one years. I alledge, on information and belief, that the women who voted for me at said election were citizens of the United States, had been for six months next preceding said election residents in the Territory of Utah, were twenty-one years of age, and possessed all the qualifications required of voters in said Territory under the provisions of an act of Congress of the United States, entitled "an act to establish a Territorial government for Utah," approved September 9, 1850; and of an act of the Territorial Legislature of Utah, entitled "an act conferring upon women the election franchise," approved February 12, 1870.

Seventh. In answer to your seventh allegation, I claim that it is contradictory and inconsistent in this, to wit: in one place you assert, "That the male and female voters in all the precincts voted together, using the same poll lists and ballot boxes;" and in another clause of the same sentence you assert "that there were precincts where no females voted." I admit that male and female voters at said election used the same poll lists and ballot boxes, but I deny your conclusion that it is impossible for that reason to separate male and female votes, or that such ballots should for the reasons assigned, or for any other valid cause, be thrown out and not counted. I deny that you received a majority of legal votes in precincts where no females voted. I deny that eight thousand or any number of males voted for me who were of foreign birth, and unnaturalized. I deny that a large, or any number of

males voted for me who were under the age of twenty-one years; and I further deny, upon information and belief, that any persons voted for me at said election who were not qualified and legally entitled to vote.

Eighth. As to the eighth allegation contained in said statement, I deny that on the 15th day of May, 1848, at Nauvoo, Illinois, or at any other time or place, I took an oath, or other obligation, to obey Brigham Young, or his successors, in all things, or in any thing, temporal or spiritual. I deny that at Nauvoo, or elsewhere, I ever took an oath, or other obligation of disloyalty to the United States, or that I ever, at any time or place, took an oath or other obligation to thwart or overthrow the government; and I utterly deny that I have ever taken any oath, affirmation, or other obligation, or made any declaration, inconsistent with my loyalty and allegiance to the United States, or obedience to the government and laws thereof.

Ninth. In answer to the ninth allegation made in said statement, I deny that on the 15th day of November, 1871, at Salt Lake City, or at any other time or place, I declared, upon oath, or otherwise, that I considered the revelation of polygamy paramount to all human laws, or that I would obey said revelation rather than the laws of any country.

Tenth. In response to the tenth allegation contained in said statement, I deny that I now live, or ever have lived, in violation of the laws of God, man, my country, decency, or civilization, or of any law of the United States.

Eleventh. I deny that I am now living with four wives, or that I am living and cohabiting with any wives, in defiant or wilful violation of the law of Congress of 1862, entitled "an act to prohibit polygamy in the Territories."

Twelfth. In answer to your twelfth allegation, I deny that, on the 15th day of November, 1861, or at any other time, I declared under oath, or otherwise, that I considered polygamy, or the revelation authorizing it, paramount to all human law.

Whether the voters of Utah had ample or full notice of the pretended

disqualification alledged in your said statement, I am unable to say, and therefore neither admit nor deny.

I deny as untrue, and scandalous, the conclusion you have deduced and stated, viz: That no oath of allegiance to the United States would be binding on me; and I oppose to such assertion, not only my positive denial, but the reputation I have always sustained and merited as a citizen obedient to the laws and devoted to the interests of his country.

Thirteenth. In response to the thirteenth allegation of your statement, that you served on the Governor of Utah Territory a copy of the notice embodied in said statement, I neither admit nor deny that such service was made, but I demur to, and deny the conclusion which you have drawn from the alledged fact, viz: That the certificate of election, which I received from his Excellency, the Governor of Utah Territory, is void; as to the matters charged in said notice, I deny alike all the pretended facts therein asserted, and the inferences and conclusions, which you have thought proper to deduce therefrom.

Fourteenth. Each allegation contained in your statement, except such as I have expressly admitted, is traversed, and the proof hereby demanded.

In addition to the foregoing answer and denial of all the material specifications contained in your said statement and notification, I hereby notify you that I rest the validity of my election as delegate from Utah Territory to the Forty-third Congress of the United States of America, and shall claim a seat therein as such delegate, on the following grounds, to-wit:—

First. That on the first Monday, being the fifth day of August, A. D. eighteen hundred and seventy-two, an election was held in the Territory of Utah, for delegate from said Territory to the Forty-third Congress of the United States, in pursuance of an act of the Legislative Assembly of the Territory of Utah, entitled "An act to provide for the election of a delegate to the House of Representatives of the United States," approved January 10, 1867.

Second. That said act was passed

pursuant to section 13, of a statute of the United States, entitled "An act to establish a Territorial Government for Utah," approved September 9, 1850.

Third. That election precincts were, prior to the said election, duly established by the county courts of the several counties of the Territory of Utah, in pursuance of an act of the Territorial Legislature of said Territory, entitled "An act creating the office of selectmen, and prescribing their duties, also the duties of the county courts," approved January 3, 1866; and that in each county suitable and convenient precincts were thus established for the accommodation of all legal voters.

Fourth. That at said election, the senior justice of the peace of each precinct, acted as the judge of election, and appointed one clerk of election. That in the absence of such justice, the electors first assembled at a precinct, appointed a suitable person to act as judge; that the said election was held from one hour after sunrise until sunset. All of which was in pursuance of an act of the Territorial Legislature of said Territory, entitled "An act regulating elections," approved January 3, 1853.

Fifth. That said election was conducted in strict conformity to all the provisions of the Territorial act last above cited; which said act is pursuant to, and in accordance with the provisions of section 13 of the act of Congress, organizing a Territorial Government for Utah.

Sixth. That the ballot boxes and poll lists were sealed up at the close of said election, at the several precincts, by the judges of the election, and forwarded, without delay, to the county clerks of the several counties, in which said precincts were situated; that the ballots cast were duly counted and canvassed by the officers designated by law, and returns of the election for delegate were forwarded to the secretary of said Territory, as required by the act of the Territorial Legislature before cited, entitled "An act regulating elections."

Seventh. That after a careful count and canvass of the returns thus received, by the Secretary of the Terri-

tory of Utah, a certificate of election was given to me by Hon. George L. Woods, on the 11th day of October, 1872; a copy of which is in words and figures following, to wit:

"UNITED STATES OF AMERICA, } s. s.
Territory of Utah.

I, George L. Woods, Governor of Utah Territory, do hereby certify that at an election held in and for the Territory of Utah, on the fifth day of August, A. D. 1872, for delegate to the House of Representatives of the United States, twenty-two thousand, nine hundred and thirteen votes were cast, of which number George Q. Cannon received twenty thousand, nine hundred and sixty-nine, and George R. Maxwell received one thousand, nine hundred and forty-two; and that two votes were cast for other persons; and that the said George Q. Cannon, having received the greatest number of votes for said office, at said election, is by me hereby declared duly elected delegate to the House of Representatives of the United States, from the Territory of Utah, to the Forty-third Congress.

In testimony whereof, I have hereunto set my hand, and caused the seal of the Territory of Utah to be affixed.

Done at Salt Lake City, Utah Territory, on this the 11th day of October, A. D. 1872.

(Signed) GEORGE L. WOODS,
Governor of said Territory.

By the Governor,
(Signed) GEORGE A. BLACK,
Secretary of said Territory."

Eighth. That at said election, twenty-two thousand, nine hundred and thirteen (22,913) votes were cast, of which number I received twenty thousand nine hundred and sixty-nine, as shown by the returns in the office of the Secretary of the Territory and by the aforesaid certificate of his Excellency, the Governor.

Ninth. That all who voted for me at said election, were citizens of the United States, and entitled to vote under the provisions of sections five and thirteen of the act of Congress of the United States, entitled "An act to establish a Territorial Government for Utah," approved September 9, 1850, and of the laws of the Territorial

Legislature, passed in pursuance of said act.

Tenth. That of the number of voters who voted for me at said election, about eleven thousand were males; all of whom, as I am informed and believe, and therefore state the facts to be, were at the time, citizens of the United States, over the age of twenty-one years, tax-payers and constant residents of the Territory of Utah, during the six months next preceding the said election; and all entitled to vote at said election, under the provisions of the Organic act before cited, and of the law of the Territorial Legislature of Utah, entitled "An act prescribing certain qualifications necessary to enable a person to be eligible to hold office, vote, or serve as a juror." Approved, January 21, 1859.

Eleventh. That of the whole number of voters who voted for me at said election, somewhat less than ten thousand were women, all of whom, as I am informed and believe, were at the time of said election, citizens of the United States, over twenty-one years of age, had resided in the Territory of Utah for six months next preceding said election, and were entitled to vote under the provisions before referred to, of the act organizing the Territory, and of a law of the Territorial Legislature of Utah, entitled "An act conferring upon women the election franchise." Approved, February 12, 1870.

Twelfth. That the population of

Utah on the 5th day of August, 1872, was in excess of one hundred thousand, and there were over twenty-five thousand legal voters in the Territory.

Thirteenth. That at the time of said election, for delegate, I was, as I am now, a citizen of the United States; had been for nearly twenty-five years a resident of the Territory of Utah, and was eligible to said office.

Fourteenth. That the said election was a fair and free expression of the choice of the legal voters of Utah Territory. No effort was made by me, or by any persons for me, to influence by duress, intimidation, reward, or promise of reward, the action of any voter. That all were free to exercise their own judgment in the premises.

Fifteenth. That as appears by the official returns of said election, and the Governor's certificate in relation thereto, you did not receive more than one thousand nine hundred and forty-two (1,942) votes, and are not in any event entitled to the seat which you claim in defiance of all law, justice and precedent.

GEO. Q. CANNON,
Delegate Elect.

Salt Lake City,
Utah Territory,
November 23, 1872.

I hereby admit service of the within answer of George Q. Cannon, this 23d day of November, A. D. 1872.

GEO. R. MAXWELL,
Contestant.

—Salt Lake Herald.

MARRIAGE.

SHOULD A GIRL OR HER PARENTS CHOOSE HER HUSBAND?

The controversy as to which is the best of the two methods of marrying one's daughter, in use in France and England respectively, has not yet been decided by any preponderating evidence. Whether the parents—especially the mother—ought to choose a husband for a daughter, or whether the girl, young and inexperienced as she is, should seek one for herself, with the chance of not knowing her mind in the first place, and that of not understanding the real nature of the

man she chooses, in the second—these are the two principles contended for by the rival methods and the fight is still going on. The truth is, the worst of either is so infinitely bad that there is nothing to choose between them; and the same may be said, inversely, of the best. When things go well, the advocates of the particular system involved sing their psans and show how wise they were; when they go ill the opponents howl their condemnation and say, "We told you so."

The French method is based on the theory that a woman's knowledge of the world, and a mother's intimate acquaintance with her daughter's special temper and requirements, are likely to be better guides in the choice of a husband than the callow fancy of a girl. It is assumed that she will be able to separate the reality from the appearance, to winnow the grain from the chaff. She will appraise at its true value a fascinating manner with a shaky moral character at its back, and a handsome face will go for little when the evidence of the family lawyer proves the poverty of the family purse. To the girl, a fluent tongue, flattering ways and a taking presence would have included everything in heaven and earth that a man should be; and no dread of future poverty, no evidence of the bushels of wild oats sown broadcast, would have convinced her that Don Juan was a *mauvais parti* and a scamp into the bargain. Again, the mother usually knows her daughters' dispositions better than the daughters themselves, and can distinguish between different idiosyncracies and their respective needs as no young people are able to do.

Laura is romantic, sentimental, imaginative; but Laura cannot mend a stocking or make a shirt; her hands are small, gloves six—and her arms are like tobacco stoppers. She has no power of endurance, no persistency of temper, and no executive ability; but she falls in love with a younger son just setting out to seek his fortune in Australia; and, if she is allowed, full of enthusiasm and delight, she marries him, and goes out with him. In a year's time she is dead, literally killed by hardship; or if she has vitality enough to survive the hard experience of roughing it in the bush, she collapses, into a wretched, haggard, faded woman, prematurely old, hopeless and dejected, the miserable victim of circumstances, sinking under a burden too heavy for her to bear. Now, a French mother would have foreseen all these dangers, and have provided against them. She would have known the unsubstantial quality of Laura's romance, and the reality of her physical weakness and incapacity. She

would have kept her out of the sight and hearing of that fascinating younger son just off to Australia to dig out his rough fortunes in the bush, and would have quietly assigned her to some conventional well-endowed man of mature age, who might not exactly be a soul's ideal, and whose rheumatism would probably make him chary of the moonlight, but who would have taken care of the poor little frail body, dressed it in dainty gowns and luxurious furs—given it a soft couch to lie on, and a luxurious carriage to drive in, and have provided it with food convenient and ease unbroken. And, in the end, Laura would have found that mamma was right, and knew what was best for her; and that her ordinary looking, middle-aged care-taker was a better husband for her than would have been that adventurous young Adonis who could have given her nothing better than a shakedown of dried leaves, a deal box for an arm-chair, and a cup of brick tea for the sparkling wines of her youth. It may be a humiliating confession to make, but the old saying about poverty coming in at the door and love flying out of the window holds true in all cases where there is not strength enough to rough it, for the body holds the spirit captive, and, however willing the one may be, the weakness of the other conquers in the end.

On the other hand, Maria, square set, defying, adventurous, would be as one smothered in rose leaves as the wife of a rich man in England. The dull monotony of conventional life would half madden her, and her uncompromising temper would break out in a thousand eccentricities and make her countless enemies. Let her go to the bush if you like. She is of the stamp which bears heroes, and her sons will be a stalwart race, fit for the work before them. The wise mother who had it in her hand to organize the future of her daughters would take care to find her a man and a fortune which would utilize her energy and courage; but Maria, if left to herself, might perhaps fall in love with some cavalry officer of good family and expectations, whose present "dash" would soon have to be exchanged for the stereotyped conventionalities of the

owner of a place where, as his wife, her utmost limit would be riding to hounds and taking off the prize for croquet.

Such well-fitting arrangements as these are the ideal of the French system; just as the union of two hearts, the one soul finding its comparison soul, and both living happily ever after, is the ideal of the English system.

Against the French lies the charge of the cruel sale, for so much money, of a young creature who has not been allowed a choice—scarcely even the law of rejection; against the English there is the cruelty of suffering a girl's foolish fancy to destroy her whole life. For the French there is the plea of the enormous power of instinct and habit, and that it signifies very little to a girl what man she marries provided that he is kind to her. For the English there is the plea of individual needs and independent choice. The French make great account of the virginity in heart of the girl they marry; and few Frenchman would think they got the girl they wanted if they married one who had been engaged two or three times, and to whose lovers had been accorded the familiarities which people in England hold innocent and as matter of course. The English demand greater fidelity after marriage, and are good enough to any false starts before. To them the contract is more a matter of free choice than it is in France; consequently failure in carrying out the stipulation carries with it more dishonor. The French, taking in consideration that the wife had nothing whatever to say to the bargain which gave her away, are inclined to be more lenient when the theory of instinctive love fails to work, and the

individuality of the woman expresses itself in an after preference; always provided, of course, that the *bien-séances* are respected, and that no scandal is created.

Among the conflicting rights and wrongs of the two systems, it is difficult to say which is the better, which the wisest. If it seems a horrible thing to marry a girl without her consent, or without any more knowledge of the man with whom she is to pass her life than can be got by once or twice seeing him in formal public conclave it seems quite as bad to let our women roam about the world at the age when their instincts are strongest and their reason weakest, open to the flatteries of fools and fops, the prey of professed lady-killers, the object of lovelike intentions by men who mean absolutely nothing but the amusement of making love, the subjects for erratic anatomists to study at their pleasure. Who among our girls after twenty, carries an absolutely untouched heart to the man she marries? Her former predilection may have been a dream, a fancy—still it was there; and there are few wives who, in their little tiffs and moments of irritation, do not feel, "If I had married my first love, he would not have treated me so." Perhaps a wise man does not care for a mere baseless thought; but all men are not wise, and to some a spiritual condition is as real as a physical fact. Others, however, do not trouble themselves for what has gone before, if they can but secure what follows after; but we imagine that most men would rather not know their wives' dreams, and that *cet autre*, however shadowy, is not the less a rival, not specially desired by the average husband.—*London Saturday Review*.

BE SOCIABLE.—Men who isolate themselves from society, and have no near and dear family ties, are the most uncomfortable of human beings. Byron says that "happiness was born a twin," but the phrase, though pretty and poetic, does not go far enough. We are gregarious, and are not intended to march through life either in single or double file. The man who cares for nobody, for whom nobody cares, has little to live for. You must have a heap of embers to have a glowing fire. Scatter them apart, and they will become dim and cold. So, to have a brisk, vigorous life, you must have a group of lives to keep each warm, to afford mutual encouragement, confidence and support. If you wish to live the life of a man and not of a fungus, be sociable, be brotherly, be charitable, be sympathetic, and labor earnestly for the good of your kind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 24, 1872.

INCREASE YOUR KNOWLEDGE.

—o—

THERE is such a wide sphere of improvement in the ways of God before the Saints, that none need ever be at a standstill for want of something to do, by which to attain a higher place in the scale of being.

The Gospel of our Lord is the power of God unto salvation to all who believe and obey, being that *perfect* law which converteth the soul. All being at perfect liberty to "choose his life and what he'll be," this Gospel is accepted by some, rejected by others. Those who accept it in these days, as of old, are greatly in the minority, for most of those to whom the Gospel has been preached in this generation, choose to reject it, though it is precisely the same Gospel as preached by Christ and his Apostles.

The few who have received it have commenced to obey it while under the influence, to a greater or lesser degree, of erroneous traditions and perverted ways. Some of this few have been professing Christians and strict religionists before hearing the Gospel as revealed from heaven in this generation. They have been indoctrinated in the ways of a too often perverted form of godliness, because, for lack of greater light, they had received for commandment the doctrines of men. Others who have received the Gospel were not professing religionists, they stood aloof from all sects, not being satisfied with any, or, were going in the way of the unthinking, these too were under the influence of perverted views and habits; their thoughts, like those of the number who were led by the precepts of men, were not as God's thoughts, neither their ways his ways.

Now, the Gospel in its fullness, is designed to reverse all this. Not to lessen the good which was previously known and practiced, but to confirm and increase it. The work of the Gospel is to enable all obedient believers to learn of the ways of the Lord, as taught by himself, that they may walk in his paths; that they may no longer be "carried about by every wind of doctrine, by the sleight of men and cunning craftiness."

The means provided are many for the attainment of a knowledge of the ways of life—life here and hereafter. We have all the sacred Scriptures possessed by what is known as Christendom: the Old and New Testaments. We have the sacred Scriptures contained in the Book of Mormon, "translated by the gift and power of God." We have the sacred Scriptures containing "The covenants and commandments of the Lord to his servants of the Church of Jesus Christ of Latter-day Saints." All these Scriptures are of inestimable value as showing the will of God to his children under varied circumstances in former generations and in this, and embodying, as they do, many general

divine truths, applicable to *all* times and to *all* circumstances. God, having in his goodness given us those sacred Scriptures, it is the duty of the Saints to diligently search them, with prayerful hearts, that their knowledge of the ways of the Lord may be increased. For this they have been given; for "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." No member of the Church of Christ should permit himself to neglect the rich treasures of divine truth contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants. Though but little may be read at a time, let the practice of reading this little be persistently attended to, giving due reflection to the portion read.

To increase a knowledge of the ways of the Lord, the Saints have the privilege of the personal administrations of the servants of God—men bearing the Holy Priesthood, ordained to expound, exhort and to teach the ways of life. To gain the benefit of this great aid the Saints should comply with the injunction of the Apostle Paul to the Hebrews, contained in the words "not forsaking the assembling of ourselves together as the manner of some is." They should on every occasion, so far as consistent, attend their meetings with prayerful hearts, asking God to inspire the speakers and to cause the hearers to be edified.

Then there is the direct manifestation of the Spirit of truth, whose office is to guide its recipients into *all* truth. Increase of this Spirit should be earnestly and devoutly sought after. No advance can be made in the divine life, without this Spirit, "which searcheth all things, yea the deep things of God." For as "no man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man but by the Spirit of God." The only way in which this Spirit can be increased is by compliance with its teachings. For though its office is to guide into *all* truth, it will advance truth only in proportion as its revelations are obeyed.

All these means have been provided for such as wish to learn the Master's will that they may do it. While others follow their own ways, let all the Saints diligently use the means referred to: "read, mark and inwardly digest" the sacred Scriptures, prayerfully and regularly attend the meetings appointed for their instruction, and by lives of every-day faithfulness increase their measure of the Spirit of God, for by using these means they will be neither barren nor unfruitful in the knowledge of God.

J. G. B.

PRESIDENT SMITH'S PARTY.—Our advices are to the 18th. The visit to Paris has been very agreeable. Among other places, four schools were visited, each school averaging about 350 pupils, and divided into several departments.

On the 17th President Smith and party went to Versailles, to call on President Thiers. On their arrival, the President was engaged, but, that the party might pass the time pleasantly, M. Hiliare gave President Smith a note of admission to the places of interest, including the "Hall of the Corps Legislatif." When the pass was presented to the President of the Assembly, that gentleman very kindly gave instructions to have President Smith and party seated in the Gallery of the Corps Diplomatique, or, Foreign Ministers, which being directly in front of the Speaker's chair, gave them an excellent view of the Assembly.

Notwithstanding the great pressure of public business upon President Thiers, he accorded an official reception to President Smith and party. They

were very cordially received. President Thiers spoke freely of the colonization of Utah by the Latter-day Saints. He thanked the party for the honor done him in the visit, and proffered any assistance they might need during their sojourn in France. He expressed a hope that peace might ever exist between France and the United States. Several of his ministers were present during the interview, and all seemed deeply interested.

The party were to leave Paris for Lyons on the 19th inst.

RELEASE.—Elder J. V. Robison has been released on account of failing health, and left for Utah on Messrs. Guion & Co.'s steamship *Nevada*, Dec. 18.

APPOINTMENTS.—Elder H. S. Gowans is appointed to preside in the Bedfordshire Conference; and Elder Wm. K. Barton is appointed Traveling Elder in the London Conference.

CORRESPONDENCE.

GREAT BRITAIN.

Stoney Stratford, Dec. 12, 1872.
President Albert Carrington.

Dear Brother—On bidding adieu to the shores of England, I wish to express my appreciation of the kindness of yourself and the Saints to me while here. I hope and trust the day is near when the Saints will have the privilege of leaving this land to become more effectual laborers in the kingdom of righteousness.

The Saints in Bedford Conference, who for a short time have been committed to my care, are widely scattered; so much so, that many of them do not have the privilege of attending our meetings. They are generally poor, and very anxious to gather

home to Utah. I am sorry to say there are some few who are cold and indifferent, and are making little or no effort to bring about their own emancipation. I fear some of these may be left to be overtaken by the judgments of Babylon, and to learn obedience by the things which they suffer, if they will not learn in any other way. When that day comes, they will remember the warning which has been sounded so long in their ears.

In conclusion, I can truthfully say that I feel richly repaid for coming on my mission.

Respectfully your brother in the Gospel,

J. V. ROBISON.

PROGRESS OF THE WORK ON THE ISLANDS OF THE SEA.

Elder H. H. Cluff in writing to the *Deseret News* from Laie, Oahu, Sandwich Islands, under date of October 12th, gives the following report of the condition of the work of the Lord in his field of labor:—

During the past summer the weather has been remarkably favorable for the cane crop, the thermometer not rising above 95° in the shade; hence the prospects are that the mill will not be

idle long at a time during the next eighteen months.

Our Semi-annual Conference commenced here on the 6th and adjourned on the 8th, lasting three days. The meeting house, which has been enlarged, failed to accommodate at least one-half of the people who assembled from all parts of this kingdom, but the weather being propitious all enjoyed themselves and manifested much

life and interest in the work of God on these islands. The missionaries who have been out in the field since last April Conference returned with favorable reports from the districts, showing an addition to our number as reported at our last Spring Conference, of 586, besides 133 children blessed. On this island new life seems to have seized hold of the natives, giving the Elders, who have been traveling around, many opportunities of healing the sick, and baptizing 313 persons. The Honolulu branch, which seemed to be a "fixed thing," has taken an advance lately, so that the members are now preparing to build a large meeting-house in that place. Upwards of twenty brethren were selected to perform missions on these islands.

The preaching to and baptizing of this people seems but a small part of the great labor required to bring about restoration. To check the degeneracy and decrease of this race, it is very necessary that something be inaugurated among them to employ their time and put a stop to their dormant, sleepy habits. Their universal habit of smoking tobacco, sleeping and lounging on the damp ground, incurs disease; hence, to rally them and produce a change in their habits will, upon a natural principle, have a tendency to bring about good results.

This step is taken, we believe, by providing the necessary means to keep them employed and teaching them principles of industry as well as other principles of life and salvation, that their condition may greatly improve; therefore we hope and trust the sugar thus produced will not sour in the merchant's hand.

A question of "emigration" to these islands is being agitated at the present by parties who lack the necessary help to carry on their business. They see that, by the present state of affairs, the mortality of the natives exceeds the births 100 per month, and that business affairs will, by and by, be at a standstill, and they wish to adopt that way of increasing the population here instead of establishing a system of government that will produce an increase among the natives. Our little colony shows an increase of births over deaths of two-thirds. The same results can be realized throughout the whole nation.

The crater Mokuawewewo, on the summit of Mauna Loa, Hawaii, which has been dormant for many years, suddenly became active not long ago, throwing a solid body of red-hot lava 500 feet into the air, lighting up the island sufficient to enable a person to read, at night, a distance of 25 miles.

General health and peace prevail with the brethren and sisters.

ENGLISH COOKERY.

To begin with the roast beef of Old England. The preparation of this famous viand demands reckless extravagance, not only in quantity, but quality—not only in meat, but in fuel. None but the most expensive parts of the ox are deemed fit for roasting; these are frightfully reduced in weight by that operation, and the valuable properties of the bones are almost entirely lost. Roast beef, always costly, becomes trebly so when cooked for a small family. It is not at all unusual to see a piece of beef, weighing ten or twelve pounds, roasted for a dinner of four or five persons. The loss entailed by having cold meat—especially so

unconvertible a meat as cold beef—standing over day after day is immense; and the huge block of meat which, by the aid of a little patient cookery, would have yielded four satisfactory repasts, barely suffices for one banquet of hot roast, and another meal (I cannot call it dinner) of cold meat. It must be confessed that roast meat is not only appetizing but wholesome, and that the whole bill of indictment against the roast beef of Old England amounts to no more than this—that it is dear, abominably dear. It is only fair to say that it is generally very well dressed, and that if the *dictum* be sound that a true ruler of the roast

must, like the poet, "be born, not made," this realm of England is much favored by having so many of her children born with a fine natural aptitude for roasting.

Dismissing the national roast with the reflection that it is good, but dear, let us for one moment consider the one other great national mode of cookery—boiling. This absurd process not only deprives the joint of its sapid properties, which exude into the water (carefully thrown away), but gives us a comparatively tasteless hot joint, and a cold one utterly flat and insipid in its rough state, and entirely incapable of being converted into an eatable dish by any known method of cooking up. Immeasurably inferior in this respect is boiling to roasting, inasmuch as something can be done with all roast meats, while cold boiled meat amply verifies the humble adage that "What is 'biled' is 'spiled.'"

Many of the defects of English cookery are directly referrible to an absurd prejudice in favor of what is called "plain and wholesome food." This fallacy is much akin to the well-worn delusion that "beauty is only skin deep"—the fact being that, *primâ facie*, good-looking people are just as likely to be good as those less favored by the Graces. "Give me plain food!" shouts the Briton, and the food is plain with a vengeance, but the wholesomeness is by no means so apparent. Take for example a piece of boiled beef. As a preliminary operation, this block of flesh has been subjected to the action of salt and saltpetre, and has probably been allowed to lie sopping in brine for many days, in order to effect as far as possible the extraction of the juices of the meat, and to ensure the sufficient toughening of the fibre. When the meat is hard enough it is withdrawn from the brine, is often soaked to get rid of superabundant salt, and is then boiled. The result is a huge mass of indigestible matter, excellent no doubt for many purposes, such as carving snuff-boxes, cigar cases, and comical heads for walking sticks, but utterly unfit for importation into the human stomach. On the principle of piling Ossa upon Pelion, and as if the so-called beef were not in itself suffi-

ciently difficult of digestion, carrots (often underdone), stony potatoes, "stodgy" dumplings, and a brick of vilely-cooked greens resembling a slab of *verde antique*, are added to the deadly banquet. Admitting that the hardy stomach of a reaper could digest such a ponderous meal, it must at once be evident that all the energies of a powerful *physique* would be required to effect the single operation of digestion. Nature generally undertakes the work nearest at hand, and until this same weighty business of digestion is disposed of, refuses to permit the energies of the patient to be diverted to any other object.

As a dry matter of fact, a heavy, coarse meal is just as powerful an agent for reducing brain-power to absolute zero as the traditional "pot of beer" itself. Compelled to make a tremendous effort, Nature struggles desperately to achieve the unwarrantable task imposed upon her, and, as a matter of course, all brain-work must be suspended for several hours. It is almost impossible to exaggerate the enormous loss of time involved by the barbarous meals too often indulged in by the Briton. An apoplectic torpor creeps over the sufferer, who either sinks into a stertorous slumber, or is driven to the consumption of those "aids to digestion" which sooner or later must infallibly destroy the ill-used organ that they are too often called upon to assist.

I am only too keenly alive to the painful fact that these doctrines of mine are unpopular. I have known men who "liked to feel that they had dined." Once upon a time I entertained a visitor from Sheffield, and, as he was always raving about the steaks of Hallamshire, I gave him one day a steak of steaks, cooked in the most approved fashion. He liked his dinner—praised the juiciness of the steak and so forth—but, after the lapse of a couple of hours, complained that the London steaks were "nobbut air," that I had trifled with him, and that, although he had consumed a steak nearly a foot long, he felt as if "he had had nowt." "He liked," he said, "to feel his steak," and I can only come to the conclusion that he liked it tough, and that a fair fight with the

demon of dyspepsia suited the robust organization of Hallamshire "folk."

Before any attempt can be made to introduce an elegant and economical system of cookery into the British Islands, it will be necessary to disabuse the minds of our countrymen of one cardinal mistake—that only those joints which are designated "prime" are fit for human food. The almost inexhaustible catalogue of insular prejudices contains no more extravagant blunder. If our reckless treatment of wholesome food have brought us to this pass, that we must call upon what the Germans would term the "Kochgeist," for aid, that benevolent spirit will show us how to get as good a dinner out of a brisket—nay, a shin of beef or an ox head—as can be evolved from the primest cut of wing, rib, or knightly sirloin.

The humble "cut" only requires proper treatment to become excellent eating; and I am inclined to attribute the popularity of "prime joints" to the fact that it is almost impossible to thoroughly spoil them by the most barbarous attempt at cooking. Cheaper pieces require some aid from cookery; and, as I well know that it will be remarked that it is easy to cavil at existing evils, but not so simple to propose a remedy for them, I feel, in advocating a system of soup, bouilli, and stew, much as did the old Greek who ventured to propose a new law with a halter round his neck. I will take the

dish denounced by Major Pendennis as a "d—d scrag of mutton." How is a neck of mutton usually treated in England? It is simply boiled, and, when taken in conjunction with turnips and the spotted bill-sticker's paste called caper sauce, presents about as uninviting and tasteless a dish as can well be imagined. Moreover, it is almost impossible to get it served hot, as the superabundant fat solidifies in a moment. The fragments which "stand over" are simply good for nothing. Most of the life-sustaining properties of the meat have been washed out into a feeble broth—generally thrown away—and the residue is worthless, except to the tallow-chandler.

Treated skillfully, however, and neatly served with the magnificent vegetables for which England is justly famous, the despised joint may assume the form of dainty cutlets gracefully reposing on a bed of carefully stewed (not barbarously boiled) vegetables, or may appear in one of the myriad forms of mutton stew, broth, ragout, or haricot. Of all forms of cooking, the stew is the most economical. A small piece of meat stewed with onions, carrot, celery, tomatoes, leeks, peas, beans, or indeed with any or all of the vegetables in season, properly selected and in due proportion, will go twice as far as the same bulk of meat roughly boiled and served with coarsely cooked greenmeat.—*Queen.*

UTAH NEWS.

The following are from the *Deseret News*:—

EDUCATION—THE DESERET UNIVERSITY.—At a meeting of the Chancellor and Board of Regents of the Deseret University, held on Wednesday, Nov. 20th, Professor John R. Park made a report of his late trip to the Eastern States and Europe to examine the various school systems, and his ideas as to the best method of conducting the University in this city. In furtherance of his views a vote was taken to immediately re-open the University, and committees were appointed on text books, course of instruction, finance, teachers and salaries, and buildings, and the intention is, if a sufficient number of pupils present themselves, to commence a new term at the University on Monday morning, 25th. We regard this as a matter of great importance to the rising generation of this city and Territory. Professor Park is a man of great experience and ability in his profession, and during his extended tour in the east and in Europe he gained a large amount of information as to the methods of

instruction adopted and proved by experience to be best in the most advanced schools in the world. This fund of information will be used in improving the University system in this city and Territory, and it is safe to say that henceforth the course of instruction and the method of imparting it will be equal to the best in Switzerland, Prussia, France, Germany, Britain and the Eastern States. These facts will give the University still greater claims than it has possessed heretofore, and there is no doubt that it will receive a proportionate increase of patronage and support from an appreciative public. For the benefit of children whose parents are unable to pay for their tuition in the University, we republish the following clause from the constitution and curriculum of the Institution, printed in the year 1870:—"In order to assist persons in the Territory, who may be desirous of attending school, and yet are unable to bear the cost of tuition, the Chancellor and Board of Regents have established a Beneficiary Foundation. By its provisions indigent persons are admitted as students in the University *free of charge*. Satisfactory evidence, however, of their pecuniary inability must be given to the Executive Committee. Those desirous of availing themselves of this provision, may apply to the President of the Faculty."

THE BISHOPS, AND COAL FOR THE POOR.—At a meeting of the Bishops, held last evening November 21st, the subject of the great scarcity of coal in this city, and the likelihood of suffering resulting therefrom, especially among the poor, was considered, and a resolution was adopted appointing Bishop John Sharp, assisted by counselor F. A. Mitchell, to immediately take steps to ascertain what measures are necessary to be taken at the Coalville mines to increase the supply of coal from there, and to make whatever arrangements are requisite to furnish miners and teams, if by so doing a larger and more regular supply can be obtained. It is anticipated that, when the new track is laid from Echo to Coalville, many of the difficulties which now interfere with the shipment of coal from Coalville will be removed, and that a regular and cheap supply will be furnished. To see that the poor do not suffer for lack of fuel or any other of the necessities of life falls within the province of the Bishops' duties; their prompt action in the present emergency is highly commendable, and we trust will prove efficacious in preventing any suffering or privation which now seems to threaten on account of the scarcity of fuel.

Centerville, Utah, November 25, 1872.

Editor Deseret News:—Dear Sir—The young man who was taken sick with small-pox a week ago, died on Sunday morning, the 24th of this month.

Yours respectfully, WM. REEVES.

FOR WASHINGTON.—Honorable Wm. H. Hooper and George Q. Cannon left for Washington on the morning of November 27th.

HEBRON.—Bishop Geo. H. Crosby of Hebron, Washington County, who has just come up from that southern country, reports everything prosperous in that district. They have a co-operative store in their little settlement, paying a yearly dividend of 30 per cent. on capital stock invested. They have a ready cash market for all their produce, potatoes being worth \$1.50 per bushel, and wheat, oats and barley four cents per pound in gold, in the settlement, and sufficiently higher at Pioche to make it profitable to the freighter. The settlement of Hebron was started in 1862 as a stock ranch, and the business of stock raising is still followed by most of the settlers of the town. They have a novelty about ten miles south of the settlement in the shape of a herd of wild cattle, numbering about 600 head, and increasing. The people of Hebron experience some difficulty in keeping their stock from joining the wild herd, in the event of which it would be next to impossible to recover them, as the herd cannot be driven from the "Wild Bull range" as it is called, and the country is so rough that it is almost impossible to get wagons to the locality to haul away the beef in case the people should attempt to utilize the wild animals by shooting them down on the range. Several attempts have been made

within the last few years to get out this stock dead or alive, but generally without success. The home missionaries appointed for Washington County are doing a good work.

TRIAL OF THE STEAM FIRE ENGINE.—It has been demonstrated that the new steam engine is a very effective one. The steam was got up, and the water commenced to play through the hose within fifteen minutes after the fire was lit, notwithstanding that the quality of coal used for fuel was far from being of the best. Two streams were thrown out from the nozzles of the hose, which could have been brought to bear on the roof of the highest buildings. The testing of the engine was directed by Mr. McDowall, agent of the Silsby Manufacturing Company, from whom the engine was purchased, and Mr. Ames, a gentleman who had charge of a similar engine in one of the eastern cities, was on the ground. Messrs. Silver and Sirrine, practical engineers, were also there, and a large crowd of spectators witnessed the trial. Now that the efficiency of the new engine has been practically demonstrated, it is presumable that an able fire company will be at once organized.

Politeness is like an air cushion—there may be nothing in it, but it eases jolts wonderfully.

The greatest benefits we ever do ourselves in securing the greatest amount of real happiness, which is only done by doing good to our fellow creatures.

True beauty is a soul refined, true wealth the riches of the mind ; let women give but little thought to loveliness of face, nor sigh for power that in the purse alone hath dwelling-place.

THINGS WORTH FORGETTING.—How much wiser we should be if we could remember all the things worth remembering that occur day by day all around us ; and how much better we should be if we could forget all that is worth forgetting ! It is almost frightful, and altogether humiliating, to think how much there is in the common on-going of domestic and social life which deserves nothing but to be instantly and for ever forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very things. That is the vocation of gossips—an order of society that perpetuates more mischief than all the combined plagues of Egypt put together. Blessed is that man or woman who can let drop all the burs and thistles, instead of picking them up and fastening them on to the passer-by. Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal-ridden world would get healed and tranquilized ! Forget the gossipings and bickerings and backbitings, and remember only the little gleams of sunshine and poetry that can illuminate the humblest life if we will only drive away and forget the clouds engendered by things that should never be remembered.

TEA DRUNKARDS.—Dr. Aldridge, one of the pottery inspectors in Staffordshire, has put forth a very sensible protest, says the "Lancet," against a very pernicious custom which rarely receives sufficient attention, either from the medical profession or the public. He says that the women of the working classes make tea a principal article of diet instead of an occasional beverage ; they drink it several times a day, and the result is a lamentable amount of sickness. This is no doubt the case, as Dr. Aldridge remarks, a portion of the reforming zeal which keeps up such a fierce and bitter agitation against intoxicating drinks might advantageously be diverted to the repression of this very serious evil of tea tipping among the poorer classes. Tea, in anything beyond moderate quantities, is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous quantity of hot water which tea bibbers necessarily take, is exceedingly prejudicial both to digestion and nutrition.

Till we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted to this one feeling—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow men, and from the looks reflected on us of gladness and keen enjoyment.

Good MAXIMS.—Keep up your spirits by good thoughts; enjoy the pleasant company of your best friends; but in all enjoyments be temperate. Learn the art, to be preferred before all others, of being happy when alone—which consists in the encouragement of good hopes and rational pursuits, in leading an industrious life, and in having constantly before you some object of attainment. In your converse with the world, be ever careful, for the sake of peace, to speak ill of no one, to treat your known enemy with civility, and to shut your ears against evil reports of all kinds.

POETRY.

THE GOLDEN SIDE.

BY CHARLES MACKAY.

There is many a rest in the road of life,
If we would only stop to take it:
And many a tome from the better land,
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the Winter's storm prevailleth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted:
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure:
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a cheerful heart
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder.
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

ADDRESSES.

John I. Hart, 61, Great Freeman Street, Nottingham.
M. H. Hardy, 56, Hall Street, Leeds Road, Bradford.

DIED.

HEATON.—At Payson, Utah Co., U.T., Nov. 16, at the residence of her son, Jonathan Heaton, of dropsy, after a long and painful illness, Frances, widow of Jonathan Heaton, sen. Deceased was born at Rochdale, Lancashire, England, March 3, 1804; baptized at Bradford, Yorkshire, in 1849; emigrated to Utah in 1864; lived and died a faithful Latter-day Saint, and was much respected for her sterling worth.—Com.—“Deseret News.”

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 53, Vol. XXXIV.

Tuesday, December 31, 1872.

Price One Penny.

RELIGIOUS LIBERTY.

Forty thousand Muscovites propose to emigrate to the United States in search of religious liberty. In the matter of creed they are represented as Memnonites. Old Memnon was one of the heroes of the Trojan war. Homer in the Odyssey describes him as handsome. That was some years ago. The present Memnonites are not handsome—in fact they are considerably the reverse. Whether the creed of the Memnonites requires them to button their coats behind, or to fasten them with hooks and eyes in front, is not remembered; and Smith and Barnum (not P. T.) in their comprehensive dictionary of the Bible say nothing upon the subject. It was in respect to these fundamentals, we believe, that the Dunkers and Memnonites divided; but which overlook the hooks and eyes, and which turn their backs upon the buttons, we have forgotten. Doubtless, if the Muscovite Memnonites are coming to America in search for religious liberty, they don't want any Dunkers to come. "Of such is the kingdom of heaven."

Let the Memnonites come. If there is any point upon which we the people of the United States are particularly strong it is religious liberty. Those pragmatic old hypochondriacs—

meaning no offense to ourselves, their forty millions of lineal descendants—the Pilgrim Fathers, who landed at Plymouth Rock, made their way, as we are informed, across the briny ocean, to this forlorn continent in search of religious liberty—freedom to worship God in a way agreeable to their own particular style of theological lunacy. They made vociferous proclamation—when they started—of the right of every man to worship God according to the dictates of his own conscience; and amended it, after they arrived, with a condition: *provided* that the dictates of his conscience correspond exactly with the dictates of ours. Hence their memories remain green, and we glory to imitate their consistency.

Let the Memnonites come to the refuge of the exile, the retreat of the oppressed, the land of the free and the home of the brave. Give them soil for a settlement, and let it be in the immediate vicinity of the plantation of the Latter-day Saints, another body of refugees for conscience sake, to whom we are in the act of applying the Plymouth Rock proviso. While we are regulating the domestic relations of the latter we may, without great additional expense, look after

the hooks and eyes, or, as the case may be, the alighted buttons of the former. Why should a fellow who enjoys the protection of this wise and Christian government be permitted to outrage public propriety by having two married wives, or by keeping up

an outlandish fashion of confining his integuments? If broad brims were an abomination to our ancestors why should not homespun, rigged in a preposterous fashion, be equally so to their descendants?—*Washington Capital*.

SUMMER HEATS.—1872.

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In connection with the extraordinary heat which has prevailed this year over a large area of the earth's surface—the United Kingdom constituting almost the only exception—the *Scientific American* has recently collected some interesting facts relative to the extreme summer temperature of different parts of the world. Probably the hottest country is one which most people would imagine to possess a moderately cool and pleasant temperature—namely, Thibet. Constituting, as it does, a vast and elevated plateau of table-land, and situated between the 30th and 38th parallels of north latitude, one might have thought that its inhabitants must have been more comfortable in summer than the natives of the steaming plains of Bengal or of the sun-baked deserts of Northern Africa. On the contrary, the unfortunate Thibetans suffer from an extreme summer temperature, which is stated to rise to the almost incredible heat of 150 deg. in the shade. It is not known by what devices the natives escape the effects of this frightful temperature. Their condition must be greatly aggravated by the fact that the night temperature, even in the hottest seasons, often sinks as low as the freezing point. In Senegal and in the West Indian Island of Guadeloupe, the summer temperature often reaches 130 deg. This is, perhaps, as high a temperature as any Europeans are habitually exposed to, both regions being commonly visited for commercial purposes, and the latter being largely inhabited by white men. In Persia the temperature rises to 125 deg., and appears to be the cause of most destructive epidemics. At Calcutta and throughout the delta of the Ganges the mercury rises to 120 deg., and a similar temperature is attained in Central

America. In the jungles of Afghanistan, in the deserts of Africa, and along the Abyssinian coast, the maximum temperature is 110 deg.—a temperature not absolutely fatal to the existence of white men, but almost completely destructive of all healthy activity. It is a curious circumstance that the same high temperature is reached in some of the inland valleys of California, though the average of the State is much lower than this. In Cape Colony, the African diamond diggings, and in parts of the Territory of Utah, the midsummer heat is 105 deg. Next comes Greece, with 104 deg., and the deserts of Arabia, with 103 deg. Next to Arabia—extraordinary as it may appear—comes Montreal with a summer heat of 103 deg. The State of New York follows with 102 deg., but the other Northern States do not exceed 98 deg.; Spain, Lower India, China, Jamaica, and the Southern States of the Union average 100 deg.; Mauritius registers 96 deg., and Sierra Leone in Africa—so terribly fatal to Europeans—has not a higher summer temperature than 94 deg. For France, Denmark, and Belgium, at St. Petersburg in Russia, at Shanghai in China, in Burmah, the Sandwich Islands, Buenos Ayres and Trinidad, the average is stated as 90 deg. In Nova Scotia and in the Azores the maximum is 87 deg. Great Britain, Siam, and Peru do not exceed 85 deg.; while Portugal, Pekin in China, and Natal in South Africa have an extreme temperature of 80 deg. In Siberia the summer heat is as comparatively high as 77 deg., whereas in Western and Southern Australia, as in parts of Scotland, it is only 75 deg. In Italy, Venezuela, and Madeira 73 deg. is the maximum. In Prussia and New Zealand the thermometer rarely rises over

70 deg., and in Switzerland and Hungary not over 66 deg. In Bavaria, Sweden, Tasmania, and Moscow in Russia 65 deg. is the maximum, while 55 deg. is the summer heat of Patagonia and the Falkland Islands; and the midsummer heat of the greatest

portion of the Arctic regions is only 50 deg. In Southern Iceland, lastly, the summer temperature is sometimes as high as 45 deg.; while Nova Zembla has an extreme midsummer heat of 34 deg.—two degrees above the freezing point of water.

A VISIT TO SALT LAKE CITY.

Mr. Thomas Cook, the energetic organiser of tours has forwarded a letter, dated San Francisco, October 31, in which he gives an interesting account of his last journey. We extract the following relating to a visit to the Mormon head-quarters:—

“All my party were astonished at the magnitude and business characteristics of Salt Lake City, which is rapidly filling with a smart Gentile population. The recently-discovered silver mines in the locality are attracting speculators and miners, and it will be difficult for Brigham Young and all his Apostles and Bishops to maintain the former exclusiveness of the city. But, apart from all religious considerations, the Mormons have done a great work in cultivating the plain and its tributaries, and it would be a sad day if this colony of early and industrious settlers should be depopulated, or their homesteads be forcibly taken from them. Every one feels that there are great changes, and the question will soon be tested as to the existence of such a peculiar organization in the midst of a mixed population of traders, adventurers, and speculators of all classes. My party visited Brigham Young, and most of them also visited the military camp which is located within a short distance of the city. We went through and on to the roof of the great Mormon Tabernacle, which is capable of seating 14,000 people and is frequently filled. We also saw the commencing work of the great Temple which is slowly rising from its basement; and several Mor-

mon families were visited. I called to see one of my once near neighbors at Leicester, who left his home and friends nineteen years since, as a journeyman carpenter. At my request he showed the produce of his farm, which was perfectly astounding. A plot of five acres had yielded 100 bushels of wheat, three wagon-loads of squash for feeding cattle, 150 bushels of potatoes, and 20 wagon-loads of Indian corn. A two-acres and a-half plot had yielded 30 bushels of wheat, 6 loads of hay, and he was able to keep one cow, one heifer, a “span” of horses, five pigs, a score of chickens and other poultry. His homestead of over an acre yielded great quantities of fruit and vegetables; and being ‘the husband of one wife,’ he really appeared to be in circumstances of strong attachment to the place; and thus it is with great numbers of industrious settlers, and it is earnestly hoped that they will never be disturbed in the possession of such honorably-acquired wealth, for wealth it really is of the very best kind. It is not my purpose to discuss at all the vexed question of “celestial marriages,” or any of the peculiarities of the Latter-day Saints. It is unquestionable that Brigham Young and his adherents have raised a city, cultivated the greater part of the Territory of Utah, constructed railways, and executed other public works, and have pioneered the way to the formation of another State of the Union.”

Ec.

SYMPATHY.—To find one who has passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 31, 1872.

1872.

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HERE we find ourselves at the end of the eventful year 1872. The close of the old year and the commencement of a new one is commonly conceded to be a time at which to review the past and present, and to even peer into the future.

To-day finishes the history of 1872. The work performed in the European Mission has been a good one. The Utah Elders, together with the native Priesthood, have been, so far as we know, faithfully battling against the apathy, unbelief and spiritual darkness prevalent in the masses. And though comparatively few new members have been born of water and of the Spirit, some sixteen hundred and sixty-six souls of the Saints have left these shores for the gathering places in Utah. For this, we devoutly thank that God who so long ago promised to gather his people "from the east and from the west, from the north and from the south." Information from the different Presiding Elders indicates that the desire to gather during the ensuing season is very strong amongst those yet remaining, and with God's help and blessing we trust to see many gain the righteous desire of their hearts in this respect.

Of affairs in Utah, it will be remembered that at the beginning of the year Presidents Brigham Young and Daniel H. Wells, and others, stood accused before the U. S. Courts, by a self confessed assassin, of the heinous crime of murder. To meet this accusation, President Young surrendered himself to the Court, though to do so he had to leave the mild southern climate of St. George, and travel over 300 miles in the depth of winter to Salt Lake City in the north. After being imprisoned for some months in his own house, and held in custody by a Deputy U. S. Marshal, he was liberated, as were also President Wells, and the other prisoners who were illegally held, and this because the Supreme Court of the United States, the highest tribunal in all the land, over-ruled the illegal doings of the judges appointed to administer the law in Utah.

Early this year a Constitution was framed, embodying the most advanced principles of republican rule, and was presented to Congress together with a petition praying for the admission of Utah as a sovereign State, but though the fourth application of that Territory in a period of 23 years, the right was not granted.

The Voorhees Bill abounding in oppressive clauses and unconstitutional provisions was presented to Congress, but was so glaringly unconstitutional that it failed to become a law.

And now at the close of the year, President Grant, the Chief Magistrate of

the nation in his Message to Congress suggests to that body the propriety of special legislation for Utah, advising the enactment of such a law as the one proposed in the Voorhees Bill—a law to nullify the Territorial laws relative to juries, and placing the unlimited power of selecting juries in the hands of the U. S. Judge, Attorney and Marshal, and advising legislation to ultimately extinguish polygamy.

The position of the opponents to God's kingdom was stated over a year ago. Judge McKean, in open court, said—"It is therefore proper to say, that while the case at bar is called 'The People vs. Brigham Young'; its other and real title is *FEDERAL AUTHORITY versus POLYGAMIC THEOCRACY*." Nothing has transpired to impair the true interests of God's work upon earth the past year. Much has come to pass to encourage the faithful to increased diligence in living according to the requirements of the Gospel of our Lord Jesus as revealed in these latter days. God who has so abundantly preserved and blessed his people in the past will continue his course, and the puny arm of man will in vain oppose his purposes. With the expression of this conviction we wish to all the faithful, "A Happy New Year."

J. G. B.

PRESIDENT SMITH'S PARTY.—On the 19th inst. the party left Paris and arrived at Lyons at 11 o'clock at night. In their journey during the day they passed by some villages, and through considerable districts of country, in a state of inundation. Lyons is one of the most considerable towns in France, and is situated at the confluence of the Saône and the Rhône rivers, in a position very advantageous for commerce, containing 320,000 inhabitants, and many monuments of ancient architecture. There are still to be seen some vestiges of the magnificent works with which the Romans formerly embellished it. The produce of its manufactures is immense, and is inferior to no other town in Europe. The principal articles of its manufacture are silks of every description.

On the 20th the party called upon the Editor of the *Moniteur des Soies*, a paper edited in the interest of silk culture. Thence they went to the Exchange Buildings, where they inspected an exhibition of the best products of silk made during the last hundred years. Here they also examined a large collection of the implements used in the manipulation of silk. A great variety of cocoons, large and small, produced in Utah, was exhibited by one of the party, Mr. Schettler, and were pronounced as of the first quality.

The party then visited manufactories of velvet, fancy handkerchiefs, &c., also one for weaving portraits in silk. At the latter the party were much interested, and furnished the manufacturer a photograph and autograph of President B. Young, which he will weave, but it will take about four months to prepare the work for the loom.

On the 21st several mulberry plantations and cocooneries in Annonay were visited. The Utah cocoons were not only pronounced of first quality, but inducements were held out that the silk producers of Lyons would buy any quantity of silkworm eggs produced in Utah.

Mont Blanc may be seen from the quay of the Rhône, but it was so foggy while the party were at this city, that though they drove through the principal streets and adjoining parks, they got but an imperfect view of points of interest.

On the 22nd the party left Lyons for Marseilles, where they arrived in the evening enjoying good health and spirits, delighted with the appearance of the city, and with the ancient aspect of the country they passed through during the day.

Paris papers, among other notices of the party, get off the following *bon mots*:—

"Although the Mormon party at present in France disclaim any other motive than that of pleasure and instruction for their proposed visit to Palestine, it is asserted by some who profess to be well informed that they are going there to explore the ground for the foundation of a New Jerusalem. We see nothing improbable in this assumption. The people who created a Paradise in Salt Lake may well aim at founding an Eden in the land of Prophets."

"The long interview which the Mormon Elders had with the French President the other day, has, we are informed, seriously disquieted Madame Thiers. Surely at the President's advanced time of life there is no fear of his conversion to Mormon doctrines."

MANHATTAN.—This steamship which sailed from Liverpool on December 4th, having 35 souls of the Saints on board, arrived safely at New York on Saturday, the 21st inst.

CORRESPONDENCE.

GREAT BRITAIN.

49 Ellesmere Road, Sheffield.

December 20, 1872.

President A. Carrington.

Dear Brother—Since returning to my field of labor from the Conference at London, I have been endeavoring to visit the most of the Saints in this district before the close of the Old Year.

I find as a general thing, those that I have met with are feeling well, and many are indulging in the lively hope of beholding the valleys of Utah next season, on the strength of their own exertions, aided and assisted by the blessings of the Almighty.

We hope to be able to keep on taking our quota of STARS and JOURNALS, as we have been encouraged in our labors by making sundry additions to our numbers by baptism.

I must say that I felt much refreshed in spirit by meeting with so many of the brethren at the London Conference. The good feelings that we experienced there, were I believe generally participated in by all present. Such feelings can only be appreciated by those who have left their homes and

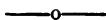
friends to preach the Gospel, and then get little but coldness and indifference from those we come to benefit. But as we do not expect our reward from the world, we are not very much disappointed with such treatment from them. We are satisfied in finding warm hearts and welcomes in the homes of the Latter-day Saints, and when we meet with our brethren whose presence brings forcibly to mind the happy times we have enjoyed in the assemblies of the Saints in Zion, it makes us still further encouraged, and to feel like taking hold with renewed diligence to perform the duties assigned us here, realizing that it is an honor and a privilege to take part in the establishment of the work of God. However it may be discounted in the estimation of the world at the present time, we feel perfectly at ease as to the high premium that will be placed upon it eventually. Praying for your continued success in your arduous duties, also for those who assist you therein—

I remain,

Yours in the cause of Truth,

S. S. JONES.

UTAH NEWS.



The following are from the *Déseret News* :—

CENTERVILLE.—Wm. Reeves, of Centerville, says :—"The name of that young man who died of small-pox at this place on Sunday, Nov. 24th, was Frederick Studer, from the London Conference, England, aged about 17 years."

RAILROAD CARS IN CACHE.—Mr. Samuel Holt, just in from Logan, informs us that the Utah Northern is so far completed that the cars were run to Cache Valley, for the first time, on Wednesday, Nov. 27th. The point reached is about four miles north of Mendon. The brethren of Logan and surrounding settlements are united in a determination to have the line completed to that place during the present winter.

A NEW SCHOOL HOUSE—A new school house 36 x 23 feet, commenced in the 3d Ward of S. L. City last Spring, was recently completed, and is now being used for the purposes for which it was erected, the trustees having opened a night school, free to all who choose to attend. A day school will be started as soon as they can obtain a competent teacher. The building cost about \$1,600, and is out of debt, with the exception of a trifling sum. The inhabitants of the ward generally, "Mormon" and non-Mormon, have responded promptly to the calls made upon them to pay for their new school house. The members of the Female Relief Society have also contributed liberally. The Third Ward is not near so populous as some others, but its residents have shown a commendable energy in the erection of this building for school purposes.

THE UTE DELEGATION.—The members of the Ute delegation, who left here for Washington a few weeks ago, with Agents Dodge and Critchelow, have recently returned. Tabby-uner, one of the delegates, in conversing with Major Huntington, since his return, told about his interview with President Grant. The latter expressed his pleasure at a visit from his children, the Utes, telling them that he had already been visited by the Sioux, Comanches, Cheyennes, and Arapahoes, all of whom wanted guns, pistols and ammunition. "But," said he to the Utes, "What do you want?" Tabby-uner, who seems to have been the spokesman of the party, answered, "I have come to see you, and I want to know if you are going to cut my throat for having two wives?" The President laughingly replied, "No, no, no!" Tabby-uner expresses disappointment at the result of his trip to Washington. He says the delegation had no interpreter along, and were consequently unable to properly explain to the Great Father the object of their visit.

On their return trip the Utes made friends with the Sioux—the first time that amicable relations have existed between the two tribes for a good many years.

The *Salt Lake Herald* gives the following :—

JUDGE MCKEAN.—A correspondent writing to the "Pioche Record" from Salt Lake has the following :—Your article on Judge McKean's decision in regard to laying over on railroad tickets has attracted considerable attention here, and has been extensively and freely commented on by the Gentiles in this place. Judge McKean, who a short time since was much thought of by the Gentiles here, is rapidly growing into disfavor with that class, on account of his recent rulings in certain cases, and I learn from good authority that three-fourths of the lawyers practicing before him are ready and willing to sign a petition for his removal at any time. From what I can learn, some such steps will be taken ere long. I also learn that his honor is an aspirant for the vacancy in the United States Supreme Court. This latter clause is too severe on our mission jurist.

Socrates, though primarily attentive to the culture of his great mind, was not negligent of his external appearance.

When a man of 70 can command an army, as Moltke has done, or a man of 74 can administer as Thiers is doing, or a man of eighty as Palmerston did, and a man of 72 Judge as Sir Alexander Cockburn is doing, old men are not to be despised.

Addison has left on record the following important sentence: "Two persons who have chosen each other out of all the species, with the design to be each other's mutual comfort and entertainment, have, in that very action, bound themselves to be good humored, affable, joyful, forgiving, and patient, with respect to each other's frailties and imperfections, to the end of their lives."

POETRY.

A THOUGHT.

[SELECTED.]

How many wish their lives away,
All fraught with care and woe,
Bearing burdens day by day,
But wishing still to go.
Troubled one, pray tell me,
Has the youthful heart grown cold?
Has joy and pleasure left thee
Since the happy days of old?

Has Nature, with all her beauty,
No power to move the soul—
Must we only do stern duty
As the time will onward roll?
Is there no pleasure in thee
For the blue and changing sky—
No charms of flowers to stay thee
As thou art passing by?

Does the bright and shaded river
Flow on unloved by thee—
No love for all earth's beauty
God made for you and me?
What matters it though hearts are sad,
And dark hair silver white?
There's enough in life to make us glad
In the path of love and right.

Hope, with its fairy finger,
Is pointing us onward ever—
To something bright in the future,
Which we could love forever—
With its golden halo o'er us
To brighten our dark way:
With our loved ones all around us,
Let us pass our lives away.

DIED.

HANSON.—Drowned off the Welsh coast on Nov. 30, 1872, Elder George Hanson. Deceased was a native of Denmark, born Aug. 20, 1832; baptized Aug. 20, 1872, in the Cardiff Branch of the Church.

McCLATCHAY.—At Sutton, Yorkshire, Dec. 8, 1872, Elder John McClatchey. Deceased was born in Ireland, Aug. 1800, and embraced the Gospel in the year 1842, at Hillsburn, Ireland. He has endured many trials and persecutions for the Gospel's sake, but died in good faith in the work of the Lord.—Com.—Utah papers please copy.

WILSON.—At Hendon, Sunderland, Dec. 15, of bronchitis, Alexander Ouston, son of William and Jane Ann Wilson, aged 15 weeks and 3 days.

JARVIS.—At Birmingham, Nov. 9, 1872, Eliza Jarvis, wife of Samuel P. Jarvis, aged 57 years, 11 months and 9 days.—Utah papers please copy.

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